

# The Q'uo Transcripts 2010

by Carla L. Rueckert channeling the Q'uo group

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### **ABOUT THE CONTENTS OF THIS TRANSCRIPT:**

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## **First Saturday Channeling Circle - Channeling Circle 4**

**January 2, 2010**

**Jim:** The question this evening has to do with our desire as seekers of truth and those who wish to be of service to others. In this desire we have an inner life in which we see ourselves as working on ourselves, as being of service in the way of improving our thoughts, our spirit, and our emotions. We were wondering if, when these efforts of working on our inner selves do not seem to manifest in the outer world, we are still being of service. Is this still a valuable effort to make?

*(Carla acts as senior channel for this session.)*

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank each and every one of you for forming this circle of seeking and for requesting that we share our humble thoughts with you. We are delighted to speak with you concerning the value and worth of the inner life and the nature of that inner service that so often is not understood by the outer world.

However, as always, we would first wish to request from you that you use your discernment and judgment in terms of choosing which of our thoughts you would follow and those with which you would wish to work later. Take that which resonates and leave the rest behind. If you will do that for us, it will enable us to feel free about sharing our opinion. We greatly appreciate your consideration in this regard.

When a flower blooms, my friends, does it consider whether it is seen? Or does it respond to its nature and follow the ways of ripening, the call of the summer sun, and the sudden joy of its own beauty? This is the essence of being and inner work, as opposed to doing and outer work. Inner work has to do not only with the truth of yourself and your rhythms of maturing. It has to do not only with the timing of the summer sun. More than anything, it has to do with your willingness to allow your own sovereign beauty to bloom, unseen by human eyes.

In terms of the world, "radiancy of being" is just a collection of words. To the outer world, if you want radiancy of being, you put on cosmetics. They might be rouge and powder on your face. They might be the addition of practiced charm to your speech. But in terms of the world of action and outer things, radiancy is a matter of adjusting your mask and your persona so that you may most easily be perceived as being radiant, service-to-others, a loving person, and so forth.

In terms of the spirit, on the other hand, radiancy of being is the first and foremost service which all entities in incarnation on Planet Earth this day have to offer.

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

*(S channeling)*

I am Q'uo, and am with this instrument. You may well ask, if it is true that the greatest service one may perform is of a radiance that is inward in nature, why one needs to incarnate at all to perform this service. And this is not an insignificant question. For it is true that the world in which you find your engagements, the world in which you find those who call upon you expecting to have your service in return, is an important mirroring element, shall we say. For service seeks those it may serve. And it can seem somewhat hollow and self-enclosed to feel that the bonds that unite those who seek in a sacred humanity are not breathed full of life.

One feels isolated and alone when one does not hear back a response to the service one has offered. This, we would suggest, is an occasion for reflecting on the true character of the service

which you have had to offer. For service that seeks results in a form in which those results are expected is, in reality, a service which does not leave the closed sphere of the intention of the one who seeks to serve. One cannot predict how one's service will be taken. One cannot know when it has really been of use to another. And so again and again, my friends, you must make a full effort, and again and again you must reckon with the possibility of hearing no echo at all.

We do not deny the loneliness that befalls a seeker in such a situation. We do not deny the difficulty in maintaining the energy of seeking under such a circumstance. We do not deny the difficulty in holding to the desire to be of service when it seems as if none of your fellow human beings really do want what you have to offer.

Nevertheless, we would say that it is frequently the case that the most eloquent efforts made in the area of service are those which are almost unnoticeable, in many cases, even to the self. We would say that the daily effort to inquire of the self about its own deepest intentions is itself a very great service and one upon which all true service depends.

It may be that there will be a day, there will be a week, there will be a month, or there will be a year in which one cannot honestly say to oneself that one's whole heart is in one's service. Upon these occasions, it is well to be consoled. It is well to realize that in order to serve, the self must be gathered to itself. And this very often requires moments of rest. It requires pulling back, and without judgment allowing the self to follow that which it finds diverting; allowing the self to seek solace where solace may be found. The very act of making this allowance is itself a spiritual act of very great significance, for in that gesture, one acknowledges also that one still abides, that one still is upon the path, that one still has set the intention to be of service to others in precisely that way it is given one to be.

We would at this time pass the contact to the one known as L1. We are those of Q'uo.

*(L1 channeling)*

We are those of Q'uo, and are with this instrument. As humans incarnate on this planet at this time in this culture, it is typical for your peoples to act and to see the fruits of your actions. If your peoples do not see the results of your actions, you try different actions or more actions in order to elicit a response and a result. When working with the lower chakras, action and reaction, gaining a result is a fundamental part of the work done with these chakras.

The red-ray chakra in its sexual urges requires a partner with whom to interact and results are produced from such interaction. Whether that be a fostering of greater, deeper companionship, or the biological result of a child, there is a reaction that comes forth from work with this chakra.

In the orange-ray chakra, one interacts with a partner. One sees the mirroring of another person in oneself. One has conversation, one has social exchange. When your people have conversation, it is a conversation between two people, each participating, one speaking and the other speaking because of being spoken to. There is action and reaction, there is result, cause and effect.

In the yellow-ray chakra this is again exemplified with more people in a group dynamic. In your social contexts of laws and order and the justice of morals and folkways, when you produce an action those of your community respond to this action.

When the spiritual seeker works on the higher chakras, the need to have a reaction needs to be reexamined. For the [true] spiritual seeker will not need a reaction when working with these higher chakras. The one who sends love out into the world because of an open heart, sends that love out into the world with an open heart without the concern of return.

When one working with the blue-ray chakra speaks through having opened the heart and opened the blue-ray chakra, one speaks without concern for the result and return of such action.

And again, when one works with the indigo-ray chakra, one works with a sense of beingness, of the inner self, of one's inner growth, of a oneness in which there is no longer such a dynamic of self and other-self but of simply the one self, the one mind.

Because it is such a norm to humanity to need to see results, it is difficult to break out of that habit and work only with a sense of being that knows the wisdom of being without the need for constant reassurance. The need for constant reassurance stifles the further spiritual evolution of the soul within an incarnation. Seeking what you might call self-realization or special insight is a form of doubt. We call it doubt because there is a subtle lack of faith that the service that you are performing in working on yourself is not a service at all. There is a doubt that you are emanating light in your every action and a fear that unless you see results, nothing is actually being produced.

We have said in the past that your world is an illusion. We would like to modify and contextualize this concept. Saying that this world is an illusion does not mean that it does not exist. It exists to be used as a tool. The world of illusion can be likened to a *papier-mâché* mask formed to look like a face and painted with colorful paints that represent the human face. But when the paint is torn away, underneath it is just paper and glue. And breaking the paper and glue apart, you see another face behind the face.

Think of the face, the *papier-mâché*, the paint, the mask, the act of wearing the mask as one thing, rather than an illusion and then reality. Both things exist. We lay the foundation of this example in order to try to illustrate the folly of seeing that of cause and effect as separate from the metaphysical growth and light-bringing that one cannot perceive with the physical senses.

From our perspective, looking at your planet and your peoples with the physical as a mask above the light of the souls that you are, we perceive little difference. In fact, we would say we perceive no difference. It all exists as a continuum. In your world you see a world of physical acting and a world of metaphysical being rather than there being an entirety of one creation. So [from our standpoint] it is not particularly helpful to think, "Is it better to act and have reaction, or is it better simply to be, so as to have only the faith that you're being a light-bringer?" The wisdom of analysis and the faith of your soul together combine to create a holistic human personality within this incarnation that serves the Creator with its unique blend of the physical and the metaphysical.

At this time we will pass our contact on to the one known as L2. We are those of Q'uo.

(L2 channeling)

We are those of Q'uo, and we are with this instrument. We greet you once again in the love and in the light of the one infinite Creator. We find that this instrument is having a unique experience in contemplating the level of light available. We would find once again the flower illustration to be helpful. We would say that if each of you is a flower in the field, that flowers are not aware of what the other flowers are doing. They are too caught up in their own beingness as flowers. And yet should a person walk along and observe the flowers and marvel at their beauty, the flowers will not know they are being observed. They would say, "It is the Creator that walks by and savors the beauty of so many uniquely beautiful flowers."

The colors, the shapes that you provide are such a precious gift! And though you do not always behold the full beauty of the spectrum in your current state of being, note that the beauty is so potent and so real that it is always, always seen. By being the beautiful thing that you are, you are providing happiness to the highest intelligence.

We would also say that though the flowers are often not aware of the existence of other flowers, the seeds can be transferred on the wind and interact to create new flowers. We would liken this to the invisible web of life that connects all things. The seeds your love sends out into the world travel much farther than you would realize. You are creating growth and beauty and benefiting all, in ways that you are not now capable of perceiving.

We would also say that the sun that shines down on the flowers is the great light that this instrument finds beating in her own heart. By being all that you are, you have the opportunity to be the sun; to shine down and nourish all of life. And though most people do not take the time to look up at the sun and thank it and acknowledge all it truly does for them, everyone can see the sun and feel its warmth and know in their hearts that it is what keeps them alive.

Please, be the sun. You have the potential to be the sun.

We find this instrument grows somewhat overwhelmed. We would now transfer this contact to the one known as Jim. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in the love and in the light. My friends, you do indeed have the potential to be as the sun that shines in your sky and provides the basic life force that brings your world, and indeed yourselves, into being. And it is this being that is your great value and great virtue, for it is the closest representation to the one Creator that you can experience, your very force of life. The awareness of self and the ability to direct this awareness as you pursue your inner world provides the foundation for all that is in the Creation, for all that is created, for all that shall be.

It is from this great foundation of beingness that that which is the Creation and shall move as the Creation takes its being. Thusly, as you work upon your inner being, you work upon that which is most important. For without this inner being, there could be no doing, no action, no work of a physical nature. First must come that which is inner, that which is hidden, that which is of the essence of the life force.

We would at this time transfer this contact to the one known as Carla. We are those known to you as the principle of Q'uo.

*(Carla channeling)*

We are those of Q'uo, and we greet each again in love and in light through this instrument.

Perception, my friends, is that which is very powerful in your objective experience of yourself as well as your experience of the world. Perception does not necessarily speak truth. There is a self-perpetuating feature to one's train of thought or attitude. If one's original or key train of thought or attitude is fundamentally free of distortion, that which develops within one's continuing romance with oneself strengthens in non-distortion.

If, for some reason, one's attitude becomes distorted by fear or by self-doubt, that too has a self-perpetuating quality and it will seem to the self that the self moves only more and more into error and that this error is the truth of the self. Your creation is a creation of vibration and although you, by your doubt, may feel that you have lost your way, that you are no longer of an undistorted nature, and that you can neither see or seek nor serve the Creator, as the one known as Jim has often said, nevertheless, beneath the surf of your own surface of self-perceived distortion, you are the sun.

*(Side one of tape ends.)*

(Carla channeling)

You are the blossoms. You are the vibration, the essence, and the truth, the beauty, the peace, and the power. And your essential vibration will bloom as it must when it is ripe, whether it is seen even by you or whether it is not.

The reason that radiancy of being or simply “being” is the central service is that essence will always have more power than manifestation, just as mystery will always speak more truth than facts and logic. It is a glorious thing for each seeker when the clouds of doubt part and the seeker no longer is self-perceived.

Unguarded moments show beauty to the self. Snatches of music and melody heard within the folds of the mystery itself tell your truth to you. The one known as A was speaking of the practice of gazing into the mirror, into one's eyes, and seeing the Creator. It is a matter of catching oneself past one's guard and, in that unguarded moment, allowing that which is to be as it is. For that which is the one great original Thought of unconditional love is the Logos. That Logos is the Sun whose sunlight greets each new morning.

There are layers upon layers upon layers of experience within manifestation. Sometimes the layers line up in just the right way so that the sunshine is obvious within the self and within the Creation and the self-perceived self is reassured and knows it is on track and doing the work it came to do.

Very often, however, my friends, the layers do not sort themselves out in such a way that the clouds part and that the sunshine is felt and seen. Yet just as clouds on a cloudy day obscure the manifestation of sunlight but not its essence, so too your own perception is that which keeps you from watching yourself come to bloom again and again, in every crevice of your life. As the one known as L2 has said, any crevice of life, any desert, any thorny place that seems completely infertile is a place of bloom and beauty.

Being, radiance of being, and inner work are prior to and superior to outer work because they are that from which blooming emanates.

The one known as Eleanor wrote, “Mine is the sunlight, mine is the morning, born of the one light Eden saw play.” [1] Yours is the vibration of the Logos. Yours is the vibration of the sun. Let your light shine—or perhaps we should say, my friends, allow yourself to become transparent to the light that shines through all, illuminating all, articulating all, expressing all.

Why did you come to this desert to bloom? You came because it was the desert and blooming was needed. Bloom upon bloom, light upon light, all hidden, all unseen, and yet towering and illumining the shadows of manifestation.

Could you do this without incarnation? No, my friends, you would not have the right to make changes in the consciousness of this tribe of humankind. You yearned for the opportunity to become unseen, to plunge into the earth of your flesh, and to let spirit have a place in this desert.

A change comes. A harvest is called by the very rhythms of creation. And you are the workers in that harvest. You are the place the light may shine. Let your light shine so that all those that see you see you not, but only love.

We are known to you as those of Q'uo. It is most sad we are not to remain for further conversation. Yet those within this group are terribly weary. And although each has its battery [2]; each has its energy protected, it is well at this time that we leave these instruments and this group, thanking each for chiseling away a time together to seek and to serve. You are most beautiful to us and we thank you for blooming together these evening and creating this circle of seeking and this sacred space. It has been our honor and our privilege to share our humble thoughts with you at this time.

We leave this instrument and all of the group in the love and in the light, the peace and the power of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu boragus.

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[1] Eleanor Farjeon, "Morning Has Broken." The verse is part of a hymn and it goes like this:

Mine is the sunshine; mine is the morning,  
Born of the one light Eden saw play.  
Praise with elation, praise every morning,  
God's re-creation of the new day.

[2] A battery, used in this sense, is a person who is supporting a channel during a session by holding the channel in love and offering himself as a sustainer of the energy of that channel.

## Saturday Meditation

January 23, 2010

**Jim:** The question this evening has to do with the fact that when we get together in groups like this, where we share with an open heart, we are aware that a lot of light, energy and potential is generated. We are wondering how we can use that light, that potential, and that energy when we leave the group and go out into our daily lives and just how that light and energy effects the dawning of the New Age, the dawning of the fourth density, the density of love and understanding.

(*Carla channeling*)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a great privilege to be called to your circle of seeking and we are delighted to share our humble opinions with you on the subject of how to carry with you that self of which you have become aware within the strengthening energy of this circle.

However, before we begin, we would greatly appreciate it if each of you who hears or reads these words would take it upon yourself to use your discrimination and your discernment, to take those thoughts which resonate to you and leave the rest behind. We would not wish to be a stumbling block before you and our comments cannot meet all of you all of the time where you are this day. We very much wish to leave you undisturbed in your patterns of seeking. Consequently, if you will use your discrimination and listen for resonance it will allow us to speak much more freely. We thank you for this consideration.

We would mention that we wish to thank you for the courage that it takes to set aside time from your busy schedules to seek the truth. The energy of that setting of the intention to seek the truth is profound to us and we realize as the one known as L said, you are not only out of the box, you are springing forth and blooming, completely free of boxes here. It is a great pleasure to be part of this circle.

It is indeed true, my friends, that when those of like mind gather together all of those within the group are aided in their seeking. For each is now supported by the others in the group. It is as if you all hooked yourselves up to a great big battery, each of you being a battery for each other, each of you supporting and encouraging and validating each other.

The nature of this phenomenon is, shall we say, electrical for want of a better word. For each of you is powered by not only a physical body which is chemical in its nature, but also a metaphysical or energy body which is electrical in its basic workings. As you rest in this circle of seeking during this session of working, each of your auras is necessarily blending with the auras on either side of you, and as you allow the energy to rotate around the circle clockwise, these blended energies begin immediately to build a sacred space together, indeed as soon as you started talking together when you came in the door. Indeed, you have already built an enormous dome of light over this dwelling place that reaches into the heavens and we find it most beautiful to see.

We turn our attention now to a discussion of the nature of this time and this moment for, relatively speaking, the next few years are as a moment in the general run of eternity and infinity. This moment is where, as this instrument said earlier, the third-density light is waning, soon to be setting so that there may come the dawning of new light, a new morning, a new density, the density which we often call [the density of] love and understanding.

In the waning of this third-density light there are more and more interpenetrations from fourth-density light. The reason a density is called that is that each density contains light that is denser with information. Consequently, fourth-density light carries an enormous amount of truth, which is why

each of you is experiencing the opportunity now to gather up all of that shadow side of yourself that you may have neglected because it was not, on the surface of it, attractive and did not seem to carry the energy of love and light.

Yet, my friends, you are all things. If you are all one, then you contain all that there is in that unity. And while that unity's nature is that of the Logos or unconditional love, yet it also contains all the distortions of that love. And many, my friends, are the distortions of love brought about by fear. Consequently, this is the very time for you to cultivate the quality of fearlessness and to leap into faith.

In the face of many seeming difficulties and disasters in your Earth world at this time it is easy to have fear. In the wake of so many theories about ascension and the "great rapture," it is easy to have a fear that you shall not continue, or that you shall continue but be plucked from this place to a place of fire and brimstone. It is time to let those fears go, once and for all. As the poet said, "Death, where is thy sting? Grave, where is thy victory?" [1]

We ask you not to be concerned about such things as the physical life or the physical death, for unconditional and absolute love is with you in this world and in larger life as well. So if love is within you, what does it matter whether you experience [it] as a physical being or as a spiritual being? For when that transition occurs, you know, and let it be beyond a shadow of a doubt, that you shall continue as citizens of eternity.

Your environment will change as you move through that process that takes you into graduation from this density to the next, but know you well that you shall not be judged except by your own preferences. For you shall walk into the sunlight. And it shall become fuller by exquisitely, carefully nuanced grades of density. And as you walk into the fuller light, it shall cease being third density and begin being fourth density. And yet you still may walk on. You may walk on until the light becomes too full and is uncomfortable to you. Then that is where you shall stop and that is where you shall stay. And if you are still in third-density light when you stop, then your energy body shall be transited to another third-density planet where you may again take up the lessons of polarity and that choice of how to serve: shall you serve others or shall you serve yourself?

And if you have walked into fourth density before you stopped, then you have graduated. You have passed the third grade in this school of souls, as it were, and you shall find opening before you a great many more choices of how to live and be and serve and learn because of the fullness of fourth-density light. Some there are, my friends, who have indeed come from elsewhere and who have nurtured within their hearts the memory of that energy. And as you graduate, perhaps you shall simply keep walking the steps of light until you are back in your own native density.

As this has an impact upon you now, it is the impact of releasing all fear and of knowing that you are a magical and powerful being. You are part of the Godhead principle. And as you create your inner universe, so it is for you. Thusly, if you have compassion and forgive yourself and others in your universe you are forgiven and they are forgiven. You have that capacity and that entitlement. You may create for yourself fourth density right now, right here, by setting your intention to live by fourth-density values.

My friends, the one known as Jesus offered simple and strong advice. He spoke, saying that there were only two commandments that he felt should be carried into what he considered a new age. The first value was to love the Creator wholeheartedly, without stop or hindrance and with great, kindling fire. The second was to love all of those about you as though they were you, to treat all those about you as though they were you. [2]

When the one known as Peter said, "Well, what shall we do when you're gone?" the one known as Jesus the Christ, said "Feed my sheep." [3]

As you move from this very strongly supported circle of seeking into your own bailiwicks, into your own niches in life, we ask you to carry with you that intention to love the Creator and to love all those whom you meet as though they were yourself, or as the one known as Jesus said it, as though they were those who were dependant upon you to feed them.

We are not suggesting that you become silly or foolish. We are not suggesting that you cloud your eyes and refrain from seeing that which you see. What we are suggesting is that when you see with eyes of love, then you are seeing whomever you look at as a soul. You are not looking at their behavior when you look with eyes of love. You are looking at their essential being. In the Creation of the Father, all whom you see are sparks of the Creator.

To see with eyes of love is to be blessed with an awareness that informs you beyond the capacities of the intellect to inform you. And this is helpful, for it grounds that which you see as a personality seeing other personalities. We do not suggest that you stop seeing with all of the ability that you have to link with people, to connect with people, and to draw boundaries where needed when dealing with people that would move you from your center. We are saying that in addition to those normal and everyday movements of personality, intellect and emotion, you carry with you the love and the light of the one infinite Creator.

For you do carry within you that love, that light, that Christ, if you will. Indeed, within your heart, that energy blazes and awaits your reaching. It is not that you must call the Creator to you, for the Creator is nearer to you than your breath, closer to you than your very bones. That love waits for you just as the one known as Jesus awaited the priests who followed the star. You have within you a manger. And in that manger lies love itself. That love is the love of you and your neighbor and all that is within the one infinite Creation. So you are in a position to come into a stable of your own heart and take up that infant self that is your maturing soul. You have the capacity to cradle, nourish and nurture that child within.

You carry within you not only fourth density but all densities, all emotions, all circumstances, all that is in manifestation, all that can be imagined and those mysteries and paradoxes that lie beyond imagination. All this is within you. And therefore you are the one infinite Creator and the one Creation. We are not saying that you have grown into your puppy-feet yet. You are very young gods. And there is much to burn away in the furnace of everyday life as you go about collecting to yourself those gems of being that are the very realest part of you.

Thusly, when you spring forth from this group [meeting], from this blooming, from this precious moment, you carry within you the light that has been empowered by the safety of this group. And you may allow that light to shine. Again, we do not speak of physical things, but of those things which are metaphysical or spiritual. You do not create the light. You carry a space through which the infinite love and light of the one Creator may flow. You convect that light at all times through your energy body and it touches all of the various energies of your little life within incarnation as it moves through what this instrument would call the chakras or the energy centers.

There is daily work to do, just as there is daily housework to do if one wishes one's house to be quite clean, [4] so that the infinite love and light of the Creator may flow into your heart in full power. The heart is the very center of the chakra body or the energy body. You help yourself to carry the light every time you discover that you have shut down one of your energy centers because something bothered you. When you go after that moment in your contemplations and you gaze upon that sudden closure or narrowing of your energy body because of pain, it's very helpful to get to know yourself better and better as you find out where your triggers are, what has taken you away from an open energy body, what is squeezing that precious light as it flows into your heart.

If you can keep that energy flowing into your open heart, then you are in a position to work with the energies of communication, compassion and radiancy of being that lead you into a connection with the inspiration and information that comes to you through the gateway of intelligent infinity, pulling

down from higher densities that which you need so that you are able to pursue your path with the utmost light possible.

It is easy to feel open and radiant in a supported group such as this one. It is less easy to maintain that free feeling of blooming when you do not have the group with you physically. Yet, my friends, you have many unseen companions [such as] angels, your guidance system, and what this instrument would call the Holy Spirit, that are powerful allies to help you hold open that space through which the love of the Creator can flow. If you can imagine your energy body ending at the tip of your head, you may imagine a flame of spirit that is constantly there when your energy body is open. Metaphysically speaking, it is a very real light. And you are a light unto all whom you meet.

Imagine in the days to come—the tsunamis, the hurricanes, the earthquakes, all of those things that surround the end of an age in which the heat of aggression and war has been stored in the earth and must be allowed to be released—the opportunities that you will have to witness to the light. You may see for yourself as you gaze at the events occurring in your Earth world at this time that the great majority of entities of the tribe of humankind are just a heartbeat away from giving and loving and caring and living in the fourth density where you may feed those about you and where you may expect those about you to feed you.

Certainly what this instrument would call the “loyal opposition” is delighted to fly above the radar with war and rumors of war. We simply ask you not to be dismayed but to move down into the roots of your being, down into who you are and why you are here at this time. It is a precious opportunity which you have to serve the light and to ask, “What is Your will for me today, for I give this day to You. This is Your day. I am Your servant. “Here am I. Send me. Send me.” [5]

And you may say to yourself, “Am I worthy to carry this love, to witness to this light?” And we say to you that the Creator has no one but those who are error-prone. You are entirely worthy just as you are. Indeed, we find each of you beautiful. For if you let the light come through you with no personality distortions, it would be white light. Yet how beautiful it is that you shade the light according to the colors of your personality so that you are like stained glass windows, giving [the white] light its color, its beauty, its particularity.

To support the attempt and the intention to live according to fourth-density values of love and compassion, it is very helpful, my friends, that each of you finds ways to enter into the silence for those moments of communion with the infinite One which move deeper than words can.

How you wish to enter into the silence and to practice the presence of the one Creator is entirely your choice. There is an amazing array of ways to practice the presence of the One, from the heat of exercise, to the contemplation of walking in nature, to the many ways of sitting in meditation, to the practice of words and inspiration as you read and think about what you have read. Whatever combination of those things appeals to you, we simply encourage you to make it a daily practice.

Above all things, my friends, we would suggest both that you take yourself ultimately seriously and that you take yourself lightly. It is easy to burn out on the spiritual path. Lift up from heaviness and self-judgment into compassion for the self, so that you fall in love with yourself just as you are. It is so much easier to love all those about you when you have done that: practiced forgiveness upon yourself for each and every perceived imperfection.

The hardest audience that you will ever have is yourself—the most severe critic, the sternest judge. Let those energies fall away from you as they will and forgive all. As you do so, you have begun a whole new life. And you may do that each and every day. You shall never run out of beginnings. You have infinity to rehearse.

We would at this time ask if there is a follow-up to this query before we open the questioning to other questions. We are those of Q’uo.

(Silence)

(Carla channeling)

We are those of Q'uo, and as it appears there is no follow-up to that query, may we ask if there are other queries within the group at this time.

**A:** Q'uo, I have a question. The concept of fourth-density technologies that are coming in now came to my mind. I'm wondering if you can comment on whether that is a useful concept and if so, if you could discuss it from a spiritual perspective without infringing on my or anyone else's free will.

We are those of Q'uo, and we thank you for your query, my brother. The information which we may offer that is harmless is simply that there is indeed a certain amount of what this instrument would call retro-engineering of advanced technology as you would call it, and that this source of these bits of technology is of a polarity which is negative, that is to say, there is that energy within your peoples which is called service to self.

Just as we, in careful awareness of the need for the maintenance of complete free will, come to you in thoughts by means of channels such as this one, so there are entities which come to those who are seeking to graduate in service to self and it is those energies which are compatible with such things as physical landings and so forth of entities from elsewhere.

We are not saying that the technology itself has a negative vibration, but only that it would not be appropriate for a service-to-others group from elsewhere to infringe upon the free will of those upon your planet by attempting to introduce technology which might be to the advantage of those to whom it was given.

We thank you for this question, my brother, and this concludes the material that we see as being harmless.

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

**L:** I had a query, Q'uo. Would it be possible for you to discuss any spiritual principles involved in sadism and masochism, the seeking out of inflicting or desiring pain to where it can be considered an arousing or mind-altering experience? Would this indicate some kind of blockage of the lower chakras that would cause that kind of thing to be sought out by an entity?

We are those of Q'uo, and believe we understand your query, my sister. There can be, in the course of a lifetime, the gathering of experiences which are very painful and which are suppressed because as a young entity in incarnation there has been no way to contain or understand these experiences. There are many different kinds of ways that a young soul can be abused and often these memories are deeply buried in order that the infant or the toddler or the child that has experienced these painful things might survive with an intact psychology, as this instrument would say.

These buried pockets of pain sometimes may call to the conscious mind of the adult, who has no memory or only of the vaguest memory of these early experiences, and suggest that somehow the expression of pain is appropriate. In psychological terms, my sister, it would be called a mental aberration or an illness. Certainly there is illness or toxicity involved in all that is of the shadow side.

The path to light is straight through that pain, so that you may imagine yourself cradling that part of yourself that is involved with the darkness and allowing the Mother aspect of the Creator to swaddle and rock this pain that is within. And through the dark night, continue rocking, continue loving, continue being there for that part of yourself that is in darkness.

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

**L:** No, thank you, Q'uo.

We thank you, my sister. And may we say to all of those in this group that at any time that you wish us to be with you in your meditation, to strengthen the basic vibration of meditation, we are most happy to be there. You need only ask for us. This is also true, my friends, of the angels. Each of you has many angels around you, angels who love you because of who you are and because of your great ideals and your great hopes.

(Side one of tape ends.)

(Carla channeling)

[They come] to let you know that you are loved and that you are safe.

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

**A:** I have another query, Q'uo. I wonder if you could discuss the discipline of mathematics from a spiritual perspective—the spiritual principles of math—without infringing on the free will of anybody? Thank you.

We are those of Q'uo, and we thank you for that query. It is an interesting one in that from our perspective, there is no difference between the science of numbers and the science of music. It has often been said by those who are deeply involved in numbers among your people that numbers are entities. And we would agree with this. And yet we would take it further.

Numbers are spiritual essences. The ratios and relationships betwixt numbers is the basis of the Hermetic philosophies, so called, the work of Hermes Tresmegistus and all of the science of alchemy which attempts to take that basic metal which is the unrealized self and to transmute it into the gold of the realized spiritual self.

Numbers have powerful and deep connections to various vibratory levels or states of being. If you feel that you may have a lucky number, for instance, it very likely is so that your particular vibration is comfortable with the powers of that particular number. If you wish to investigate the spiritual or the sacred nature of numbers, there are various ways to do that. You may investigate them according to the discipline of the Kabbalah, for the Kabbalah with its Gematria is a discipline hundreds and hundreds of years old and its pathways are very interesting to travel for one who is interested in numbers.

The reason that we compare numbers to music is that the vibratory nature of each note has a specific numerical value, so that when you are gazing at how harmony works, or how a twelve-tone scale may work, for instance, or how the various modes may differ from the major and the minor scales, you are looking at spiritual pathways that are compatible with various states of being.

The science of sacred geometry may also be a discipline that shall satisfy your resonance with this subject, my brother, and we would recommend that you look into that as well.

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

**A:** No, Q'uo. Thank you.

We thank you, my brother. May we ask if there is a final query in this group?

**A:** I have one. Q'uo, I'm curious about the distinction between psychic attack and everyday, run-of-the mill catalyst, just the daily stuff, because life is life. I'm wondering if you could discuss that from a spiritual perspective—how to distinguish between the two—without impinging on anyone's free will. Thanks.

We thank you, my brother. There really is no clear boundary between the slings and arrows of outrageous, everyday fortune, as this one would wrongly quote the one known as William, [6] and psychic greeting. However, there are slings and arrows that seem outrageous beyond the everyday. And in those cases it is likely that the seeker will say he is having a psychic greeting or psychic attack.

Usually, for the most part, psychic greetings are a mechanism from within the self where light has not been developed in a certain way or in a certain area and therefore, that which strikes one as catalyst strikes one much more keenly and much more painfully than the everyday experience and difficulty.

Consequently, before one begins to think, "Oh, I'm being attacked by some evil entity from the outside," it is far more fruitful, generally speaking, to gaze within to see what has caused this seeming feeling of being attacked or greeted, to look into that moment of resistance or difficulty or frustration and to gather intelligence concerning that happening.

It is very instructive for any spiritual seeker to go right back into the heart of that which has troubled him, looking for patterns. For each has come into incarnation with some things to do and some things to learn. And for each there is at least one incarnational lesson that repeats, like the theme that plays over and over again, like the tune you hear and you know Peter is coming, or the wolf is coming, or the duck, in *Peter and the Wolf*, that marvelous piece which has a little tune for each entity. [7]

You also have themes to your incarnation, leitmotifs that occur again and again. It is not that they occur precisely the same way each time, for you are different each time that you meet this incarnational lesson. It meets you at a different place. Yet there are elements of it that you recognize after you've contemplated this for a while.

It helps greatly to have a handle on what your incarnational lessons are because it removes all fear when you come into that awareness, "Oh, I'm being hit by this again." Then you can think, "Oh, okay, I know that. That's my theme, that's my lesson. Let's see how I shall do with it this time." Then you begin to ask yourself those questions that we so often encouraged you to ask:

"Where is the love in this moment?"

"Where is the Creator in this moment?"

"How may I serve to my highest and best in this moment?"

"How may I expand faith and let go of fear?"

"How may I love?"

Occasionally, there is an outside entity that wishes to distract you from the path that you have chosen to follow, for a being of light, a light-worker, that is distracted from the light work and coaxed into sitting by the side of the road in heavy gloom has successfully been taken away from that worker's reason for being here. So, when you feel distracted, when you feel discouraged, allow those feelings to wash through you as you allow the love and the light of the infinite One to fill you.

That which happens to you, be it the normal difficulties of everyday or that which might be called psychic greeting, all responds to the same thing: your loving attention. So let your light shine forth.

And when it is challenged, take the time to honor and respect that which the challenge is and then let it be and let it go so that you may be about the business that you came to be about.

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

**A:** No, thank you, Q'uo. I'm satisfied.

We are known to you as the principle of Q'uo. Many thanks to each of you. It has been our privilege and pleasure to be part of this meditation. We leave this instrument and this group in the love and in the light of the one infinite Creator. Adonai. Adonai vasu borragus.

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[1] *Holy Bible*, I Corinthians 15: 54-55. In context, this quotation reads, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

[2] In context, this quotation is from the *Holy Bible*, Matthew 22: 35-40: "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

[3] In context, this quotation is from the *Holy Bible*, John 21:15-17: "When they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

[4] This basic image of the two-story house, the first floor of which must be cleaned before you enter the "upper room," is offered often by the British mystic, Evelyn Underhill, in her writings and is the first place the instrument discovered this powerful analogy.

[5] In context, this quotation is from the mouth of Isaiah in the *Holy Bible*, Isaiah 6, 5-8: "Then said I, 'Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts.' Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'"

[6] William Shakespeare, in *Hamlet*, where Hamlet (Act III, Scene 1) muses, "To be, or not to be: that is the question: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and, by opposing, end them?"

[7] "Peter and the Wolf" is a symphonic piece for children, complete with a narrative. The piece is both composed and written by Sergei Prokofiev in 1936. Each character in the story has a theme or leitmotif. When you hear the stringed instruments play a specific melody, it denotes Peter. French horns play a melody that announces the arrival of the wolf. The duck's theme is played by an oboe

## Saturday Meditation

January 30, 2010

**Group question:** The question this evening has to do with prayer and sending love and light. We have got a number of qualities. We wonder what effect they have on the efficiency of a prayer. [Is it better] if we focus on one person or a group of people? [What about the effectiveness of] the intention, our emotions, and visualization? If we look at life in general as if all is one and all is well, does anyone really need prayer? What are we doing when we ask to send healing energy to another person, who is in fact the Creator, whole and perfect, in truth? If they are whole and perfect, do they need prayer? Is this catalyst in their life pattern real? Is it something to be ignored or something for which to pray? Can you give us an indication as to what makes prayers effective?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to your circle of seeking. It is our pleasure and our privilege to share our humble thoughts with you.

Before we begin to discuss prayer, however, we would as always request that each of you use your discrimination and discernment and take that which resonates to you and leave the rest behind. If you will do this it will facilitate our feeling that we are free to speak without being concerned that we might infringe upon your free will or in some way disturb the rhythm of your path of seeking. We thank your for this consideration.

We thank each of those within the circle who has added to the group question this evening on prayer. In speaking concerning this way of being in conversation with the one infinite Creator we shall come at the question from several different angles and ask that you bear with us as we go from focus to focus.

Firstly, we would like to talk about how we see the environment of prayer. We see each of you as bodies of energy that contain all the colors of the rainbow in your energy body, starting with red at the root chakra, which deals with sexuality and survival, moving up from the joining of the legs to the lower belly, where [lies] the orange chakra or energy center, which has to do with your relationship with yourself and your relationship with one other person at a time.

Moving up again to the solar plexus [we see] the yellow-ray energy center or chakra. This yellow-ray center deals with issues such as formalized marriage, work relationships, your birth family, and even the teams for which you root. All those energies of formalized or group relationships are in the solar plexus chakra. Those lead up to the heart chakra which is the green-ray energy center. It is, of course, the all-important center; that center which is the first energy center that, when opened, enables the seeker to work with the higher energies.

This means that in order for you to do the work of prayer, contemplation or many of those other occupations which deal with higher energies, it is all-important to keep those lower rays open so that the heart is always receiving a full dose of the infinite love-light of the one Creator.

Moving up again from the heart, the next energy center is the blue-ray chakra which deals with communication and compassion. Then there is, at the brow level, the indigo-ray chakra which deals with radiance of being. The violet-ray chakra is not a chakra that does work, in the sense that you would understand work of a spiritual nature. That is to say that it does not handle issues but rather is a read-out of the basic state of your being as a whole. It is your vibration, your signature. We know you by the violet-ray emanation. It is your signature in a far deeper way than your name would be, to us. Others [may] have your name but your [vibration] is unique in all of the infinite Creation.

Above the violet-ray energy center lies the opening to what this instrument calls the gateway to intelligent infinity. It is through that gateway that the entity who is in prayer or who is working as a healer or a teacher or an artist will set his intention to move, so that in reaching up through that gateway he will move from the world of space and time and the physical world to the world of time and space and the metaphysical world.

Within time and space are the inner planes of your planet. Many and many of them there are. Within that gateway is also the opening to outer planes such as this instrument is now using as she receives our concepts and translates them into words.

The entity who wishes to use the gateway to intelligent infinity needs to be sure before he begins to do his work that his lower chakras are clear and the energy is moving through fully into the heart. When the heart is open it is possible to set the intention to move through the gateway to intelligent infinity. It is possible to think of those ways to reach through that gateway for information and inspiration as a kind of menu, as this instrument would say, [like] a menu on the computer that drops down and offers you various options.

Those who wish to heal set their intention to reach through the gateway for healing energy and that healing energy comes down through the gateway, through the violet ray to the indigo ray and down to the blue ray, [then] to the green-ray chakra. There it stays, for the healing energy moves through the open heart of the healer and out through the energies of that healer to do its work according to the wisdom and the love of the spirit.

It is not necessary for the healer to do anything. The healer is a kind of instrument. Therefore, all the healer needs to do is set the intention to offer itself as an instrument for healing, and the healing then moves through. The healer may lay hands on the one to be healed. Yet it is not the healer's hands that are doing anything. It is the energy that is moving through the healer and out through that healer's hands. It is also not necessary to lay hands on a patient in order to heal, as the one known as S has noted. It is necessary only that the healer set its intention to open up the gateway and move through and call forth that healing energy from the one infinite Creator so it may be used as an instrument for healing. In this type of healing the energy goes where it is needed. It needs no instruction, for it moves with the power of the spirit.

Now you may ask, "What about entities who lay hands on people and they are healed, yet they are only healed for a little while?" My friends, that is what is called yellow-ray healing, where the will of the entity has not moved through the open heart and given up its selfhood. Rather, such entities have a gift. Yet they push it into entities. Therefore, they are effective as long as that energy is fresh. Yet, like any energy that is finite, it will fail after a certain amount of time. Consequently, we suggest the model of the healer as that instrument which sings the melody of the spirit.

Some there are who wish to use blue ray and so they set their intention as teachers and channels, such as this instrument, as artists that communicate, as those who counsel, as those who preach. They are asking and setting their intention to be communicators of those concepts which are too deep for words. Yet somehow there needs to be words, so that people who need the words can hear them and use them as transformative agents.

Again, if the one who communicates has any ego involved in the reaching it will fail. It is necessary simply to set the intention to be an instrument such as Saint Francis did when he said, "Lord make me an instrument of thy peace." The model then is that with all the chakras opened up to the heart, the heart opens, the intention is set and the gateway opens. [That which] has been called for comes down, springs forward from green ray and bounces up to blue. There it stays and is used.

Some there are who wish to deal with their inner life to achieve a full radiance of being. The prayer life is that which uses the indigo ray. [There are] those who simply sit and allow the self to reveal self to self. The divine aspect of the self is opened and the things that are not necessary can fall away so

that the eye of the self becomes the eye of the Christ, that icon or that symbol of unconditional love. In that model, then, the lower chakras being opened, the heart being open and the intention set, the entity reaches up through the gateway to ask for that energy of radiance of being which comes down through the body, down through the violet, indigo, blue [rays] and into the green ray and springboards back up to indigo, where it remains and does its work.

This is what we feel is happening in terms of your energy body and how it relates to the one infinite Creator when you pray or heal or teach or simply rest and allow the self to be revealed to the self.

We would now shift our focus a bit and take up the question asked by the one known as S when he said, "Is that way of healing which sees through all of the ten thousand things of the world as illusion and claims the truth of one infinite love that is the identify of all beings the appropriate way to heal? Or is there virtue in allowing the illusion to become solid and real enough that one may work with the catalyst that one receives, not simply sloughing it off as illusion and reaching for the highest and best truth but sitting with one's imperfections as perceived by the self and looking at them in order to get to know the self better and to become one who has been able to see the self as it truly is and to be able to forgive it, so that the entity becomes self-redeemed, piece by piece by piece, so that eventually all is gathered in together into the open heart to become whole, integrated and entirely at peace with the self?"

To the one known as S we would say that there is a harmonization to these two attitudes. Yet in order to see the harmony of these two approaches it is necessary to draw back the focus from the apparent opposition of seeing through the illusion and using the illusion. The spiritual world is a world of paradox and contradiction and when you see these paradoxes occur, you know that you are on fruitful spiritual ground.

Indeed, all is illusion within your density, a deeper illusion than the densities [1] from which we speak. Yet all within our densities are also illusions, yet more rarefied and refined illusions. However, the paradoxes remain. The mystery remains. The purpose of there being such a thick veil between you as your physical body and you as a soul body is that your density is the Density of Choice. The choice that you have before you as a human being, once you realize that you are inevitably and most deeply an ethically orientated entity, it is to choose your manner of service.

Shall you be in service to others and achieve graduation from this density by polarizing towards service to others? That is the path of radiance. It is the path of Jesus the Christ, the path of the Buddha, the path of many and many of your world religions' figures.

Or shall you choose the path of service to self, that path called the path of contraction or the path of that which is not. The service-to-self polarity is called the path of that which is not because in order to make the self the center of the universe and all others those whose job is to serve you, it is necessary to deny that you and your brothers and sisters are one. It is necessary to close the heart and keep it closed tightly. Consequently, it is the path of that which is not, for it denies the basis for all that is: the Logos, the love of the one infinite Creator. Nevertheless, it is a viable path from which one may graduate in negative polarity and move forward into the next density, the Density of Love, and also into fifth density, the Density of Wisdom.

The paths shall be separate as those who seek service to others explore the love of others and the wisdom that modifies and strengthens that love, while those who seek in service to self discover more fully the love of self and the wisdom that modifies the love of self.

However, in sixth density, the Density of Unity, all comes together once again and there is no polarity, for those who attempt to move forward on a negative path in sixth density come full stop and cannot go further. And therefore, in order to go further, they must release the path of that which is not and embrace that which is—the love of the One. It is against this cosmology, if you will, that you can see the benefit of the very heavy veil in third density and the supreme place of free will.

You have complete freedom of choice as to how you will polarize. When you awaken, as each of you within this room has done, whether a long time ago or more recently, you become aware, sometimes with startling rapidity, that the world is other than you saw it to be. And so you scramble to read all that you can, seeking knowledge. Now that you are outside the box, you cannot get back in the box. You cannot go back to sleep. You are awake. How shall you deal [with each] of these new awarenesses?

And so there is a great deal of the intake of information and the need to have patience with yourself as you assimilate the new information and begin to evaluate for yourself just how your path shall go. As you decide how you wish to proceed, you find that you must use faith and faith alone to choose the way of love. It is not obvious from the outside in that love is the nature of all things. It is not obvious from the outside in that each of you is one with all other beings and with the Creator. It is not obvious from the outside in that each of you is a person of power. Therefore, it is not all obvious that you are an entity that wants to become responsible for how you use your personal power. None of this is obvious. None of this is provable.

And that is the whole point of the veil. That is the point of the illusion—that you may use your free will to choose to leap into faith, as the one known as Kierkegaard put it. [2] Once you leap into faith you find your footing in midair and you are on your way. But there is indeed questioning and nervousness involved in taking that leap into mid-air. And [it] leaves behind the provable and the seeable and the sensible. Moving from this path of logic, it is clear that it is useful for you to use that faith-filled attitude to look at the only thing that you have within yourself to work with: your experiences.

Being a person of power and having these experiences, the seeker takes the self seriously enough to gaze at that which threw him off balance during the day and to ask himself, "What happened? What reveals itself to me of myself in [my] being triggered and being thrown off balance?" Functionally speaking, it is well to do this work in order to keep the energy body open. When one digs up the memory of that which occurred this day—say, for instance, someone cut you off in traffic and your energy body closed like a fist—it is normal and natural that when the physical body is jostled there is an immediate reaction. There is startlement. There is anger. There is the shadow side floating up from its lair deep within your personality. So you look at that when you have the time to contemplate it and you see why you were thrown off balance, why you were triggered into shutting down your energy body. It was shut down in your red ray because of your fear concerning survival. It was shut down in your orange ray because you resented the agent of that startlement and that danger. And you could not possibly open your heart to this entity until you realize what caused that moment of being off-balance.

Now, road rage, so-called, is such a common experience for anyone that drives that there is a great deal of opportunity to practice the realization of why that trigger happens. You have a great deal of time to practice the forgiveness of self and the forgiveness of the other self. And so gradually, as that experience happens again and again in your driving time, you begin to be able to do your work very quickly, to reopen your energy body and say, "There is room for you too, my friend, my brother, there is room for you too." Thusly, you are back in balance and you have expressed love in that moment. That is the goal of using the catalyst of everyday and analyzing and allowing those experiences to repeat and even to intensify—so that, once you see where that catalyst has come from, you may call forth the dynamic opposite of that emotion that has been triggered by the shadow side.

You are not destroying the shadow-side emotion as much as you are balancing it, so that you may see that where there is shadow there is also light and it is in perfect balance. This is the density of polarity. You are using this density when you do this technique.

Now, those who look through the illusion to the truth and claim the truth are in harmony with those who are working with polarity. They are, as the one known as S said, working from a different viewpoint. They are reaching up through the gateway to intelligent infinity to that place where there is no polarity, where all things are one. They are holding that place and allowing the energy of the truth

of unity, of unconditional love, to pour through them and out into the world. And as they are holding the one for whom they pray in their inner focus, they are giving that entity the opportunity to be bathed in that truth and to allow that truth to reset their energy body in vibrations that are full of health and wellness.

This instrument, for instance, has known of a person who asked for help from a practitioner of Christian Science, so-called. That practitioner held the truth that there was no power in alcohol. The entity who asked for help was not able to stop drinking at first, but then it discovered there was no kick to the alcohol. He was not getting drunk or getting high. So he simply quit drinking of his own accord. So you see there is great virtue in that model which reaches from illusion to truth and then allows truth to flow through [the healer's energy body] and out into the world.

It is as though in one technique one were using the energy of the local world, while in the other technique one is using the energy of the universal world. Whether the focus is within the heart or from the heart up into metaphysical sources of inspiration and information, the result remains the same because the heart is that place which holds space/time and time/space—the physical and the metaphysical—in one location.

You are, in fact, living locations which allow infinity and eternity to move into the local space/time, everyday world. You are instruments of the divine and through you comes the light of the world. You are the eyes of love in this world. You are the hands and the voice and the smile, the hugs of love in this world. When you are on the beam shall we say, you are not offering them *from* the heart. You are offering them *through* your heart. So you do not run out of love; you do not run out of prayer time; you do not run out of those energies. If you called upon them as a human, you would quickly and completely run dry. However, you are simply opening yourself to be used by that energy that is unconditional love, the Logos, the Creator, the One Original Thought.

Now let us shift focus once more, my friends, to talk briefly concerning how to pray most efficiently. Perhaps by now you might guess we would say that you have a very wide range of ways to pray, one of them not being better than another, each of them being a child of your personality, your sensibility. Prayer is a very intimate, personal thing. It is a conversation between you and the Creator.

Now, the Creator does not speak in words. It is the Creator. It is that "still, small voice" [3] as the *Holy Bible* says. His silence is thunder. And in that silence is all the information that is infinite. You receive it whole and undisturbed as you enter the silence and tabernacle with the one infinite Creator. For some that is all that is needed, resting in silence, feeling that communion with the divine. There nothing else that seems to be needed.

For others, there is the gift of visualization. Such entities will find visualization very effective. It will feel right to hold each entity in thought, to visualize the entity as being well and see that entity in the light.

For others, as this instrument said [earlier], a certain entity with a certain difficulty brings to mind a hymn or a song or a chant. And the expression of the chant or song is directed at that crystallized place of pain that the prayer hopes to dissolve.

For others, there is a need for communication. There is a need for talking. Such entities will find it very comforting to journal, as that entity did who wrote *Conversations with God*, [4] writing down one's question and then writing down the answer when it comes, writing down the next question, then writing down the next thought that appears in the mind, the answer. For some, this is a very comforting, reassuring way to have that conversation with the Creator. Certainly something is lost as impressions are turned into words. Yet for one who needs the words, those words are very helpful, more helpful than all of the silence in the world.

There are as many ways to pray as there are people who seek to join in union with the one infinite Creator that is their beginning, their end, and their deepest truth. We would assure you that there are no mistakes. If there is an intention to pray, [however you choose to pray] will be an effective way for you to pray.

Remember always that thanksgiving, praise and devotion are also ways to pray—to enter the silence and to feel the union with the one that opens to you that gateway to intelligent infinity.

We would at this time rest and acknowledge that we have only brushed the surface of this very interesting subject, for which we thank those in this circle. We would ask before we open to other queries if there is a follow-up to this question. We are those of Q'uo.

**J:** I have a question, Q'uo. Earlier you seemed to suggest that prayer is intended to reveal the self to the self. Can you tell me more about that without infringing on my free will?

We thank the one known as J for the query and believe we understand it. The one known as J wishes to know about prayer revealing self to self. My brother, for some the self is full. It is so full that there is no room for further understanding. For such entities the path of prayer concerning the seeking of truth is the path of releasing the fullness of self and allowing all of that self-definition to fall away so that the self becomes a chalice, empty at last and able to receive the truth.

For others, bound in suffering, wracked by doubts, caught in the world of ten thousand things, there is an emptiness of self. The chalice is already ready to receive. And for such entities it is precious indeed to open the self in passive prayer. Some would call it mediation and indeed the Buddhists would call it vipassana meditation. In this allowing of the self to be nothing and to float as the candle flame floats above the candle, self is revealed just as the candle reveals itself in the flame. It is an indigo-ray use of the gateway of intelligent infinity to ask for the self to be revealed to the self, for the self to feel its own radiance. And that flame comes down into the passive tallow of self and kindles the flame of truth so that the self becomes a chalice, holding the flame of love. And gently, sweetly, that flame melts away the suffering and the difficulty and frees the caught soul that it may fly free into the love of the open heart, into the love of the Logos.

May we answer you further, my brother?

**J:** No, Q'uo, I am very grateful for your answer.

And we are grateful to you, my brother.

**M:** I have a query, Q'uo. Could you tell me if there is a spiritual significance in the pressure I feel in my chest when I meditate?

We are those of Q'uo, and are aware of your query, my sister. My sister, we are aware that you are already fully aware of the presence of energies that would seek to distract you from the path of service that you have chosen in this lifetime. They, or shall we say these energies so as not to give them a personality but simply to express them as resisting energies, are hoping to distract you from your seeking. They have used the extreme sensitivity of your spiritual or electrical body in order to create the impression of their presence, that presence being by its very nature part of the path of that which is not: coldness as opposed to warmth, contraction as opposed to radiance.

This coldness, my sister, is not in any way harmful nor is it, except in a statistical sense, real, by the definition of science. That is to say that statistically there may be seen to be a change in your physical temperature due to these impressions. However, it is only a statistically noticeable difference, not at all in congruency with the impression that you experience. Therefore, my sister, there comes that moment of choice.

We are aware that you have at all times met this choice-point by radiating love to the sender and radiating love to the self. My sister, one thing only would we suggest and that is to ask for help. There is help available in the form of your guidance, in the form of angelic presences, and in the form of calling upon the principles and the representatives within [the inner planes of] this density you call Earth—of those principles such as the one known as Jesus the Christ.

Consequently, we encourage you to offer the prayer that is congruent with your belief system; that is to say in the name of the Creator as you know the Creator. This instrument would simply say, “Jesus,” and the name would create a change in her vibration and would create a state of remembrance of the power of unconditional love in her heart. It is important, my sister, that you carefully choose the representation of the unconditional love that speaks most strongly to you and pray that name of the Creator-self as you need that change in vibration.

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

**M:** No, Quo, thank you.

We thank you and we may say, my sister, that we are with you. At any time that you need, you can ask us mentally and we shall undergird the basic vibration of the mediation.

**M:** Thank you.

My sister, it is our pleasure. We ask is there a final query at this time?

(*No further queries.*)

We are those of Q’uo, and are again with this instrument, greeting each in love and in light. The resounding silence indicates to us that we have exhausted all of those questions that have been traveling on your lips. We shall await such time as you wish to speak of those queries which you have kept to yourselves. All things have their moments.

May we thank each from the bottom of our collective hearts for asking us to join in your meditation this evening. Your courage is amazing. We know how busy your lives are. One look at that which is moving through any of your minds is enough to make us reel! Your lives are full of such detail, such vividness, such complexity, and yet you have found time this evening to come together to seek the truth. We find that stunning. Your beauty is wonderful as you have blended your vibrations and have created a sacred dome. It glows with light far above the roof of this dwelling. You have created a lighthouse that is spectacular and we thank you for your love, for each other, for the truth, and for the one infinite Creator.

We leave this instrument and this group in the love and the light, in the power and in the peace of the one infinite Creator. We are known to you as the principle of Q’uo. Adonai vasu borragus.

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[1] Q’uo uses the plural “densities” because the Q’uo principle is made up of planetary entities from the fourth (Hatonn), fifth (Latui) and sixth (Ra) densities.

[2] Søren Kierkegaard is a nineteenth-century philosopher who spoke of the circularity of faith. It takes faith to leap into faith. It is a profound truth as well as a total paradox and one which Q’uo uses often.

[3] This phrase is embedded in the story of the prophet Elijah. He seeks the word of the Lord, but does not find it except in the silence of the “still small voice.” The context is Kings I 19: 11-12, “And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the

rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

[4] Neale Donald Walsch, *Conversations with God; an Uncommon Dialogue*: New York, Putnam's, 1996. This book is still in print and available at your bookstore or from [www.amazon.com](http://www.amazon.com).

## First Saturday Channeling Circle - Channeling Circle 5

February 6, 2010

**Group question:** The question this evening is, "At what point along the seeker's path may he turn his full attention to the Creator and say, "I am ready as I am. As flawed and distorted as I may be, I ask that you use me as your instrument." We would also like to know what qualities of attitude and orientation should accompany this statement."

*(Carla acts as senior channel for this session.)*

We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for the privilege of being called to your circle of seeking. We are most happy to share our humble opinions with you this evening.

But as always, we would ask of each of those who hears or reads our words that you exercise your discrimination and your discernment in choosing those [of our] thoughts that you wish to use. We would ask that you follow the path of resonance. We would ask that you leave behind those thoughts that do not resonate with you, for we would not wish to interrupt the rhythm of your seeking or interfere with your free will. We thank you for this consideration, for it will enable us to speak freely as we share our thoughts.

You ask this evening concerning the point at which it is appropriate to offer yourself wholeheartedly, holding nothing back, to the one infinite Creator, to be used as the Creator's instrument in your everyday life. And we would begin by saying that now is the appropriate time, that present moment when you realize to the depths of your being that this is your wish, not for today, not for next week, not for next year, but for the remainder of your incarnation upon Planet Earth.

This is not a decision that you would wish to rush. When the moment comes for you to make that dedication, there will be no doubt and no reservation concerning the decision to serve the Creator. There will only be the realization that that this moment is the moment that you come home within yourself. For you have a home in your inmost heart. It awaits you patiently, faithfully and with the utmost love.

The challenge that faces one who is yearning to move into that absolute dedication of the light to the one infinite Creator is to gather all of the self together, the shadow side as well as the bright side. It is important to realize, on the eve of such a decision, that to be human is to be unable to avoid error. That is an old cliché, my friends, but it is a true one. You are dwelling at this time within a very thick illusion which makes that which is unreal seem very real and that which is very real seem unreal. It is an illusion in which objects and things seem to be that which is, whereas dreams, ideals, the seeking for the truth and the search for pure beauty seem to be phantasms of the imagination, creatures of the mind. Yet, those creatures of the mind are the most real and essential of these components which make up your being. And they are far more real in the sense of spirituality than the chair upon which you sit, the clothes upon your body, or even your physical body itself.

The Creator has no perfect people to be His voice of love, His hands of love, and His thoughts of love. He has you. "Just as you are," as the old hymn goes, just as you are you are perfect. [1] In your uniqueness, in your dazzling complexity of distortions, you are perfect. And each of you is perfect uniquely. You are like snowflakes. No two energy bodies are alike. No two instruments have quite the same tone timbre. Therefore, being imperfect is not an issue. It is part of the self you experience yourself to be within the illusion you now enjoy.

We would, at this time, transfer our contact to the one known as S. We are those of Q'uo.

*(S channeling)*

I am Q'uo, and I'm with this instrument. We ask that you reflect well on the question of perfection and imperfection, as you feel it in your own person. For it will come to pass that what passes through you, even when you attempt to serve to the uttermost, will bear the mark of an imperfection which is your own, and which you will, in the course of your further efforts to serve, have to come to own as your own.

It is not sufficient to convince yourself upon a sunny morning that you wish to live a life pervaded by this sunshine all the remainder of your days and to expect that this sunshine will then simply take over and rule the order of your days thereafter. There continues to be a responsibility which each seeker must take and this is that side of an incarnational experience which is the learning process for each. The learning process is the balance to the effort to serve.

We would have you consider well that when you make an act of dedication in service, this act has a very large magical potential. And as in the case of every act with magical potential, there will be a sequence of events following from it which is the fulfillment and the realization, or the manifestation, of that potential. Within this process there will be surprises. And so we counsel that to engage in an act of commitment whereby when you dedicate yourself to wholehearted service, you enter the act with humility and with courage, recognizing that you have unleashed a force which has a power to manifest beyond what you are able to imagine.

Indeed, it has a potential to transfigure your own life beyond recognition. The effect upon catalyst can be very great, greatly accelerated. And greatly accelerated catalyst does not always meet with a greatly accelerated capacity for processing this catalyst. You may have unleashed more than you have bargained for.

When this has been discovered to have been so, we would suggest that there is no shame in pulling back, shall we say, to a more restful repose [in order] to find that in your life which you enjoy, which grounds you, which refreshes you, even though it may not seem as though it is doing the Lord's service. If you enjoy gardening, it is hard to understand how working your garden may help those who are in need in Haiti, and yet it may be the best thing you could be doing.

For one who has invited, shall we say, more catalyst than can be processed has invited a great imbalance. And it is generally not possible to go forward in a condition that is greatly imbalanced. So we would reiterate that the time for making such dedication of one's efforts is always now.

One needs to understand that one is blessed with many "nows," each of which must find its measure. And so we would ask that, if you find through your magical act of dedication that you have brought on yourself more than you have bargained for, you take the attitude that this too is the Lord's work. This too, is what there is to be processed so that you may go forward in your quest to be of service.

At this time, we would pass the contact to the one known as L. I am Q'uo.

*(L channeling)*

We are those of the Q'uo, and we are now with this instrument. We would say that the idea has become perpetuated among many of your peoples through the centuries, in the evolving ways that you perceive your Creator, to see the Creator as distant to the self, as a force on high that must be reached for, with a forlorn type of hope that perhaps one day you will be able to grasp up to the ledge of that love and light. We would say to you that the only separation between the Creator and yourself is the separation that you would create.

Seeking to offer oneself to the Creator, it is all right to ask the Creator for help, to ask for the inspiration and wisdom to make the adjustments to function upon the path you have chosen. You are

never alone in your seeking, for the entire universe breathes as you breathe. To enter into prayer or meditation, to seek assistance in order to connect with the Creator is nothing of which to be ashamed.

In your very seeking of the Creator you are offering yourself. Simply realizing that every action in which you partake is a gift to the knowledge of the Creator. This in itself is a service.

In this density you are so much trapped in a linear model of time. And yet to understand that the very moment which you breathe in contains all of creation allows you to realize that all is as it will be at this moment or that in this moment there is eternity. When you look up, and reach for that light and pray wholeheartedly to be of service, take the time to find that light within yourself that resonates with the very light on high for which you strive. The spark of the Creator will grow brighter and brighter within your own soul as you discover more of it.

The Creator sees you always, is with you always, and will never turn a blind eye to your heart's desires. We have personally spoken to this instrument on numerous occasions in telling her that it is OK to ask for help. So you need not fear that in your imperfection you might not make the grade, that your reaching might not be enough to put you on the level you perceive that you need to be in order to serve the Creator. For by asking this question, you have in turn answered this very question. Seeking the Creator and being the Creator: this is the epitome of service.

We would now transfer this contact to the one known as Jim. We are those of the Q'uo.

*(Jim channeling)*

I am Q'uo, and am with this instrument. We greet each again in love and in light. As you are aware of being the Creator, then you must also be aware that you are all things. That which you seek, you are already, in fact. The service you desire to render is a service that you render as you are who you are, how you are.

If your desire, that of being an instrument for the Creator, is a desire which you hold with all your heart, then this desire becomes your service, becomes your path. Your ability to serve as an instrument for the Creator has no boundaries and is fueled by this pure desire that burns within your heart. Each entity, indeed each thing within the creation, serves the Creator in a way which may be more or less conscious, more or less efficient, shall we say. However, the service is true. The service is there.

The service moves through the interaction of all parts, persons and particles of creation. This is the Creator knowing Itself. This is the reason for the creation, that the Creator may know Itself through each of its portions, each part of the creation. Thus, as you move through your daily round of activities, you interact with other portions of the Creator to inform the Creator, according to your free will, of the various experiences which are open to you as you choose this and that, this and that.

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

*(Carla channeling)*

We are those of Q'uo, and greet each again in love and in light through this instrument. The sweetness and earnestness of this query is very moving to us, and we affirm the rightness of that yearning to create of the light a priesthood—not an outer priesthood, necessarily, but an inner realization of who you are and why you are here. And when that hunger and thirst matures within you and ripens into bloom, now is the time. As this instrument would have it:

*(Carla singing)*

If with all your heart,  
Ye truly seek me,  
Ye shall ever surely find me,  
Thus saith the Lord. [2]

Doubt not that that which you seek is there.

To conclude with this query, we would address the question of what characteristics of the personality, what resources, might aid in creating for oneself a rule of life, and inviting the one infinite Creator to come into the life, to know the fire of love within you as that which is useful, that which is sturdy in service.

And we would say firstly that it is very helpful in this regard to be ready to lose everything that you understand as familiar and normal. This may not happen to you, my friends, and yet it may. When you ask the Creator to come into your life in power and in grace, you are releasing yourself from any definition of yourself which you previously had. What shall be required of you is unknown. You are releasing your will to the will of the one infinite Creator, whose name is Love. You wish to sing a melody of love in your life, but you do not know what melody that is until that moment comes.

This instrument has had the experience many times of things falling away from her, things that she thought were deep parts of herself. Be willing to let self-definition go, to let it flow, let it be, and you shall discover that next layer within you that is more real, that is more essential, and that is closer to the Creator's selfhood than that one of which you were capable before you asked this powerful question, "May I serve?"

Secondly, we would encourage bloody-minded, stubborn perseverance. This instrument, earlier this day, was speaking with the one known as Jim. He was speaking of a beloved coach [3] who had gone on to be a coach to many other teams, but who was coach first to the one known as Jim's baseball team in high school. And this instrument asked the one known as Jim, "What one thing did the coach teach you that was the best of all his advice?" And the one known as Jim replied, "He always said, never give up."

You shall face challenge after challenge whether or not you dedicate yourself to the one Creator, yet when you dedicate yourself, you will find challenges of a specific kind and they will cut to the bone. Do not give up. Remember the words, "All is well," and all will be well.

There are many times when it makes no sense not to give up, when any rational person would give up. And we ask you to leap into faith with abandon, with joy, with laughter, and with rock-steady determination not to give up. Let your life be as it is, meet the challenges of the day, and don't give up.

Lastly, we would say that it is very helpful to abandon all pretense and pride, for they are those things which narrow and limit you. Let humility wrap its sweet tendrils around all of those sentences that begin "I am" or "I should." And instead ask, "What wilt thou have me do, for I am your instrument? What song would you have me sing with my life?" We thank the one known as G for this query, and since he is not within this circle physically, we shall not ask for a follow-up, but shall instead take this opportunity to open this meeting to further questions.

Are there any questions on your mind at this time? We are those of the Q'uo.

**A:** Q'uo, I'm interested in the idea of fourth-density service-to-other technologies that might be coming into our culture at this time. I wonder if you could comment on whether that's a useful concept. I'm only talking about service-to-other technologies, and whether such things are coming to help with Earth changes and with the ascension of the planet at this time. Please comment on the spiritual principles of that without infringing on our free will. Thank you.

We thank the one known as A for that query. We are those of Q'uo, and believe we understand it. My brother, our difficulty in responding to your query is in the fact that the service-to-other technology that is being created at this time is late third-density in its origin.

We realize that you have this feeling that fourth-density entities are offering us, within third density, technology that comes from fourth density. However, in point of fact the technology that is service-to-others at this time is that which is being created by those[human beings on Earth] who are service-to-others and living lives within that desire to serve the Creator. In their seeking the technology is opening up as penetrations of fourth-density light come into third density that carry a great deal of truth. Consequently that interpenetration of fourth-density light is indeed aiding many of those who are working at the very end of their third-density incarnational patterns to be able to expand into more service-to-others technologies.

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

**A:** Yes. I'm curious about Tesla's free-energy machine. Is there anything you can say about its positioning within the densities and its role in spiritual evolution here, and about the spiritual principles of that without infringing on our free will?

We find that we are not able to use this instrument at this time and would therefore offer this contact to the one known as Jim. This instrument needs to leave the circle. [4]

*(Jim channeling)*

I am Q'uo, and am with this instrument. We would respond to your query, my brother, by saying that the devices that have been made by many entities such as the one known as Nikola Tesla, and which provide an energy which is free to all, are those devices which are not just of fourth density in their character and in their purpose, but have for some portion of your experience of late third-density been available on a limited basis to those of your culture. However, these devices have had limited success in fulfilling their purpose because of the desire of a small group of your third-density entities to reserve the power and economic profit that proceeds from the possession and distribution of such devices [for themselves]. Thus, it is more in the realm of that which is potential, rather than that which is actual.

May we answer you further, my brother?

**A:** Yes, Q'uo, thank you very much. I remember your saying at one point that the marriage relationship was a germinal expression in third density of fourth density, of the social complex, actually. And what I'm wondering, Q'uo, is are there any other notable social organizational forms that we're seeing in third density now that are also germinal of the social memory complex, the idea of really merging, that you can discuss the spiritual principles of, without infringing on our free will? Thank you.

I am Q'uo. and am aware of your query, my brother. The tendency of entities to join in any type of grouping for the accomplishment of a common purpose is a tendency which is fundamental in the fourth-density experience.

We find we must pause briefly to allow this instrument to work the recording device. We are those of the Q'uo.

*(Side one of tape ends.)*

*(Jim channeling)*

I am Q'uo, and am once again with this instrument. The ability of entities to blend energy in [commonly held] desires and purposes to achieve an harmonious group result is a type of experience which will be far more available and expanded, shall we say, within the fourth-density experience that now begins its initial phase upon your planetary sphere. For the ability to work as an unit is an ability which requires the clear communication of all entities involved. And as your evolution moves you into the fourth-density experience as a social memory complex, this group effort will be enhanced as the group mind becomes available to each individual within the group. Thus the energies of all may become available and harnessed, shall we say, by the group effort.

Thus there will be far more accomplished in the realm of both the inner growth and the societal growth as the fourth-density experience is made available to more of your population.

Is there a final query at this time?

**Carla:** I have one, Q'uo, since I have an opportunity to ask a question that I don't usually get. As I approach this time of getting my spine stabilized and healing up from that operation, what words might you offer to me as to how I might improve the quality of my service through this experience?

I am Q'uo, and am aware of your query, my sister. It is well, as you approach this experience, to look upon it as one of true healing. That is, not just as one of the physical vehicle, but of the sense of self that is your foundation stone, shall we say, your soul essence. To see yourself as one who serves the Creator in each interaction with others, in each experience that is shared, in each opportunity that is offered, is to see yourself in a truer light. For there is no failure. There is only experience. There is only effort.

As you begin to prepare for the actual experience of the surgical procedure we would suggest that you remind yourself that in truth you are whole and perfect and that what is about to occur is the opportunity to express this wholeness and perfection in the outer realm, shall we say, of your physical vehicle. Thus, that which you seek is that which you are already experiencing upon the inner planes, shall we say. And those of the healing profession who offer their services to you are partaking in a mutual expression of this perfection.

At this time we would thank each present for taking the time from the daily round of activities to join in this circle of seeking. The beauty that we see and experience as each has blended his and her aura with the group is magnificent. We rejoice in your joy, and see the light and love of the one Creator pouring forth from each heart. And for this we thank you greatly.

We are known to you as those of Q'uo. We would now take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

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[1] The “old hymn” is “Just As I Am,” written by Charlotte Elliott in 1835. The fifth verse, which seems to hold Q'uo's thought best of the six verses, is:

Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come.

[2] This passage is from Mendelssohn's oratorio, *Elijah*, sung therein as a tenor solo.

[3] That coach is Monte Kiffin who, like Jim, grew up in Lexington, Nebraska. Under Kiffin's leadership, Jim's American Legion Midget team won a state championship in 1963. He currently

serves as defensive coordinator for the USC Trojans Football program, where his son Lane Kiffin was named head coach on January 12, 2010.

[4] Carla had just begun drinking Kangen water and was experiencing heavy detoxification, which resulted in her being called to the restroom frequently as the water eliminated heavy metals from her body.

## Saturday Meditation

February 13, 2010

**G:** This evening we will be taking questions from readers here and there. Q'uo, the first question comes from C in Tennessee, and she writes, "Q'uo, can you clarify for us how intelligent infinity and intelligent energy correlate to the terms 'spirit' and 'consciousness'"?

*(Carla channeling)*

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator. It is our pleasure and our privilege to be invited to join this circle of seeking and we are most grateful to be with you this evening.

As always, my friends, before we begin we would greatly appreciate your helping us by listening with care to those humble opinions which we share. If they appeal to you and they feel resonant to you, please work with them as you will. If they do not, we would ask you simply to let them go. In this way, we shall feel comfortable about sharing our thoughts with no concern for the possibility of our infringing upon your free will or disturbing the rhythm of your spiritual process, which is a living thing.

This instrument was asked several times this week, by coincidence perhaps, why we continually offer this request before we share with you. We would offer our opinion that the concern that we have that prompts this is that concern for your people in general. There is this tendency to give too much respect to those sources of information which you may feel have an inspirational value. Indeed, we hope that we are able to offer you good information. However, we offer information to individuals, each of whom is upon a unique track. And information which may be very helpful to one entity might be a stumbling block for another. Consequently, we place this request for discernment and discrimination between your listening ears and the all-important work that you do within yourself each and every day in choosing endlessly the direction and the focus of your path. You, not we, know precisely those things that will aid you in your path at this time.

You may come back and revisit these words, my friends, at a later time and find that there is a completely different picture; that those things you would take from this conversation are different. However, you are here, and we are here, in what the one known as G has described as the now, the present moment, the "real," and for this moment, you are as you are, and you need that self-confidence to apply your own standards of appreciation to what you hear. We thank you for this consideration, my friends, and for the patience that you have in allowing us to offer an explanation for that which we do, as a habit, as we speak with this particular group at this particular time.

The term "spirit" and the term "consciousness" cannot be said to be congruent. Consciousness is that field, shall we say, which carries the one original Thought of love. Our consciousness and your consciousness are one. From that field of consciousness, each of those within this room, every particle and iota of matter, as you call it in your universe, every mote of light, carries the same consciousness. It is as though you were an infinite, intricate, mysterious puzzle. We give this instrument the vision of putting together a jig-saw puzzle, yet this puzzle is infinite. However, you fit in just a certain way into the integrity and wholeness of the one infinite Creator and into the one creation.

Spirit, as we use the term, is that portion of consciousness which is not manifest in your world. You may apprehend spirit in many ways. You may apprehend spirit as the voice of your conscience, your higher self, or your guidance. You may apprehend spirit as that energy that surrounds you, that comes to you from the trees, the animals, the plants, the wind, the earth, fire and water.

The term "intelligent infinity" could be linked with the term "consciousness" in that intelligent infinity is the Creator in Its latent state, that state which the Creator enjoys before It asks Itself, "Who am I?"

and decides of Its own free will to bring into being a creation of parts of Itself that will give It information about who It is. Once that free will has worked upon the infinite Creator's mystery, to create a field, that field is called the Logos, the one Thought. That Thought is love. Thusly, every iota of the infinite creation is love.

Intelligent energy is love acted upon by free will to make the manifest creation of the Father. Its nature is light. When we greet you and when we say farewell to you in the love and in the light of the one infinite Creator, we are greeting you in the name and essence of all that there is. We are setting our intention to vibrate in our conversation with you in full awareness of this love and this light. As you can see, spirit could be associated with the concept of intelligent energy, but only loosely, for intelligent energy is that which creates all that there is in its manifested form. Spirit, on the other hand, is that which is not manifest. However, it is that which manifests itself to you as an entity within the third-density world of Earth, and in this wise we would point out that you, each of you, are that center, that nexus, that combines space/time and the physical reality, and time/space and the unseen worlds.

It is not for the animals to do this. It is not for the wind and the water, fire and earth to do this. It is for that miracle of self-awareness that you are to hold, in one fragile yet eternal shape, all that there is in the temporal world and all that there is in infinity and eternity. It is into your instrument that the Creator's infinite energy of love and light can flow. It is from your open heart that that same love and light may be blessed by you and allowed to move into the planetary energy web, so that every thought of love that you have makes a difference in the energy of your beloved Earth.

In conclusion, we would say that there is no one-to-one relationship betwixt either the terms "intelligent infinity" and "consciousness", or "intelligent energy" and "spirit". Roughly speaking, however, we see more points of similarity betwixt intelligent infinity and consciousness and intelligent energy and spirit.

We thank the one known as C for this query and would ask, my brother, if there is another query at this time. We are those of Q'uo.

**G:** Before the next query, here is a quick note from A in Minnesota who had a personal channeling with you on the seventh of July, 2006, and made use of the information you provided him in writing his final paper for his master's degree. He asks that we pass along his gratitude to you for the advice and the insight. He said he deeply appreciates it.

Now, here is a question from T1 in Taiwan who writes, "In my humble opinion, the tarot image for the Significator of the Body conveys the concept of sacrifice, yet when viewing the tarot images of the Significator of the Mind and the Significator of the Spirit, I do not perceive an indication of sacrifice of the Significators of Spirit and Mind as well."

We are those of Q'uo. We thank the one known as T1 for his query. To the one known as T1, we would offer the thought that unlike "I" of the mind or the spirit, the body is an instrument of sacrifice. When a brand new life is brought forth into your world, it has chosen to leave a place of full awareness, where all is known that can be known, in order to plunge itself into the thoroughgoing system of illusions that you call physical life. Implicit in that infant advent into the world of Earth is its [eventual] departure from that same Earth world. It is a time spent in what this instrument would call "the valley of the shadow of death."<sup>[1]</sup>

Being born into physical incarnation is that which is done responsibly and carefully, with great thought and for a reason. Entities such as those to whom we speak do not tumble into life with no thought for the shape and texture of the life to come. Many of those, indeed virtually all of those who have come into incarnation in the past little while have done so with the great hope of being able to be part of the good upon Planet Earth at this time. It is a time when, as this instrument would put it, "the fields are ripe with harvest." <sup>[2]</sup> And as incarnation is contemplated, there is the hope in each

breast that they may be harvesters, that they may know and see and understand the centrality of love, that they may reach out during their time here to change darkness to light, sadness to joy, fear to love, dissention to unity, anger to peace, that they may be agents of the truth which every cell of every body carries within it and which, within the illusion of third-density Earth, is veiled from the conscious awareness of each person who has chosen to come into incarnation.

The sun rises. The sun sets. The sun rises again. And just as that great circle of light and dark, feast and famine, happiness and sorrow revolves in the movement of the Earth itself, so the cycles revolve in the bodies of those who come into incarnation.

We would say to the one known as T1 that it is a sacrifice of tremendous meaning. It is not the idiot play of chaotic chance. Nor is it the soulless repetition of destiny in which free will has no part. It is a dance of the entity that is upon the wheel of life enjoying the darkness and the light, the dark night of the soul, and the illumination of epiphany, moving from transformation to transformation.

It is the hope and the intention of the soul before entering into the valley of the shadow that within those shadows, paradoxes and mysteries of life as experienced upon your planet, there will be that moment of remembrance of why this sacrifice was undertaken. And it is hoped that that moment of remembrance may so illumine the soul within incarnation that the remainder of the incarnation will be one of joy, peace and bliss. For the mists have been penetrated, the mystery has been solved. And the answer to sacrifice is love. For love moved each of you to embrace this experience, this "parenthesis in eternity,"<sup>[3]</sup> as the one known as Joel calls it. And within this tiny shape of a life, this momentary span of your years, once you have awakened to the love within you, you have the opportunity so to shape and intend and offer your life that the riches of that love shall spring forth anew every day, falling like coins from your pockets and turning your world into heaven.

We thank the one known as T1 for asking this very thoughtful query and would at this time ask if there is another query. We are those of Q'uo.

**G:** Yes, Q'uo. A completely different T2 writes, "Q'uo, is there any connection whatsoever between the shaman cultures of Earth and those of the Confederation? Specifically, were the original shamans students of the Confederation who attempted to serve others by setting out across the Earth to serve as guides, healers, teachers and perhaps even messengers or assistants to the Confederation? Any information or spiritual principles which you may offer would be helpful, Q'uo. Thank you."

We are those of Q'uo, and we thank the one known as T2 for his query. My brother, in one way we would say that those who are shamanic in their discipline and in their teaching are not those who have a specific connection with the Confederation of Angels and Planets in the Service of the One Infinite Creator. In another way, we may say that some of them do. And we will attempt to explicate this. We do not mean to be mysterious.

Many of those who have learned shamanism as part of their experience as indigenous entities—that is, as Native Americans, Maoris or any other indigenous tribal group—have more in common with those you may call the Elder Race <sup>[4]</sup> than they have in common with the Confederation in that the shamanism, which is a very Earth-connected discipline and way of teaching, has the energy of those who are true natives to Planet Earth who are stewards of Planet Earth and who feel the connection with the Earth as the Creator rather than the Creator as Earth.

However, there were few within the Elder Race, and there are at this time few amongst all of the populations of your globe that have unbroken routes to their indigenous tribal beginnings. In your day, as we speak to this group, many of those who have taken up shamanism as their way and who have been those who teach it as well as learn it, are wanderers who have come to Earth to find ways to increase the light and who have found that the way of shamanism is a way that opens a portal for many seekers into the sunshine of deeper awareness.

The great energy of shamanism is that it forces the seeker to confront its own death as a preparation for, and a basis for, appreciating being alive in this moment. If one does not contemplate one's ending, in terms of the life of the body, one has little inherent reason to rejoice when the eyes open from sleep and the morning is there to be greeted. There is tremendous joy in being alive that springs directly from the awareness of one's impending death. Therefore, we could say, in that way, there is a very clear relationship betwixt many of those who are shamans at this time and the Confederation.

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

**G:** M writes, "I have a question about the process concerning the removal of the veil and the conditions which must be met before removal may occur. Specifically, I would like to know if the removal is an automatic process that is triggered when certain conditions are met or whether a petition must be made to another level of consciousness. Any other information you may offer with regard to the form and function of the veil that can lead to a greater understanding of the process of removal would also be appreciated."

We are those of Q'uo, and we thank the one known as M for this query. To the one known as M we would say that the function of the veil is to create the atmosphere and the environment of Planet Earth in which nothing of metaphysical import can be known in the sense of being proven. Within the veil, there is no way to claim to know or to apprehend the love and the light of the one infinite Creator except by faith.

Third density is a density of choice. Within third density lie beings that are self-aware, unlike those in second density, who are aware without being self-aware. There is a choice to be made in this density. All of the study, all of the thought, all of the experiencing within third density is intended to have a tendency to move one to points of choice. That choice is the choice of the self-aware entity for service to others and radiancy of being, or service to self and contraction of being. To put it another way, it is a choice between living by love and living by fear, or living by embracing all that there is as part of you and living by setting yourself over and apart from all other entities and forces within the creation.

At each choice-point there is no way to prove the goodness, the rightness, and the appropriateness of making that choice for love, for service to others, for radiancy. Similarly, there is no way to prove that the choice to aggrandize the self and create a universe in which those around you are considered to be pawns which you may move around as suits you would be the appropriate choice.

It is designed to be an environment in which you are completely free to chose to leap into faith or to become more and more heavily defended against all that you fear and to wield more and more power and control over your environment to keep yourself safe. It was not an environment designed to be easy to penetrate.

Now, what is faith? What is that leap into faith, which is not obvious and is not provable? How does that work? There comes a time for each seeker when there is a choice-point at which he must choose to act in faith that all is well in spite of evidence of the contrary, or to retreat in fear into a cave of his own imagining and to be thusly limited.

It is after an entity has chosen by faith to take that leap into faith that faith begins to prove itself a sturdy place to set one's foot. It is only after the leap into the abyss of the unproven and mysterious that one gains one's sure footing and becomes fearless and willing to be that entity whose approach to life is to look for love. With the veil in place, the decision to leap into faith has great weight and value.

It is a risky thing to do. It feels risky. It takes courage, integrity and will. It takes that of which the one known as G was speaking as a focus of desire, a seeking, a hunger, a thirst for the Creator, for truth,

for love, for beauty. Therefore, there is tremendous intensity and power given to the one who makes that choice in faith.

Now, my brother, consider what the impact would be upon the environment of the Density of Choice if there were no veil, if all the answers were known. Certainly one could still make the correct decision and leap into faith, but there would not be the resistance and the back-pressure of fear from that part of the self that wants to be safe and to control one's life. When one leaps into faith, one is not in control. One is saying, "Not my will, but thine. Not my imperfect understanding, but the way of love." And that is the reason for the veil.

It is the combination of your free will as a seeker and the veil of forgetting that creates within you an implicit unawareness of the primacy of love that sets the shape of his path for the pilgrim. Each of you may be aware of the book called *Pilgrim's Progress* by the one known as John. [5] In that figure of the pilgrim and his progress, there is an excellent analogy to the purpose of the veil. As one wins one's way through life upon the King's Highway, [6] every choice-point comes through one's veil. And it is that pilgrim who prays for clarity and who asks where is the love in this choice that shall create within this density a bias toward service to others, towards love, towards radiance, that shall have tremendous impact, not simply upon this density now enjoyed by all of you, but upon the next two densities to come.

We are those of Q'uo, and would ask the one known as G if there is a further query at this time. We are those of Q'uo.

(Side one of tape ends.)

**G:** This question comes from me. During my meditations, I experience a peculiar kind of difficulty. It is not so much that thoughts steal my attention, though that certainly happens. Rather, I experience tensions and distortions within my energy body that make maintaining focused awareness in a stable manner virtually impossible. In my theory of meditation, I am fairly certain that there is nothing which may truly prevent meditation because any phenomenological experience may be accommodated and surrounded by spacious, stable awareness. Yet my meditation practice seems to indicate otherwise. Imagine trying to keep a glass of water still and at rest during an earthquake. This is my situation, as far as I can see it. Any information or spiritual principles you may have to offer would be appreciated.

(Carla channeling)

We are those of Q'uo, and thank the one known as G of Louisville for this query. My brother, as we gaze upon your question [we find that] the image of keeping the glass of water balanced in an earthquake is quite apt. In meditation you are moving into that indigo energy-ray which may reach through the gateway of intelligent infinity to time/space, to the metaphysical world where earthquakes are not occurring. You are creating for yourself an environment that is quite other than the earth-world's constant chances and changes. Thusly, to move into meditation is to throw the glass of water into the midair of faith and allow unseen forces which you know to be real to carry you while you rest in that place where there is no sighing, no sorrow, no suffering, no earthquake, but only the peace and the power of the love and the light of the One who is all.

There is no intellectual way to approach this awareness or to create the perfect environment to rest in this altered state. And indeed, in terms of how meditation itself functions within your energy body, it is not necessary for you to have this kind of awareness. The work of meditation will be done within you regardless of how you apprehend it.

Now, having said this, we may say that there is an inextricable relationship betwixt the energy body and the physical body. The physical body, as well as the energy body, tends to carry a characteristic tension. Perhaps you may have become aware of attempting to relax completely. And you physically

relax according to your mental instruction to yourself. "Aha!" you are relaxed. If you check back on your physical body ten seconds later, you will find that portions, at least, of your body have again taken up a characteristic tension.

Now, there are ways to work upon releasing and relaxing that tension of the body. You are more familiar, my brother, with exercises involved in relaxing and opening the spiritual body or the energy body than you are concerning relaxing and releasing tension from the physical body. We believe that you might find the yogic disciplines which are connected with body movement such as breathing yoga[7] and the yoga of various positions and the Asanas [8] to be helpful in teaching your physical body how to release tension. Again, we would say that it is central to realize that the reason that we recommend meditation again and again in our conversations with you has to do far more with that which, however imperfectly perceived, is the essence of silence than any hope that we may have of creating in you an environment in which you are truly and fully relaxed, released and gathered into the oneness of infinite love.

Perception is an endless look in a series of mirrors. The work of meditation moves beyond the perception that you have, the perception that others may have, or any other kind of perception into essence. It is as though you were hoping in meditation to move into the temple of your innermost being, there to find, speaking in silence, the Logos.

We thank the one known as G for this query and would note, as is true always when we release a question as being answered, that it is not answered at all, that we only scratch the surface and that there is that critical element of time, as this instrument reminds us, that causes us to shape our response in such and such a way and to lift away from it long before we, or you, feel that we have exhausted the question.

With that apology for not moving into a deeper discussion of this particular query, we would ask if there is a final query at this time. We are those of Q'uo.

**G:** Thank you very much, Q'uo. I found that very helpful. M writes, "I would like to ask Q'uo what is the fate of the veil on this planet beginning in 2013 and continuing in time thereafter? Will it gradually dissolve? If so, at approximately what rate? Please describe how this occurrence will affect the planet and the third-density entities upon it as much as you can without infringing on the Law of Confusion. Thank you."

We are those of Q'uo, and we thank the one known as M for this query. When one is, as you are, possessed of physical senses which perceive a physical world, it is completely understandable that you would not necessarily grasp the concept that all apparently solid objects are actually fields of energy. As fields of energy, the closest that they come to matter is small fields of energy within the larger and encompassing field of energy which are called atoms. However, from your scientists you have received the information that even these points of matter, so called, are in fact energy fields, that matter has never been seen by your keenest telescope. Rather, it is the path of energy that is seen. And you know from your scientists that an atom consists almost entirely of space. We mention these scientific facts to you so that you may begin to wrap your mind around the concept of the nested densities of the creation.

Third-density Earth is nested within fourth-density Earth. It is not the same Earth as fourth-density Earth. Third-density Earth will not become fourth-density Earth, any more than first-density Earth became second-density Earth, or second-density Earth became third-density Earth. These densities are nested in such a way as to occupy the same area or influence within space/time and time/space, held lovingly by the overarching energy field of your sun.

Third-density Earth is an Earth whose light is waning. While it will remain third-density, it will no longer support third-density entities in their seeking of the truth. Thusly, third density is shortly to become inactive, we would say, within three or four hundred of your years beyond 2012. Thusly,

2013 upon your planet will look very much like 2012 upon your planet. However, you will find that your population of entities grows more and more interested and fascinated with the reparation of the Earth and the healing of what you call your Mother Earth or Gaia.

Those who incarnate at this time upon Planet Earth, that is, after 2012, will be those whose experiences in other incarnations have carried with them an element of adhering karma because of the destruction of their Earth whether it be this Earth and the destruction of Atlantis, or Maldek, or Mars, or several other Earths that created an uninhabitable third-density planet and thusly needed to finish third density upon Planet Earth. There are quite a few millions of those who feel that desire at this time to be part of the healing of the Mother. And there is great joy in contemplating that healing.

Fourth-density Earth is an entirely different sphere, within which third density is nested. And as fourth-density light becomes that which your sun is capable of offering, that fourth-density Earth shall more and more become populated by those from third-density Earth who have graduated in a positive sense and wish to move on. It will be a long time before entities who are inhabiting third density will be able to see entities of fourth density. However, they are as real and as physical, shall we say, to themselves and to fourth-density Earth as you are to your Earth.

We realize that this is one of the less comfortable or naturally obvious concepts having to do with the concept of densities. It is natural for a person to think that this same Earth upon which your feet make footsteps shall become fourth density and that on this same Earth, fourth density shall take place. However, we would suggest to you that it is much like wanting to take your physical body with you when you pass from physical life upon this planet and hoping to drag what this instrument would call this chemical distillery of a body into fourth density and attempt to lug it around when everyone else is dancing with a much lighter and electrically driven rather than chemically driven body.

We thank all of those who asked these queries this evening. It is a great joy to us to feel that this group which sits within these modest walls has become quite large in its actual size. The reason that this is a delight to us is not because we want to attract followers or to become bigger, but rather because it is the nature of groups such as this one that you are lighthouses. And each entity doubles the energy of the entity next to you, so that even in a very modest group, you are creating a focus of light, a focus of intention and hope, that is exponentially greater than any of you could create by yourselves. And when you add all of those who are not physically in this room but who have moved into the energy of this particular circle of seeking by the questioning that they offer, then that lighthouse energy becomes exponentially greater. So, we thank each of those from wherever those queries came upon your globe and appreciate greatly the increase of light that occurs from those who are visiting in thought with this sitting circle.

It has been a privilege and a great pleasure to speak through this instrument and to share the meditation of this group. We leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu borragus.

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[1] This phrase is taken from the *Holy Bible*, Psalm 23:4. In context, the quotation is, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

[2] This phrase appears in the *Holy Bible*, in the Gospel of John and in the Book of Revelation. In context in John, the quotation is, "His disciples prayed him, saying, 'Master, eat.' But he said unto them, 'I have meat to eat that ye know not of.' Therefore said the disciples one to another, 'Hath any man brought him ought to eat? Jesus saith unto them, 'My meat is to do the will of him that sent me, and to finish his work. Say not ye, 'There are yet four months, and then cometh harvest?' Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he

that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

In context in Revelation, the quotation is, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

[3] The instrument is very fond of the writings of Joel Goldsmith, a Christian mystic of the twentieth century. One of his many books is entitled *Parenthesis in Eternity*.

[4] The Elder Race, as discussed in the Ra sessions, is made up of those few humans on Planet Earth who graduated into fourth density after the second minor cycle ended about 26,000 years ago. They immediately chose to return to Earth as wanderers, with the intention of helping to bring the rest of the tribe of humankind to a successful harvest at the end of the third sub-cycle in or around 2012. They are said to live in the inner planes by those of Ra. Another tradition has them living as humans in a secret valley in the Andes. *Secret of the Andes*, a channeled work ostensibly by Brother Philip, is an excellent example of this tradition.

[5] John Bunyan, *The Pilgrim's Progress from This World into That which Is to Come*: New York, Garland Publications, 1678, 1989. The popularity of this classic is evident from the fact that in over 300 years it has never been out of print.

[6] The King's Highway is a medieval trade route traversing the Middle East from Egypt to Aqaba. However the instrument uses the term as it appears in the hymn by Evelyn Atwater Cummins, a writer of the twentieth century. The third verse of this hymn reads, "The countless hosts lead on before. I must not fear or stray. With them, the pilgrims of the faith, I walk the King's highway. Through light and dark the road leads on till dawns the endless day, when I shall know why in this life I walk the King's highway."

[7] Breathing yoga is also called *pranayama*. A good web site for getting more information on *pranayama* is <http://www.abc-of-yoga.com/pranayama>.

[8] Yoga positions, postures or asanas are at the heart of many yoga practices including kripalu, shivananda, ashtanga vinyasa and Bikram. While it is almost impossible to list all the asanas developed in various systems, a good web site for exploring the most commonly used of them is [http://en.wikipedia.org/wiki/List\\_of\\_yoga\\_postures](http://en.wikipedia.org/wiki/List_of_yoga_postures)

## Saturday Meditation

February 27, 2010

**Jim:** The question this evening is, "Various mystical teachings posit a ground-level, essential self which is unaffected and untouched by the wayward thoughts of the conscious mind. That being the case, we would like to know what power the thoughts of our surface mind have both to reveal and to obscure truth. Additionally, which is of greater consequence, the content and quality of our thoughts or our attachment to and identification with them?"

(*Carla channeling*)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a pleasure and a privilege indeed to be called to your group. Thank you for the honor of asking us to share our humble opinions with you. We are happy to do so and are eager to work with you on the topic requested by the one known as G.

As always, however, firstly we would ask a favor of you so that we may speak to you without being concerned that we might infringe upon your free will or disturb the rhythms of your seeking. We would ask you, please, to use your powers of discernment and discrimination as you listen, choosing those thoughts of ours which resonate to you and leaving the rest behind. We thank you for this consideration.

Your query this evening concerns, among other things, that which is important about the things that you think, and consequently to begin we would refer to the song you used to tune your group before the meditation. The one known as Izzy [1] did not remember the lyrics of the tune, "Somewhere Over the Rainbow," with a high degree of accuracy. They were not the words written by the one known as Harold.[2] What the one known as Izzy caught was the feeling and the vibration intended by the one known as Harold when he wrote the lyrics to that song.

It is not that the thoughts that you think are not germane or important. They are. However, it is an artifact of your cultural indoctrination that you have a tendency to value the thoughts of your intellect at the expense of the thoughts of your heart which come to you in intuitions, emotions, feelings and insights. If you stay completely within the intellect as you consider a subject, you are caught in the ceaseless round of relativity. The thoughts themselves may be bright as jewels and crafted with precision. They may have impeccable logic and they may sound well, so that others may think well of you for having those thoughts. Yet as the one known as Paul [3] said, without love, those thoughts do not ring true. They do not have the capacity to show you flashes of the Creator within.

One of the parts of this query went something like this: "Is it more valuable to attend to the quality of the content of your thoughts or is it more valuable to be attached to your thoughts?" We cannot answer this query as it was asked, because the values of the quality of your thoughts and attachment to your thoughts are like valuing oranges versus apples. They are not the same. They cannot be compared.

We were speaking of the quality of your thoughts when we discussed the intellect versus the intuition or the thoughts of the heart. The play of intellect as it flashes is a thing greatly to value. And it is good to play with that part of yourself that analyzes and uses logic and compares things to other things. It would be unusual indeed to consider that the Creator offered you this intellect and then to tell you that it is not worthy. The problem with the intellect, especially in your culture, my friends, is that you either ride it and enjoy the ride, or you are ridden by it and a slave to it. The intellect needs to be in harness with the mind of your heart, that energy within you that is stayed on love.

You may think to yourself, "But my heart is not always stayed on love. There are many feelings that come from my heart that do not seem to be full of love. They seem to be full of grief, sorrow, anger and fear." We can only encourage you to persist in paying attention to your feelings. And as you honor them and allow them their sway within your process, you will find that you are able to let those feelings go down into parts of you that are as the refining fire that purifies even the most dark feelings, gradually, over a period of time in your incarnation, until you are as supple and understanding with your feelings as you are with your intellectual processes.

Anything benefits from honest, sincere attention. And in order to create the most supple, flexible, useful quality of thought on an ongoing basis, you yoke your feelings and your intellect together while you, having the reins, encourage them to work together.

One way to get them to work together is to become silent, so that neither your intellect nor your feelings are being stimulated but you are simply being. This state, whether it is [sought] in a nature walk or in silent meditation in the more formal forms of meditation, or in however you wish to enter the silence, tends to reset and refresh both the intellect and the intuition, so that you may have a better and better experience with your own internal process of thought and feeling.

We do not encourage you to pull hard on the reins, so that you are controlling these processes too much. A light but firm hand on the reins is that which we would recommend, so that not only do your thoughts not carry you away, but also your feelings do not carry you away. Rather, you are in the driver's seat and able to moderate and pay attention to all that is occurring inwardly as you go.

The other part of that query, the question about being attached to your thoughts, is a question asked with a great deal of insight. And it is associated in a way to that which we were saying about not letting your thoughts or your feelings ride you, but rather having a fascinating and excellent ride with the energy of them, listening to them, focusing on that which is occurring in your mind and in your heart at any given time, with that awareness that you are that which is a witness to these properties that you enjoy as part of your incarnational experience.

You are not your thoughts, nor are you your feelings. You are the entity, part of the Godhead principle, who is witnessing these thoughts and feelings and who, from these thoughts and these feelings, develops desires. And when you have identified a desire, you have the capacity to follow that desire, to set an intention concerning that desire, so that you may experience that which you desire. As you experience that which you desire, the Creator learns about Itself. Thus, all that you think and all that you feel is good in that it is grist for the mill [4] of your witness. It is grist for the mill of your choices. It is grist for the mill of that which you learn as you follow your desires. However, to be attached either to a thought or a feeling is to allow that thought or that feeling to ride you. And since both thoughts and feelings have an energy which is not part of the most basic quality of your being, such attachment will not serve you while you are being driven by a thought or feeling, in terms of your being a witness to and a generator of the process of discovering that which you truly desire and then following the path of resonance which your attention and witnessing have created.

This brings us to the meat of this question, which is, "Is there a ground of being which does not change although things on the surface may change from moment to moment, day to day and year to year?" Yes, my friends, there is indeed a ground of being. For each of you and for all of you it is the same. The ground of being is that one great original Thought, the Logos, which has created all that there is in the seen worlds and in the unseen worlds as well. Another word for that Logos is love. The Creator is love. It is out of that love that all that there is springs. You cannot be other than love. There is no other essence within the creation. When at last you come to the essence of yourself and feel the heart of you, it is a heart full of love. We always greet you in love and in light. When the Creator wished to know Itself, It formed a Logos of Its own essence. That essence is love. In order to manifest that essence It used light, so all that there is is love and light.

Now, if you have a common ground of being, why can you not feel this ground of being? Why is it so obvious that each of you is an individual, not the same as anyone else, even your very closest friend, your mate, or your child? My friends, were you to experience yourself as just like each other, there would be no point in the manifested worlds. Admittedly, the manifested worlds are all illusory, in that they are not the one infinite Creator. They are sparks of the one infinite Creator which have been sent out to learn more about who the Creator is. So the very stuff of both your intellect and your feelings is illusory. And as you progress through the densities, you never escape illusion. You simply use the illusions of each density to learn more about who you really are and how that out-pictures itself in your experience.

There is a kind of indignation one might feel, and as we have gone through our own development, we certainly have felt it. Why must there be such a deep illusion? Why can we not simply know that we are love and all other selves are love? Yet, were we to know our true identity, what would there be to learn that was new? Consequently, you may see yourself as an explorer moving through the very winding and sometimes adventurous paths of your incarnation, gathering information with your mind and with your heart and seeking for the essence of yourself through paying attention to your desires and following them.

Now, how may you use your thoughts and your feelings to come to this ground of being, this essence of self? That is the question that is most interesting to ask. For thoughts skitter like water bugs across the surface of your consciousness. Feelings erupt seemingly aimlessly. It is a very picture of chaos, at least in some moods it may seem that this is so. Yet one must begin with the surface. One opens one's eyes as an infant to see bright, loud chaos. Voices are indistinguishable. Things are happening that are meaningless. And from that beginning in infancy, you come gradually to organize your world. You identify mother, father, the one who feeds, the one who nurtures. You recognize kind voices and you begin to make preferences: "I love this person, I love this food, I love to have my diaper changed, I love to be held."

And so you, a being made of love, begin to give your love and to receive love. And this is the meaning of your incarnation, the reason you are here: to give love, to receive love, to share being the one infinite Creator with each other, and to rest as a being of love in the arms of love. And then to go forth again and to have adventures in which you find love, and find where there is not love. And in those places where there is not love, you find that you may yearn to give those places your love. And so you reach out to be of service to others. And as you reach out you find that you receive ten-fold, a hundred-fold, a thousand-fold, of the love that you give. And if all is calm and rhythmic in this particular season of your life, you may begin to feel that wonderful feeling of being part of all that there is, this breathing universe which breathes out love and breathes in love. And so you begin to shine and to be a light. And even when you are sorrowful, even when part of you is lost in the thickets of intellectual thought, yet fundamentally you remember that you are creatures of love.

The intellect alone will not give you this. Your feelings alone will not give you this. But they are the place where you begin to explore your universe—not the outer universe as much as the inner universe. And although you may be in a desert at this time, you will find, as you move through the rhythms of desert and aridity, thirst and hunger, that they naturally call forth the oasis of love. Follow the path of resonance in your mind and in your heart. Those paths will lead you to choice after choice where you may be either forgiving or judgmental, where you may either love or fear. And each time that you choose compassion, forgiveness and love, you move closer to the heart of who you are, closer to that ground of being which is the Creator.

Within you, my friends, there is a sea, an ocean, of love. When you swim on the surface of that ocean you may find the waters turbulent. And so it is that each seeker eventually awakens to the awareness that that which the environment, the culture, has given is not a satisfying reality. It does not speak. It does not resonate any longer. It must be escaped or seen through, shall we say. And you awaken to the knowledge that there is more. You want to explore that unknown, that mystery for which you yearn with all your heart. Each of you sets out on a journey from chaos to serenity; from

fear to love; from being taken to becoming a person of choice. You are the Creator, my friends. How shall you choose your creation to be?

You did not come here to rest forever in that ocean of love. You came to dance on the shore, to be part of the rhythm of this vast illusion and to interact with all that there is. You came to joy at the moon and the sun. You came to speak to trees and to find your totems, as this instrument would say, those essences that are represented by birds and animals. You came to be a creature of fire and earth, air and water. You came to experience and bear witness and dance. Part of that dance is to move, at times of remembrance, back to the ground of being, back to love, and to let yourself swim in the ocean of bliss, peace, power and love. May you swim like otters, my friends! May you love. And may you accept the love from those about you. For this, too, is part of love, not simply to serve others, but to let them serve you.

All together, you create the wonderfully textured, infinitely various creation of love that teaches the Creator more and more about Itself as you come to those moments where suddenly a new pattern emerges, a new clarity dawns. Is that the intellect? Is that the world of feeling? It is both. And when they combine you shall always be on the trembling verge of "Aha." Wait for it. It shall come. And then your journey shall start a whole other section of your lessons on Planet Earth. And as you shine, as you learn, so that light shall spread to those whose time it is now to wake up; whose time it is now to begin the journey of conscious seeking.

We thank the one known as G for his query and would ask if there is any desire within this group to follow up on this query before we move to other questions. We are those of Q'uo.

(Pause)

We are those of Q'uo, and find there is no desire to go further with this query this evening, so we would open this session of seeking to other questions. Does anyone have a question at this time? We are those of Q'uo.

**Questioner:** I have a question, Q'uo. If people graduate from third density and then, in their next incarnations, incarnate in fourth density, would they incarnate in fully grown bodies, or would they still reincarnate as infants and grow from there?

We are those of Q'uo, and are aware of your query, my sister. The methods of procreation and children being born as infants and being raised does extend through fourth density, my sister. However, the vehicles involved are no longer chemical distilleries, but are what you would think of as electrical bodies. [5]

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

**Questioner:** Yes. I was also wondering, if a wanderer has incarnated on Earth, is there a possibility that they could have a body already in that density that they would return to if they return to that density?

We are those of Q'uo, and are aware of your query. My sister, in an infinite universe anything is possible. However, it is generally so that this would not be possible, because of the fact that there is a silver cord that attaches one's electrical body to one's physical body. When that so-called silver cord is severed at physical death, the physical body becomes unviable.

However, there are those who, wishing to aid in a certain situation, find that a key player, shall we say, in a certain situation wishes to depart the incarnation but does not wish to commit suicide. They then can create a contract and take over the life of that entity, this phenomenon being known to this instrument as that of the walk-in. When this occurs, and it is greatly rare, the responsibility for continuing on with that incarnation according to, shall we say the "game plan" that has been set by

the native to that vehicle is then the responsibility of the walk-in to carry out. This has, in some cases, resulted in a very happy outcome.

May we answer you further, my sister?

**Questioner:** No, thank you.

We thank you, my sister. We are those of Q'uo, and would ask if there is another query at this time.

**S:** I have a question, Q'uo. If a seeker has a desire to seek beyond the veil, to pierce the illusion of third density, by an out-of-body experience for example, can you comment on how such an experience would affect the growth opportunity that we're given in third density? By having such an experience it seems as though it could give fuel to the seeking or help energize and validate the seeking. But it seems as though it's counterintuitive to the whole concept of the veil and the opportunity that we have as a result of being veiled.

We thank the one known as S for his query. We believe that we grasp this query.

(Side one of tape ends.)

(Carla channeling)

We believe we understand the query of the one known as S. We would say that there is great insight in this question, in that it is indeed counterintuitive from the standpoint of the purest practice, shall we say, to attempt to experience phenomena in order to validate inner faith. Indeed, the purest path is that of faith and does not require validating by other phenomena in order to create the impetus for the movement of spirit.

The use of the out-of-body experience is primarily to open to the intellect to one who has been taught that the path of spirit is not valid; that there is a great deal more to the self than that self that plods through the incarnation, as the one known as S and the one known as Jim were speaking earlier, doing the job and fulfilling the duties of the incarnation.

Various phenomena such as the out-of-body experience and the experience with the use of drugs, as this instrument would call these substances that alter consciousness in ways that cannot be denied by the self, are ways of breaking through that stubborn denial that there is more. Sometimes, this experience is salutary in that it does succeed in breaking that skin, that meniscus, that is not seen but is there, that keeps the spirit from its freedom to explore, to learn, to evaluate, to have a process that is not locked within the boundaries of dogma or cultural belief.

In terms of the power of the self and finding the springs of that power, it is useful, then, to come back to the center of that awareness that there is more, and to proceed from that assumption by faith alone and by attention to every moment that passes. For to one who is attentive to the present moment, the tiniest and most humble action can be extremely resonant.

There are ways to work with faith that do not involve phenomena. The practice of counting your blessings, for instance, is a humble thing which is taught to children as they say their bedtime prayers. However, especially in times of seeming aridity of spirit, when one begins to count one's blessings, one discovers that one's tuning, one's vibration, is materially and substantially changed.

Names of power aid in changing vibration and in opening the energy that is caught. We do not know what your name of power is, but it is that name by which you know love. You are not calling upon that name, as you use that name, in order to change your vibration. You are stating where you are, metaphysically speaking, upon what ground your feet stand as you seek love. This instrument, for

instance, often offers a very short prayer, a one-word prayer, and that prayer is, "Jesus." And when she utters this word within herself, she feels her vibration alter because she has remembered who she is and Whose she is.

Now, there are worldly uses for that practice which is the out-of-body experience, and there are those within your governments who use this ability to gather intelligence. Thusly, you may see that the trick of using phenomena is in retaining the polarity that you wish to retain, while experiencing that phenomena of which you may be curious.

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

**S:** No, thank you so much.

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

(Pause)

We are those of Q'uo and have discovered through this instrument's admittedly dim ears a resounding silence! Consequently, we may assume that those queries that this group has have been exhausted for the moment. We assure you they will spring again anew very shortly, and we hope that we shall be with you as you further explore that which you wish to know.

My friends, it has been a great pleasure to be with you, to behold the beauty of each of you and to see the light that you have gathered in this group. It is as a dome that extends far above your dwelling place. We thank you for creating this lighthouse. We leave you now in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. We leave you in the love and in the light of the infinite Creator that is within you, around you, and that is all that there is. Adonai, my friends. Adonai vasu.

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[1] Izzy and Iz are nicknames for the Hawaiian singer Israel Ka'ano'i Kamakawiwo'ole, whose medley of "Somewhere Over the Rainbow" and "What a Wonderful World," from his 1993 album *Facing Future*, was a hit in the USA and Great Britain.

[2] Harold Arlen paired with E. Y. Harburg to write "Somewhere Over the Rainbow," as part of the score for the film, *The Wizard of Oz*. It is likely that Q'uo chose Arlen to mention because the particular phrase was created by him, although Harburg is given credit for the lyrics. "What a Wonderful World" was written by George Douglas and George David Weiss and recorded in 1967 by Louis Armstrong.

[3] Q'uo here refers to St. Paul, who wrote in the *Holy Bible* I Corinthians: 1-12, "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known."

[4] The instrument first read this phrase when reading a book by Ram Dass and Steven Levine called *Grist for the Mill: The Mellow Drama, Dying: An Opportunity for Awakening, Freeing the Mind, Karmuppance, God & Beyond*. It was published in 1995 and is still in print.

[5] It surprises us, when we first encountered this phrase, to see Q'uo call the physical body a chemical distillery. However the phrase describes accurately what the body does with food. When we eat food, the organs of the body distill the good which the body can use from the food and keeps it. The useless remainder is then eliminated from the body.

## First Saturday Channeling Circle - Channeling Circle 5

March 6, 2010

**Jim:** The question this evening is about the unconscious. We would like to know what the connection is between what we would call “drive” and what we term “psychic energy,” and the unconscious mind. Is there something we can do to protect ourselves when our dreams or problems seem to be reflected through the subconscious or the unconscious and to the conscious mind?

(Carla acts as senior channel for this session.)

(Carla channeling)

We are those known to you as the principle of Q’uo. We greet you in the love and in the light of the one infinite Creator, in whose service we join you this evening. Thank you for taking the time out of your crowded lives to seek the truth and to come together this evening. And, above all, thank you for inviting us to be part of your circle of seeking. We are honored and privileged that you would consider our humble opinions worth requesting and we shall offer you those opinions very gladly.

Before we begin, however, as always, we would ask of each of you who listens to or reads these words that you surround yourself with the natural protection of your discernment and your discrimination. As well-meant as our opinions are, they cannot strike each of you the same way or be of equal value [to each], for each seeker has a unique path of seeking and a unique rhythm to his spiritual life. Therefore, we ask you to take from what we say those thoughts that appeal to you and have resonance for you, and to leave the rest behind. If you will do this, then we shall be able to offer our opinions without being concerned that we will infringe upon your free will. This is very important to us. We thank each of you for this consideration.

You asked concerning the relationship between “drive” and the unconscious, and since “drive” is not a term we habitually use, due to its close relationship to a fairly dogmatic system of psychology offered by the one known as Sigmund and embroidered upon by many others in various ways and because, equally so, the word “unconscious” is not a term we often use for the same general reasons, we would spend a little time working with the concepts involved in this query, which is certainly an interesting one and worthy of investigation.

We would begin with the concept of the unconscious. From our point of view, the ground from which each entity’s unconscious sprang is what we have in the past called the archetypal or archetypical mind. This mind has geography, topography and a system of watersheds which consist of the various kinds of emotions, so-called, both positive and negative. When entities experience emotions from day to day, it seems as though they are coming from the outside in; from their experiences through their ears or eyes or whatever is causing the emotion to spring forth. However, it would be our observation that those emotions are coming from a ground of being common to all, to which each seeker is connected in a unique way.

This means that there is a commonality to emotion, while at the same time there is the same uniqueness to each person’s way of bringing forth emotion as there is to the uniqueness of each personality. It is as though each seeker has springs that lie deep within, which are the basic ways of being connected to this system of watersheds. Each of you, in other words, walks the same territory, experiences the same geography, but is able to pour forth those springs of emotion in a way that is completely your own.

The unconscious, then, is that middle ground between the commonality of the archetypal mind and the system of distortions that is at the heart of the personality shell that you experience in your daylight life. It is the staging ground for the everyday personality by which you and those around you know you. It is by no means the summation of who you are, nor is it an unchangeable way of linking

to the commonality of the archetypes of your planetary system. There is room for maturation, transformation and change within those parts of yourself that lie within that middle ground betwixt the waking personality and those common springs of emotion and feeling that lie within the archetypal mind.

What psychologists call “drive,” we might call energy influxes. Now, before each of you was incarnated as a human being in third-density Earth, you and your guidance system carefully planned many things about your incarnation. Because there is such a thing as free will, there was no possibility of planning for one eventuality or one destiny or fate. However, it was possible for you and your higher self to choose certain key things about this incarnation which could be determined. Among these things is your choice of lessons to learn within this incarnation and your choice of gifts to share.

When you choose a destination, you do not choose the route by which you shall arrive at that destination. For instance, this instrument chose, as a guiding lesson for her life, study upon how to love without expectation of return. This thematic lesson recurs again and again within a person’s life, just as it has recurred again and again in relationship after relationship for this instrument. When there was a challenge, a careful analysis of that challenge yielded the information that at the base of this challenge was the question, “Can you love without expecting a return in this relationship?”

Each entity moving into incarnation has one or more of these pivotal themes that recur. It is always very helpful for a seeker to gather intelligence upon what particular lessons your particular incarnation is offering you at an incarnational level. It is a great help to analyze the patterns of your incarnation until you see where the challenge lies, so that when it occurs you have a familiarity and a comfort with the fact that this question has arisen once again for you. There is no urgency about finding a particular solution. There is only the urgency of becoming conscious within the incarnational process of learning.

Similarly, when you begin to examine the question of, “How may I serve?” a question that is pivotal in third density’s, or Density of Choice’s, way of proceeding through the incarnation, you may find that you have come up short on an identifiable path of service, or you may find that you have many paths of service available to you. Again, it is not important for you to solve this question but for you to become comfortable in thinking about those events of your life that occur day by day, month by month and year by year, in terms of the question, “How may I serve?”

This instrument, for instance, has found that that gift of singing and performance which, early in her incarnation, she thought was definitely her path of service, dried up and became unviable. And yet she has found, through analyzing the patterns of service since that time, that there are many ways to sing; there are many ways to use the gifts of performance; there are many ways to use a sensitivity to harmonics that have nothing to do with singing. Thusly, again, it is not a matter of nailing down answers as much as it is becoming comfortable with the process of looking at life from the standpoint of service.

Drives, then, are those deep energies which lead to motivation. Every energy center has its own way of expressing desire. The red-ray center expresses desire sexually and in terms of a lust for life. The orange- and the yellow-ray centers derive their drive, shall we say, or their energy expenditure, from issues concerning relationships. Again, each person connects from the common archetypal mind to those springboards of desire and deep intention in an unique way, so that one seeker’s deeply felt energies may spring from red ray, another’s from yellow ray or orange ray. There is something within those three basic rays which forms a primary relationship with the open heart and directs the path of service and learning as the entity explores the upper chakras, the higher forms of energy within your energy body.

The one known as G was speaking of the spaciousness with which one surrounds one’s challenges. We would say that this is a key concept in thinking about the relationship of drives to the

unconscious, of energy expenditures to feeling, of the self as a personality shell to the self as consciousness, and more specifically a consciousness of love.

The difficulty with dogma is that it does not allow that spaciousness and therefore, it is as though the roots of being within an incarnation were in a pot that was too small, so that trying to explain the self to the self using these concepts can result in an entity feeling root-bound and helpless. Yet there is help available on many levels, one of which was offered in the song that was the final part of tuning for this group this evening. [1]

We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and am with this instrument. We greet each again in love and in light. To continue, the drive, so called, that moves from the inner realms of the subconscious mind, fed by that which is archetypical in nature, may also be described as that which you call the will, for as you exercise the drives, the desires, and the intentions that are generated within the subconscious mind and the lower levels of the conscious mind, you describe the force, shall we say, that may be brought to bear upon the actions, the movements, and the activities of an entity. This force may have a measure, shall we say, of its strength and its ability to accomplish work that is desired by the entity so expressing this drive and will.

The physical form, with its pairs of legs and arms, its eyes and mouth and so forth, offer an opportunity to the mind of an entity to manifest within the third-density illusion that which is desired. There is direction given to these desires and the will is that strength of the inner being, or the subconscious mind, that moves the entity in a certain direction or vector.

Each entity, before the incarnation, chooses the basic lessons to be learned and services to be offered, and provides the incarnated self various means by which to achieve these lessons and services. Indeed, the way in which all catalyst and experience is viewed by the entity in the incarnation is of primary importance in determining how the entity will interpret experience and catalyst. It is much as what you would call your preconceived ideas, for preincarnatively, these lessons and services have been determined, but not so strictly as to bind the incarnated efforts of any entity. There is complete free will in the choosing of how these lessons and services may be discovered, may be exercised and offered to others.

At this time, we shall transfer this contact to the one known as L1.

*(L1 channeling)*

We are those of the Q'uo, and we are with this instrument now. We greet you all again in love and in light. On the matter of protection within subconscious undertakings, we would go back to what we have, on numerous occasions, reminded this instrument would be advantageous: that is, to ask for help. In no portion of your mind, body or soul, be it subconscious, conscious or unconscious, are you ever alone. Your Creator and the various forces of light in all their forms are with you both in sleeping and in waking. In the dreams this instrument has experienced, she has fought with great vehemence to retain the love within, even as these violent happenings took place within her subconscious mind. Even detached from the conscious mind, she realized the lessons of the heart that she has worked so hard to plant therein, and found in applying these lessons, radiant in that love, that help did come. And yet she finds on frequent occasions that when the mind returns to the conscious realms, the benefits and the aid received fall quickly to the wayside in the face of the opposing darkness that is experienced.

And yet, we would say that you are you, no matter which plane upon which you tread. All your gifts and all your guidance are available to you on any level. And should they cause you discomfort in the

conscious, waking life from all the things experienced on the subconscious level, it is quite appropriate in the conscious mind to request aid, that armor of light, to protect oneself for the night's journey into dawn. You are not alone by any means. This also extends into all subconscious workings, all magical workings.

The discipline of the self is important to an extent the honing of one's mind and actions for a purpose, and yet it is that definitive difference between service to self and service to others in realizing that it is not up to you alone to bear the burden of awakening. Those who walk the service-to-self path use self-discipline to check the self from what is seen as threats out of mistrust toward others.

Those who walk the service-to-others path realize that other-selves, that are ultimately the one true self, may be drawn upon for strength and guidance.

We would now transfer this contact to the one known as S1. We are those of the Q'uo.

*(S1 channeling)*

I am Q'uo, and am with this instrument. We would come now to the distinction between that portion of the mind that you recognize as your conscious life's and the portion which has been called the unconscious. We would say that the boundary between these two concepts is best not regarded as a fixed line, but rather a moveable boundary which has at most a descriptive value in relation to certain kinds of experiences which you may have. If it were the case that there were not unconscious dimensions to your conscious lives, your lives would be without shadow, without texture, without the possibility of surprise. One feels the force of an unconscious energy within oneself when one is startled by a feeling which one has when one is surprised; or to discover an action one has undertaken without having formed a clear intention of having so acted; or when one feels that, despite oneself, certain thoughts or certain emotions arise to one's attention. In many such cases one feels disturbed by the experience.

And so it happens that consciousness is a many-splendored thing, deep and dark in many of its sources. We have suggested to you that these sources can be regarded as multiple because, in fact, they have a dimensional structure. What we mean by this is that any given experience is a reflection of multiple sources or multiple inputs which are carefully admitted into the energy body as a result of a process of long refinement and tuning of that energy body so as to focus the ingatherings of energy, discriminations which can be quite complex in nature. You will find that careful study of even the simplest emotions can reveal facets and nuances which are very finely articulated.

For the most part, however, in one's conscious awareness the vast complexity of the emotional life is foreshortened into experiences for which you have a name or for which you have sufficient everyday experience to be able to recognize them or to relate to them in a way which you have found to be workable. This is the result of a kind of filtering mechanism, shall we say, which it has been your business to be about creating.

Each within this circle has a functioning personality which does, on a daily basis, precisely this work of filtering. We do not suggest that this personality be lightly laid aside, for indeed it is a creation of love and it has been wrought to solve many more problems, many more exigencies, shall we say, of energy management than you are likely to be able to conceive at any one time. Yet it is possible, in the protected atmosphere of meditation, to begin to thin the boundary between the more surface layers of personality and the deeper dimensional structure which, at its very deepest level, converges with that mind we have called the archetypal.

The work to which we refer has sometimes been called "work in consciousness." It is among the most effective workings which you can undertake in the incarnate state, for it is an opportunity to integrate energies within the self that have not yet been fully brought together. We would, however, issue a caution, and that is that there very often arises, on the part of a seeker, a tendency to ...

(Side one of tape ends.)

(S1 channeling)

... make judgments about the self and to use these judgments as part of the process of seeking deeper levels of the consciousness. This can be the source of a rather serious distortion, for if the deeper portions of the mind feel adjudged, their tendency is to withdraw, recoil and shut down. And the possibility of effective healing and integration is thereby cut off.

So we would suggest that when the crossing of the boundary from the liminal to the subliminal portions of the mind is proposed, that it be preceded by an initial act of dedication in love, an act of announcement, shall we say, to one's own deeper self that one comes into a condition of love and acceptance. This will tend to create the atmosphere in which the energies with which one seeks to work will be inclined gladly to come forth.

We are those of Q'uo, and would at this time pass this contact to the one known as Carla.

(Carla channeling)

We are those of Q'uo, and are again with this instrument, greeting each in love and in light. One wishes often to control one's experience. And surely there is nothing less possible than to control one's experience, if one wishes to be a seeker and to grow. The genius of living in an illusion in which one cannot see what is occurring on the vast and cosmic level is that when one is out of control and in the murk, the mysteries and the paradoxes of everyday life and those connections moving down into deeper portions of the self one's experiences are greatly sharpened.

One is out of control. One will remain out of control. And being out of control, one can experience the glory, even the majesty of primal experience.

There are those things which one may control, in exquisite balance to the riotous happenstance of everyday life. These come into play as one attempts to know the self, not only the surface personality but also those roots of being that move through the energies of desire down into the most basic and essential feelings and emotions of life.

We would speak of two elements of control, that which involves the waking consciousness and that which involves what you call sleep.

In the daylight consciousness there is that which occurs, springing from the fountains within, and there is that which is intended, springing from one's feelings about what life is, what service is, what dedication to learning is for oneself. This instrument would call this element tuning. The experience of waking life is a dance in which the music must be heard before one can react to it. It is a spontaneous dance. Yet if one has set one's intention for the day, one is entering the dance from a vibratory level which has been chosen by the seeker.

As you continue through the conscious period of your diurnal cycle, you may, if you choose, restore lost tuning by whatever means is effective for you. There are very brief means of restoring tuning, such as naming the name of that which represents love to you or calling upon love itself. There are more extended forays into restoring one's desired tuning and moving back into remembrance of one's intention, such as meditation, prayer, the intoning of chants, working with nature itself, its totems, its beauty and its energy, working with inspired works, and remembering certain key phrases that restore tuning because of the beauty which may be known to you.

There are an infinite number of ways to work with your basic tuning during your day. They all require from you setting your intention, and without judging or being disturbed by a movement from the desired tuning, working to come into a state of remembrance and the restoration of the tuning.

When one approaches that magical thing known as sleep, one realizes that one is going on a journey into completely uncharted waters. One is moving closer to that threshold betwixt that which has any relation to the conscious mind and that which is closer to the geology, geography and topography of the archetypal mind, with its water system of emotions and its various watersheds.

When one approaches sleep, then, one knows one is setting out upon a journey. And you may very effectively hedge yourself about with a system of aid from angelic sources, from sources within the inner planes, from your guidance and from your essential self, that self which is the Creator, asking for help. Setting the intention to rely upon that help creates for you a certain foundation for the dream life which is most helpful.

Coming from a different perspective, there is also great aid in the setting of the intention to become aware of the self within the dream. As the one known as S2 has said, the simple remembrance that this is a dream is very helpful in reducing the pain of that which occurs in the dream world. Creating an intention to become aware within the dream by causing that image which is the self within the dream to move, even the movement of an arm or the opening and closing of an eye within a dream, is very powerful in allowing one to move through these very helpful experiences of dreaming in ways which are not fearful or harmful.

Above all, the setting of the intention to use dreamtime for the purpose of service to the one infinite Creator and the radiation of light is very helpful in so arranging the self, known and unknown, in configurations that shall enable one to maximize the experiences found in dreaming so that they may inform one about those deeper energies with which one is working. Remembering that all that occurs in experience, waking or sleeping, is some distortion of love gives you the path back to love itself and you are, above all, creatures of love.

We apologize for not being able to take further queries at this time, but this very interesting question has absorbed the energies of this group to the point that it is becoming fatigued, as is this instrument. Consequently, we would leave this instrument and this group with thanks for this query and for the beauty of each of you.

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

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[1] The tuning song before this session was “Calling All Angels,” from the Columbia Records CD titled *My Private Nation*, sung by the group “Train” and written by Lenny Kravitz in 2003.

## Saturday Meditation

March 13, 2010

**Jim:** The question this evening begins with a quote from Ra: "It is paramount that it be understood that it is not desirable or helpful to the growth of the understanding, may we say, of an entity by itself to control thought processes or impulses, except where they may result in actions not consonant with the Law of One."

G's question says, "I do not understand how an action can possibly be 'not consonant' with the Law of One when the Law of One, as Ra says elsewhere, blinks neither at the light nor at the dark, but is available for both polarities. How could anything, even disharmony itself, even conscious rejection of the Law of One, be 'not consonant' with the Law of One?"

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we are with you this evening. It is a tremendous privilege to be called to your circle of seeking and we thank you. We are most happy to speak with you concerning your query.

However, as always, before we speak with you through this instrument we would ask you each to use your discrimination and powers of discernment as you hear the thoughts that we share with you. Find those thoughts which resonate to you at this time. Keep them and work with them as you will. If that which we have to say does not resonate to you, let it be, let it go, and move on. Each of you has an unique path of seeking and that which is for you for this moment will jump out at you in a certain way and you will know that. Consequently, we ask you to trust your own discernment and your own powers of discrimination and use them. If you will do that for us, we will be able to offer our thoughts to you without being concerned with the issue of your free will. We would not wish to infringe upon that. We thank you for this consideration.

My friends, there is probably no single issue that is knottier and more full of paradox than the issue of service to others and service to self. The questioner brings out that paradox very clearly by asking, if all things are part of the Law of One, if there is a total unity of all things, how can any action not be consonant with the Law of One? So let us unravel that paradox insofar as anyone can, using words and intellectual processes.

Firstly, let us dwell for a moment upon the concept of total unity. Even within this room, there are obvious differences among those in the circle of seeking this evening. Some there are who are biologically female, while others are biologically male. There are differences in age, personality type, and on and on. When you expand your view to the global gamut, you see an almost endless variety of individuals who are all part of the tribe of humankind and yet whose characteristics, be they physical, emotional or mental, have an enormous range of variety.

What binds you together in unity is not that which meets the eye or any of the senses. What binds you in one is your source, your ending, and your essence. Your source is love, the great original Thought of unconditional love; that is, the Logos, the active principle of the Godhead. This thought of love, combined with light by the use of free will, has created all of the illusions of all of the densities of your infinite creation. And it has peopled these illusions with sparks of the Godhead principle, which are each of you and each of us and all beings that there are. This is your commonality: that you were created of love and that you are connected.

Many of these connections are unpotentiated, yet they lie awaiting potentiation whenever you connect, consciously or with less consciousness, with another. Even the moments as they pass form patterns of connection which are infinite. Even if you touch another's aura for an instant and you are to some degree aware of that connection, it will last forever, potentiated and of a certain type and intensity.

You are those who store and who expend energy. A light within you moves ceaselessly through your energy body and back to the one infinite Creator. And you use that light, you color that light with your intentions more than with your innate distortions. Your power to intensify and potentiate the light that is passing through you stems from your growing awareness that you have a will and that you can use that will to set your intention and to create the universe that you wish, and that you choose to create.

And, you are one in your ending, for you are fellow pilgrims walking through experience after experience, gathering the sweetness of every flower, the poignancy of every sadness, the horror of every tragedy, witnessing, amassing, sorting, analyzing, using the experiences that you have, constantly transforming yourself by that which you choose to see, that which you choose to understand, that which you hold and that which you release. Your path, while unique, has an inevitability in its general arc, for you shall, in the fullness of time and space, circle back to your source and be taken up again in that Creator for whom you yearn, for whom you live, and for whom you are gathering these experiences, these impressions, these moments of pure witness, these transformations that change the Creator's knowledge of Itself.

On this level of consideration, there is no concept of that which is acceptable or unacceptable, for all is one in its ground, its beginnings, and its endings. And that which, on another level may be considered not consonant with appropriate choices for service to others are, on this ultimate level, not considered at all, for they are all shades of color which, when taken as a whole, become pure white light, through densities of purification and refinement.

The level at which each of you in this room and each of those upon Planet Earth at this time are working with the Law of One, paradoxically enough, is a level in which you are asked to discriminate between that which is polarized toward service to others and that which is polarized toward service to self.

In our humble opinion, questions of what is service to others and what is service to self are endlessly subjective. One cannot create a dogma or a creed of service to others. In the history of your planet, attempts to do so have always failed.

Certainly, in the main and in general, one can say, "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not use the name of the Lord in vain." "Thou shalt not have any other gods but the one God." "Thou shalt not build graven image," and so forth. Yet, as soon as you raise a temple of truth or a pillar of rule, rightness or righteousness, you simply beg for that exception that proves the rule, that anomaly that undoes the pillar of truth.

You must see that service to others and service to self are very individually judged, felt and manifested in your own life and not that of another. Yet what is intended or meant by saying it is a prerequisite of graduation from Planet Earth that one polarizes towards either service to others or service to self, is that very simple and clear principle of polarization.

While it is subjective, to a certain extent, as to how you polarize towards service to others, the idea of serving the Creator by serving all other selves as if they were yourself is a solid principle, lucid and clear. Although there are many ways to approach the concept of what is service to others, there are probably two basic ways in which one may move in order to determine how to make decisions for yourself when you come to a point of choice as to how you shall treat a self within your kingdom, within your creation, whether it be the self or another self.

One way is to focus intensely and persistently upon the Creator, seeking the Creator's face, hungering and thirsting for the Creator and encouraging yourself to become more and more sharp-set with that hunger, more and more dry with that thirst for devotion, for prayer, for praise, for thanksgiving, for practicing the presence of the one Creator.

And when you do that and you come to a choice point, you can cry out,

(Singing)

Lead me Lord, lead me in your righteousness;  
Make thy way known before my face.  
For it is thou, Lord, the Lord only  
that makest me dwell in righteousness. [1]

This is a way of devotion, and when you pray, "Lead me Lord," you shall be led. For the spirit is quick to answer the call and angels flock to one who seeks not the kingdom of this world but the will of the Father.

Yet many there are to whom the way of devotion is a dry and arid desert. To those we encourage the way of the mind and the heart. You can ask yourself two questions if you follow that path. You can ask yourself, "Analyzing this moment, analyzing this point of choice, where is the service? Where is the love?" And in 99 cases out of 100 in your life you can reason out how to act is such a way as to help another entity.

When you move to the second track of that and engage the heart again, you are simply asking yourself, "Where in this choice does my heart open?" "What choice makes me feel energy moving through my heart?" "Am I increasing unity? Am I increasing love? Am I increasing hope? Am I offering consolation, support, sympathy? Am I listening?" All of these are ways of saying, "Am I opening my heart?"

It is almost as if there was a tide of judgment in the world that wants to put out the light, that wants to make differences that judge people, that wants to make people not okay. And against that rising tide of darkness stands the candle, the frail, feeble, flickering candle of the love that is moving through your heart at this time. Yet all of the darkness in the world cannot put out the light in your heart. So, "this little light of yours, you can let it shine," without fear that by loving, instead of judging, you shall be diminished in some way.

And it is at this level, at the level of choice of polarity, that the ones known as Ra were speaking when they said that all things are acceptable in the realm of thought and action as long as they do not infringe upon another. Clearly, at this moment, the one known as Ra was speaking of how to serve others and how to increase positive polarity. The one known as Ra, just as the one known as Hatonn, and the one known as Latwii, those who make up the principle of Q'uo, are those who come to this circle of seeking as representatives of the positive polarity. It is the positive polarity that we attempt to share through our conversations with you. And when dealing with positive polarity, the very first rule is the rule of free will. Called a law or a way, free will is primal. Your rights as a spiritual entity as well as a physical entity under the Law of One, positive polarity, end at the tip of your nose, the end of your fingers and your teeth.

In other words, it does not infringe upon others to think what you will. To say that which you think is an unpolarized act unless it comes under the discipline of service to others. Thusly, the one known as Ra was attempting to say that it is part of the exploration of who you are to think thoughts of 360 degrees of possibility. But to engage others without their request in such unpolarized thoughts is not consonant with the Law of One, [in its] service-to-others polarity.

If one attempts to live within the sixth-density understanding of total unity in a polarized, three-dimensional and third-density illusion such as you experience, there will be profound confusion. There will be an interruption in the smooth progression of your polarity. Within third density your lessons have to do with how to magnify the light by the way you think and by the way you live. Then, clearly, if others have not requested your opinion or your action, and you press your words or your actions upon them regardless, you are no longer respecting their free will. You are no longer seeing them as equal to yourself. Rather, you have diminished them. You have ceased respecting them.

The applications of this basic principle are infinite in number. An obvious infringement of this kind would be that of the entity who decides for one reason or another to prey sexually upon another human being. While such a rapist may say in court things like, "She was asking for it. I was only giving her what she wanted," in point of fact, she was not asking for it. She had a free will that was disregarded and upon which the rapist profoundly infringed. This is a very blunt-edged example of infringement on free will so that we can make our point clearly.

Thoughts about making love with another are without polarity because they have not moved from the thought to the act. Acting on such a thought in a way that infringes upon another is not oriented in service to others and it shall not aid the seeker of service to others in understanding what service to others is. This is the basic thrust of that thought. And we hope this discussion of it brings insight to the one known as G, whom we thank for this query.

Naturally, if one decides to polarize in service to self, the whole point of such polarity is to infringe upon the free will of other people and not to respect their unity with you, but rather to deny their unity with you. However, the one known as Ra is not a teacher of those who are oriented towards service to self. Consequently, this particular excerpt from those teachings may be seen to be that which applies to those who are attempting to polarize in service to others.

As we said at the beginning of this discourse, there is no knottier question than how to serve, how to polarize and how to graduate. Yet for those who are service-to-others oriented, it comes down to seeing everyone, including yourself, as a soul and relating to yourself and others at that level. As the one known as M said earlier, it was difficult to find a way to love the unlovable entity with whom she rode together on the bus from day to day and who was obnoxious, often quarrelsome, and always unappreciative, yet when that moment came that she broke through all that kept her from seeing this entity as a soul, and assisted the entity without infringing upon his free will or disrespecting him for what he did, there was a true contact. Love was shared and felt. And the world changed, not only for the one known as M, not only for the one she helped, but also for the planetary vibration which was lightened by the light within M.

Did she own this light? No. She only caught it coming through and directed it to the service of another. And that act is an act of profound power. There is no need to rob sixth-density understanding of its purity in order to say that in third density the lessons are profoundly polarized.

We thank the one known as G for this query, and at this time would open the meeting to any questions that may remain. Is there another query at this time? We are those of Q'uo.

**Jim:** I have a question from S. What vibrational changes occur within our chakras when we cry tears of joy? Can you discuss any spiritual principles of crying in pain versus crying out of thankfulness or joy?

We are those of Q'uo, and are aware of your query, my brother. In general, the act of crying is the act of releasing intensity or pressure and clearing the energy body. As the one known as S has said, there are different reasons to cry. When one cries with joy, one is opening the energy body as a whole, for joy is the steady state of the creation of the one infinite Creator. Joy and bliss are the natural, default settings of the open heart. Consequently, crying tears of joy removes an over-activity

of awareness, where the keenness of emotion becomes too much to bear and there is a great clearing of the entire energy body.

When one cries because of anger, it clears the energy centers which are affected by that anger. There are different types of anger. Generally, there is an overcharging rather than a blockage in the chakra which the tears are clearing, so it bursts the dam of intensity within an energy center, be it red, orange or yellow, and expresses that energy.

No matter how the tears are felt and from what source they come, if they are honest, spontaneous tears we would value them all as very good for balancing the energy body and releasing overactive energies that block one energy center or another, or in some cases the entire energy body, because of over-activity. It is only when tears are used as a weapon to manipulate others that tears do not constitute a release and a balancing for the energy body. In those cases where tears are used to manipulate, in point of fact, there is an increase in the over-activity or blockage of an energy center.

We are those of Q'uo, and would ask if there is another query at this time?

**L:** I have a query, Q'uo. If one puts a great deal of work into writing a work of fiction, is it possible that they could create thoughtforms by doing this? And if that is the case, would the writer be responsible for these thoughtforms in any way?

We are those of Q'uo, and are aware of your query, my sister. Whenever entities create, whether it be melodies or patterns of movement or characters on paper, they are indeed creating or, looked at another way, expressing thoughtforms. We use these terms almost interchangeably because there is nothing new under the sun. Each character that is created by the author, each melody that is created by the composer, each dance that is expressed by a dancer, catches that which was in the universal mind, shall we say, catches that expression ...

(Side one of tape ends.)

(Carla channeling)

... of vibration which has been before and which shall be again, but which at this moment is created anew and afresh by the singer, the writer or the dancer.

We are not saying that if you create an entity named John, and if you go back in literature to the Babylonian times, you will find another author that created an entity named John. We are saying that each character that you create, each melody that you shape, each rhythm that you express, expresses a certain complex of vibrations that together form a thought, and that level of vibration that creates that crystallized thought is that into which you have tapped and into which others before you have tapped and others after you shall tap.

This does not denigrate the quality of your creation or its originality. Rather, it is that in creating a thoughtform you are also adding to that vibratory thoughtform with your interpretation, your creation, your, shall we say, sum of multiplication and addition and division and re-adding and re-subtracting, so that your expression of how you got to that vibratory expression is unique. Your character is unique. The vibration behind that character shall live forever, not only by the name of your character, but by other names as well.

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

**L:** Yes. I was wondering, if you create a world in a story, is there the possibility that somewhere that world actually springs into existence?

We are those of Q'uo, and are aware of your query, my sister. Yes, my sister. In an infinite creation, all that you think has every possibility of coming true. That is the power of your thoughts.

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

**L:** No, thank you, Q'uo.

Is there a final query before we leave this instrument? We are those of Q'uo.

*(No further queries.)*

We are those of Q'uo. We hear the echoes of silence indicating to us that we have exhausted the queries in this circle for this evening. We thank you for this opportunity to share our thoughts with you. We praise you for the authenticity of your seeking and your determination to know the truth. And we share with you our perception that each of you is beautiful. As we gaze at your vibrations we find our hearts full of love for each of you. You are gallant and you are courageous and we are very privileged to meditate with you this evening.

We leave this instrument and this group, rejoicing in the power and in the peace of the one infinite Creator. We leave you in the Creator's love and light. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu.

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[1] Psalms 5:8 and 4:8 put to music by Samuel Wesley.

## Saturday Meditation

September 11, 2010

**Jim:** The question this evening, Q'uo, has to do with synchronicity. When we feel that we're in a situation that is synchronous, that it's giving us information that is helpful in our spiritual journey, we're wondering just how this comes about. Do we have guides or angelic presences or friends that help bring us to a situation, a book, a person or an event that is pivotal in our lives, or is it more internally that we're ready to see something as synchronistic? We'd like more information on this synchronicity, just how exactly it works and how we can use it more beneficially in our spiritual journeys.

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings, my friends, in the love and in the light of the one infinite Creator, in whose name we come to you this evening. Because there are those within this group who are new, we would introduce ourselves. We are members of the Confederation of Angels and Planets in the Service of the Infinite Creator, and it is our pleasure to have been called to this group for there is a call for information that is compatible with the vibration of information which we offer, that is, the vibration of service to others and unconditional love.

It is a privilege and a pleasure to be called to your group this evening. We want to thank you, each of you, for carving out a part of your day in order that you may focus in this circle on that which is metaphysical or spiritual on the walking of your path of evolution of mind, body and spirit. We thank you for feeling that our thoughts may have value to you and we are most happy to share them with you.

But first, we wish to ask of you a favor and that is that you employ your full discernment as you listen. We cannot hit the mark for all entities at all times. Consequently, if we offer thoughts that are useful to you, please use them as the resources they are intended to be, but if they do not seem to make sense to you; if they do not resonate to you, leave them behind without a second thought.

Trust that feeling of resonance. Trust your powers of discrimination. You know what you need and it will resonate to you. Use those things that resonate, and no matter who says them, do not be concerned. If something does not resonate to you, it is not for you to work with at this time. If you will employ that discernment, my friends, that will enable us to feel free to speak, knowing that we cannot infringe upon your free will inadvertently. We greatly thank you for this consideration.

You asked this evening about how synchronicity works in the life of the spiritual seeker. As so often happens, we need to take a few steps back from that query in order to give you a cogent response.

It is a spiritual principle which we repeat often that "all things are one." You dwell in a completely unified and interactive universe. The creation is one. You are all beings, all things, all emotions. You are a part of the Creator and therefore a citizen of eternity, comfortable with infinity, dwelling for this particular lifetime within a physical vehicle in a heavy illusion. Within your illusion which you call everyday life or consensus reality, if you will, it is not obvious that all things are one. It is, in fact, counterintuitive to say that you are part of all you see and that all whom you see act as a hall of mirrors for you. Yet it is so.

And we speak to you at a time when your scientists have begun to tell you the same. That entire range of physics that includes the thought that the observer is part of the experiment infers the unity of all things. We do not limit this unity to other entities you would call human. It is as if all of nature, from the elements and the powers to the plants and animals, to the very air you breathe and the water that you drink, the fire that warms your heart and the earth under your feet, are dancing in rhythm. And you are either part of that dance and part of that rhythm or you have not yet awakened

to the true state within which you actually dwell in the creation of the Father. It is as a beloved part of the one creation that you come by this affinity for synchronicity.

It is unknown to us when you first became aware that what you thought was your consciousness was, in actuality, a mish-mash of all of the politics and social training and enculturation that you have experienced as a child. We do not know when you took that first step out of the box, out of the matrix, but you have or you would not be here—you would not be seeking.

Once you wake up you move through many waters, experience many dark nights of the soul, because it is painful to learn new things. It is uncomfortable to experience that learning curve. You might do many things. You might read and read until you burn yourself out. You might meditate until you make yourself crazy. You might do any of a number of things which are as confusing as they are excellent.

But slowly you begin to dwell from time to time in silence—that silence in which you are able to hear that still, small voice that speaks in silence to your heart of hearts. And you begin to realize that this walk that you are walking is not a physical road. It is what this instrument would call, with her mystical Christianity, “the King’s Highway.” It is walked not in space/time but in the unseen worlds of time/space. That is where you, as a citizen of eternity, have never stopped dwelling.

Yes, you are in a physical vehicle and yes, you are deeply limited in your awareness by the heavy chemical nature of that physical vehicle. But within you, closer than your breathing, is your consciousness. That consciousness, unlike your brain, is common to all. It is the consciousness of love, the Logos, the one Creator. And when you relax and allow the “monkey mind,” as this instrument often calls the biocomputer with which you were born, that excellent choice maker and that slave driver—when you let that mind rest, the consciousness allows you to think differently, to see differently, to understand differently.

As your moments of silence build your new awareness you gradually realize that you cannot function with only your mind. You must use your consciousness as well if you wish to advance or evolve within the body. There are many ways to enter the silence. Some there are in this circle who are very comfortable with prayer. Others enjoy contemplation or meditation or walks in nature. Any way that is comfortable to you to tabernacle with the infinite One is that which you should do. There is no one good way to spend time with the Creator.

The thing that all these techniques have in common is silence. Silence is the key that opens the door to understanding.

One day you realize just how powerful you are and you decide that you are going to do things differently from now on. You are going to do what Søren Kierkegaard said, take a leap into faith.

Why would any rational, sentient being, leave the solid earth of that which can be proven, touched and seen and leap into the abyss of the mysterious and paradoxical? Why? Because that is where spiritual growth takes place. And the hunger and the thirst for spiritual truth is such that you must leave your childhood home of rationality and that which can be proven and you must seek in the shadowy byways of mystery.

It is a dark abyss. We see in this instrument’s mind a picture of the old maps of the world when the popular belief was that your world was flat and that at its end a ship would simply sail off into the abyss. The writing on those maps was—not in English, of course, my friends—“There, there be dragons.” There are indeed mighty denizens of the abyss of midair. Yet they are those which not only guard the treasures of love and understanding, but also guard you, each of you, careful to support you as you seek along the King’s Highway, which is entirely in the abyss of midair.

When you have taken your leap into faith, when you have realized the power of your intention and your will and your desire, and when you have begun to set your intention to seek, to set your will to be a servant of the light and the love of the one infinite Creator, when you have awakened that magical part of yourself that knows that you can create your own creation and that which is forgiven by you is forgiven, and that which is not forgiven by you remains unforgiven, then you begin to be aware of the dance of Creation.

You dance with an infinite variety of energy as you dance in the Creation of the Father. Every rock, every stream, every tree, all those things that you think of as nature are dancing with you and are responsive to you. It is important to realize that first and second-density entities such as we just mentioned do not have to be asked in order for synchronicities to occur with them.

However, it is extremely helpful if you remember to thank the unseen guidance that you have, your higher self, your angels, those ministering beings that are attracted to you because of your energy, your vibration, your hopes, and your dreams. Ask them every day for their help and thank them for being with you. That frees them to enter more fully into the process of offering you synchronicities.

Now, here's the way that it works: once you have taken the leap into faith you set into motion a different set of rules. You are now awake, vibrant, magical, dancing with the energies around you, knowing that you are a part of all that there is and that all that there is loves you as you love all that there is.

Thusly, when you have a thought, it doesn't simply roll around in your head and go "clunk" like a gutter ball at the bowling alley. The thought moves out into the dance. And that which wants to respond to that thought begins to find ways to enter into your reality. Entities meet. There is a song on the radio that says, "Yes, that thought that you were thinking just then is very good. Keep that up."

Your totem might show up! And if you do not know what your totem is, simply become aware of what tree you were drawn to, what bird speaks to you, what force of nature pulls at you and feels like something you want in your life, whether it be bird, beast, crystal or tree. That kingdom, that nature spirit of tree or bird or beast or rock, will find a way to show up in your reality to underscore or emphasize a train of thought and help you to begin to build a personal store of intelligence.

Now, you see, that which is spiritual or metaphysical must be learned by you without proof. You will find that when things are truly oriented to the spiritual there is no way of proving it that people will believe. It is useless to try to find proof. Yes, this or that or the other phenomenon may well be real. It does not matter. There is no other entity that you have to convince. What you are attempting to do is orient yourself once you have left the box.

It's a larger universe. It's a puzzling universe. It often seems chaotic. Therefore, it is very helpful to have these subjectively interesting phenomena take place, these synchronicities of which we were speaking. Once you begin to become aware that synchronicities are valid and are your means of determining what is true and what is not, you will energize that interaction with the creation and you will find synchronicities occurring thick and fast, almost to the point where you cannot sit down at the end of the day and remember them all. Pay attention to all of those which you can. They are there to help you build your subjective awareness of the truth.

One more thing that we would say before we open this meeting to further queries. It is an understandable response [which you may have] to this exciting, magical thing that you have discovered, synchronicity. It creates within you a feeling of validation and support and you would like all of those for whom you love and care to have that same experience.

My friends, we ask you to take a step back whenever the urge to preach to those who have not asked for your preaching overtakes you. Close your mouth, open your eyes of love and listen to your loved ones, your acquaintances, those whom you would help. Do not relate to them by what you know.

Relate to them with love and respect. Listen to that which they have to say. If there is no opening for all of these wonderful things that you have learned lately, so be it. Amen, Alleluia. You still are a being whose very essence is love.

Let the love shine. Find ways to support and encourage and nourish and nurture. And lose all hope of being that awakening factor that will bring them into a happier state. You may drop a thought here and there, as this instrument is fond of saying, like Johnny Appleseed. But remember, he ate the apple first. Those things that you were going to say to another, say them to yourself. And when you have eaten that wonderful apple with its delicious thoughts and concepts, toss it over your shoulder. Let it fall where it will. Do not look back. It is not your job to enlighten any but yourself.

Now, if there are those who would ask you questions, feel free to offer all that you have to offer in those regards, but make a clear distinction in your mind between responding to an asked question and sermonizing to those who have not asked for a sermon. What will affect those about you is not your knowledge. It is that which shines through you, the love of the Creator.

To live a life that supports spiritual seeking, we do recommend that you find ways to meet your Creator in the silence on a daily basis. There are some who love this experience of the silence so much that they spend much time there and there are others who find it challenging to dwell in the silence without some focus. If that be true, walking in nature is often very helpful because there are various foci for your eyes and your ears—may we say, my friends, not the iPod or the boom box. Let the silence prevail and you will find it speaking to you. And then when you come out of that silence, sing, my friends! Laugh and love and feel the joy of being in this creation, a child and heir of the infinite One.

We thank the one known as Jim for creating that query. And at this time we would open the session to any follow-up that he may have. Is there a follow-up, my brother? We are those of Q'uo.

**J:** Q'uo, I do not have a follow-up question. A follow-up question I considered asking you just answered! And I appreciate that very, very much. Thank you so much.

We are those of Q'uo, and, my brother, we thank you with hearts wide open.

May we ask, then, at this time if there is another query from this group before we leave this instrument? We are those of Q'uo.

**Questioner:** Can you tell me more about this strange language that I speak and what the purpose is behind it?

We are those of Q'uo, and are aware of your query, my sister, and would be glad to share with you a limited amount concerning this—and we say limited because we would not walk for you upon this path. We would not learn for you. Therefore, we will attempt in a general sense to give you some thoughts that may be helpful.

As this instrument was saying before the meditation, when one is willing to see the self as an instrument that can receive and send out thoughts, one discovers that one can put oneself in progressively focused states in which the focus is not in the physical but in the metaphysical world. The focus upon vibration itself is especially apt to bring one into a state in which one is very vulnerable to vibration.

There are many, many aspects to this study of that which there is to pick up from the physical universe which holds and nests within its atoms, shall we say, the entirety of all the unseen worlds. Therefore, there is an enormous population of those who would wish to communicate with those who are sensitive and can pick up that signal that is coming through. This instrument recalls the one

known as Willie [Nelson] who said that he never had to make up a melody. He would just pick one out of the air because they were singing all the time.

Consequently, all kinds of people, in all kinds of ways, wish to communicate with those who are within the domain of the Earth world. For the most part, only those vibrations are able to penetrate the chemical physical vehicle enough to be heard and to express which are compatible with your basic vibrations. This gives a certain amount of protection. But in general, the experience of speaking in a language you do not know spontaneously is an artifact of the phenomenon where you have picked up a thought form or an entity—in their effect upon you, these two are interchangeable—which is happy to communicate either in essence, that is to say with vibrations made with your voice and your wind, your breath, or in an actual language, either of this world or not.

The experience itself is impressive to the one who experiences it because it is part of that general collection of intelligence of which we were speaking. It validates the fact that there is more in heaven and earth than was dreamt of in your philosophy, Horatio. This instrument always gets that quote wrong, but perhaps you know what we mean.

In a subjective sense it is a strengthening, validating experience. The side of it that is not helpful is that you cannot bring it back and share it with people. If it has given you joy, you can say, "It has given me joy," but you cannot share that joy.

This is true of all psychic experiences. They are for you, for you alone, and they can impress you deeply, yet you cannot bring another with you on such a journey. This is as it should be, my sister. Let that facet of it be acceptable to you, for you would not wish to learn for others any more than we wish to learn for you.

How you wish to treat this phenomenon, what energy you wish to give to it and so forth, these are the province of your will, your desire, and your consciousness. Take it into your heart in silence, and on the side, of mind and rational thinking and so forth.

We are aware that you are intending to come back to this instrument's teaching concerning channeling, and we feel that you will find much of interest in that which she has to say at that time. It is good to apply the mind to that which is before you—analyze it, think about it, interpolate, project, all of those things that the mind does so well. Simply do not allow the mind to run you. It is a horse to be ridden and enjoyed. It is not a slave master and you are not a slave. Take up the reins of your mind and do not allow it to gallop away with your consciousness. For it will lead you into dead ends, into blind alleys that have no outlet and that are not satisfying. Move, when you are working spiritually, always within the kingdom of consciousness.

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

**Questioner:** Thank you.

We thank you, my sister. May we ask if there is another query in this group? We are those of Q'uo.

**J:** If it is appropriate to ask this question, I would appreciate an answer. I'm wondering about the asthma I get around animals and how sometimes in the past it's been severe, and sometimes it doesn't seem to be as severe. I'm just wondering if there is a purpose for this in my life. I'd appreciate an answer. I'm assuming that if I ask for the purpose that would be infringing on my free will and my right to learn this on my own, but I suppose I'm looking for some validation that there is a purpose to which I should pay attention.

We are those of Q'uo, and are aware of your query, my brother. You anticipated our need to speak more generally than perhaps you would wish, but we can certainly offer you some food for thought. Get your fork and knife ready!

My brother, there are often ways in which your higher self and you, before the incarnation, determine a system of fail-safes. These may be mental limitations, emotional limitations, or physical limitations. When you move a certain degree off the path, when you've become enough distracted from that which you, in your soul stream, wish to learn within this lifetime, that a kind of default setting gets activated.

With this instrument it has been activated since before she even was born and has to do with the physical. In many others it may be physical, it may be mental, it may be emotional. But there are those signs which the one who pays attention will note that it is time to turn within and to release all thoughts of worry and tension so that you may do the inner work and the tuning, as this instrument calls it, of returning to that state of mind which you wished to pursue before incarnation in order that you may find balance within your chakra body, to use a shortcut term, so that, for instance, if you become too involved in the politics and power games that have to do with job, marriage, family and so forth, something will occur to let you know that it is time to do some inner work.

You do not have to leave your life in the world in order to do this. It's a matter of taking a day or two, or however [long] that which you call asthma might ask you to take, and gently, without judgment for yourself, move into that silence and let yourself be flooded with love. Indeed, it takes only a moment once you have practiced.

It is always worth noting, when there is a physical ailment or when there is an emotional difficulty or mental difficulty that triggered it, where your mind has gone and where you would like it to stay. Then it is a matter of opening your arms and embracing yourself, loving yourself through and through, precisely the way you are.

This is not an exercise in any kind of judgment. It is an exercise in acceptance, love, blessing and inclusion. It is in no sense a punishment. Rather it is the nudge of spirit encouraging the entity with a listening heart to attend to the unseen portions of his walk in faith.

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

**J:** No. Thank you, Q'uo. I'm pretty grateful for your answer.

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

**R:** I have a query, Q'uo, and it is about the support of this instrument. If you can share with Carla and us some things that perhaps bring [her help] that we can keep in mind as we try to support her in her work of channeling, and as Carla tries to support herself to continue the sharing of information that comes through this channeling, we would appreciate it.

(Side one of tape ends.)

(Carla channeling)

There are a few simple things which you may do. See her clearly, love her dearly, and tell her the best truth you know. Everyone is equally special. Everyone has gifts to give. And everyone deserves your best. In order to serve, you have to begin with yourself, so see yourself clearly, love yourself dearly, and tell yourself the best truth you know. And this shall instill in you the perfect response system for supporting others.

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

R: I think you answered a lot deeper than I first thought. I could feel it as you were speaking. Thank you. I was after more suggestions that the instrument could use as she prepares for these sessions. Can you speak to it?

We are those of Q'uo, and, my brother, were we to speak to how this instrument prepares for sessions, we would indeed be infringing upon her free will as she focuses every attention upon that very question whenever she begins to channel. She is well aware, and we can easily say this without infringing upon her free will, that the basic spiritual principle to hold in mind as one begins to tune for channeling is that all entities at all times are instruments. For what shall you be channel? For what shall she be a channel, whether she tunes for contact with us or tunes for contact with the world at large?

To take oneself seriously is to take upon oneself the living of a life that will support the channeling. This the instrument knows. This we may say without fear of infringing upon her free will.

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

R: Thank you for answering that. I do not have any question on that topic, but you mentioned something about conjugating your name and I'm not sure if that was a joke or if you actually meant it. I don't speak Latin. I believe you have picked a name that comes from that language. [1]

We are those of Q'uo, and, my brother, we were indeed making what could kindly and charitably be called a pun. We apologize for our frivolous nature. The word "Q'uo" is indeed a part of the language of Latin, which is much conjugated. However, my brother, the apostrophe is our very own! May we ask if there is a final query at this time? We are those of Q'uo.

(Pause)

We are those of Q'uo, and from the resounding silence that we hear through this instrument's admittedly often dim ears, we ascertain that we have exhausted the queries in this group at this time. Thusly, we pause only to let each of you know what a joy it is to meditate with you. You are so beautiful, my brothers. That wonderful way that you color the light that comes through you from the Creator with your personality and your character is simply wonderful. And as you have blended your energies this evening and created a dome of light that is far higher than this dwelling place, we are in awe of your courage, your intentions, and your beauty. Thank you.

At this time we will leave you, as we found you, in the love and in the light of the one infinite Creator. It has been a joy sharing our humble thoughts with you. We leave you. We are those of Q'uo. Adonai. Adonai.

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[1] The original contretemps was lost as the tape was turned over

## First Saturday Channeling Circle - Channeling Circle 6

October 2, 2010

**Jim:** The question this evening, Q'uo, has to do with loving ourselves. We are wondering how we can love ourselves more, or if we don't love ourselves, how we can begin to love ourselves. We think there might be some facets to this process, one of the most important being able to forgive ourselves for our self-perceived difficulties and failings. And if there are any other facets to this, can you talk to us about them?

(Carla acts as senior channel for this session.)

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings, my friends, in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is such a privilege to be called to your group this evening and we are delighted to share our humble thoughts with you on the subject of loving and forgiving the self. It is a wonderful topic.

Before we begin, however, as always, we ask a favor of each of you that listens to or reads this channeling and that is, please, to take responsibility for the resonance that you may or may not hear in our words. If you hear it, if these thoughts are good for you, then by all means, use them. If they do not ring true for you, then let them go without a second thought and continue listening for the resonance that marks for you that path that is yours. You can trust yourself, trust your powers of discrimination and discernment. We thank you for aiding us by doing us this favor for it will relieve our minds to know that we will not be infringing upon your free will or disturbing the rhythm of your walk seeking the truth of your life and all creation. We thank you.

My friends, it is not at all unusual when you awaken to find yourself more and more able to forgive others. Your heart overflows with compassion for them. Why is it, then, that the awakened soul lacks compassion for the self? There is a certain amount of role-playing that is necessary in the process of meeting those whom you meet, interacting with them and so forth. When you have awakened and you are dwelling in the now, in the present moment, and you gaze upon another who is seemingly attempting to cause you hurt or suffering, you see past the surface to the underlying truth of their soul-stream. You see past the mask that they are offering you at the present moment and you know them for that soul that they are. And you know that if any harm is meant you, it is only meant in the ignorance of not being aware.

We do not say that this is an egoist mask that you wear, for it is non-judgmental and full of compassion. But there is a certain amount of distance between you and the object of your compassion. It is a comfortable distance and you will find, as you mature in spirit, that you will, one day, find that there is no distance between you and another, so that you are walking in their shoes, feeling their feelings from the inside out, and you will find that your compassion only grows greater.

Yet that same function of the mask can serve to blind you to the truth of your own being. You can, if you are not comfortable with the self, see every thought. You may never speak it to another. But your impulse is to [judge it] as an error, an error that you, the awakened one, know better than to make. And so you do not say that thought. You do not express that error. Yet you have become aware of your secret thought. And some of the impulses that dwell within your heart do not meet with your approval as an awakened one.

How can you put down your mask? How can you become that consciousness that dwells within—closer than your breathing, more familiar than your own face; that place of no-ness—no pretensions, no name, no word but only love.

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

(L channeling)

We are those of the Q'uo, and we speak with this instrument now. We greet you again, each of you, in love and light. It is with great amusement that we fully express within this instrument's head, "Why so serious?" We would highly encourage you as an exercise in learning about the self to see the humor of life's situations, to realize that your incarnations here are a beautiful, fun, entertaining game. They are music—each action is a note in the sonata—they are art, they are dance. There is a great lightness, a freedom in each of your actions that once you become coiled down into your conscious experience of third density, they are often hard to see.

We would convey the image of viewing your life like a reality TV show, a funny TV show, in which you can observe yourself and instead of looking back with regret at your actions, see the humor and the entertainment it causes for the Creator, the joy that each of your actions conveys. To be able to look back and laugh at the lessons learned at how things that seem such silliness, that seem so inconsequential form together into the most breathtaking symmetry.

We are not suggesting that life be approached with lackadaisical foolishness, but that when things seem so hard on you, you feel so down on the self and you criticize yourself and the trouble seemed so heaped upon to take a moment to step back and see the humor and then see the love. This instrument is an artist and greatly enjoys expressing her creativity. We would invite you to recognize your Creator's potential in your life; that you are creating this artwork that at any moment you may suddenly manipulate the brush strokes, the pencil marks, that your life is an ongoing painting that will not be finished until it is through but each stroke constitutes a part of this painting. To stand back and see the beauty of everything that you have created thus far. To see the picture it creates can bring comfort to one who is having difficulty accepting the self in the moment, accepting a certain action, a certain feeling. It is these perceived mistakes that have brought you to where you are today. It is these notes that make the song, these steps that make the dance. While no two songs or dances or pieces of art are the same. It would be incredibly boring if everyone painted the same picture.

Your little faults and your shortcomings are what makes you, you. And to recognize the beauty of this and the I of complex symmetry that can result from what seems like utter chaos. This can help the soul in finding the love for the self and that love seems very hard to find. This instrument also takes great joy in visualization—she easily forms pictures in her head. She herself has found it very useful in the past experiences to visualize the self, to have a running conversation with the self. Your being is not static, you are not a solid, heavy object confined to a certain state. You are moving energy and this can easily be projected and woven. To have a good conversation with the self, to sit down like old friends over tea, to clear the air, to be a psychologist for yourself, these, at the very least, this instrument has found helpful.

You do not have to distance yourself from yourself and see yourself as this entity to be observed and studied and judged, but to see the self as an old friend; that friend you would do anything for, which you would get up at 5:00 in the morning to go help. If you find that you have a great ability to forgive others but not yourself, try to look at yourself as one of those other selves because all of those other selves are you. Give yourself a hug. Shake your hand. Tell yourself it's going to be okay. You're not in it alone—even in the sense of the established entity of the self that you recognize in third density.

We would also say to you that you are not alone, also in the sense that there are many, many guides and beings who will gladly help you, both incarnate and discarnate, if you but ask. There are healers, therapists incarnate among you right now and there are guides and angels and light beings who will gladly help you in aligning your chakras and allow that love to [blow] through you [strongly], to wrap that blanket of love around you when it feels so cold. All that needs to be done is to accept this help, to ask for it. There is much perception that this is a battle that must be fought alone, that you have to

battle it out with the self with sword and shield and somehow conquer the self into this form that is acceptable to you, but to see it as more of a gathering of people from without and within, a little powwow of love. You are not alone when it comes to these matters.

Lastly, we would say that when observing the self a certain level of humility is required when it comes to forgiving yourself. If you look at those who walk the path of service to self, you'll see a great deal of pride, of elevating the self above others, and yet all issues of love with the self are simply discarded with this pride. It's a slipcover for the feelings within to recognize that in order to truly know and face and forgive the self you must become vulnerable; you must remove all these outer layers of pride and the defense mechanisms you've set up in order to make yourself acceptable to both self and others. Simply stare at the self, face to face, and realize that you are no better or no worse than any other speck of life in the universe. See through the eyes of yourself.

We find that this instrument's energy is becoming depleted and would therefore pass this connection to the one known as Jim. We are those of the Q'uo.

*(Jim channeling)*

I am Q'uo, and am with this instrument. We greet each again in love and in light. Thus we have recommended to you, my friends, that one of the basic means by which we may begin to love and accept and forgive the self for perceived failures is to have the light touch when looking at one's own experience. The light touch will allow you to perceive a wider view, shall we say, of the self, including qualities that may be missed when one takes the self overly seriously. We see you have not just the behaviors and ways of looking at yourself given to you, you may say, before the incarnation begins by your own preincarnative choices, but you have certain experiences that are planned that will provide you with the opportunity to see yourself in a certain way. For example, it is quite often the practice of those older souls, we may call them, who wish to increase their quality of compassion in an overall sense or a general sense, to program into the upcoming incarnation a seeming lack of this compassion for the self—not for other selves, for that would be inappropriate, but to use the self as the laboratory, so that as one goes through the daily round of experience, time after time after time, certain patterns are seen.

The mask between the consciousness of conscious self begins to be removed. You become aware of certain repeating themes, life motifs, qualities, experiences, that are of yourself and which you have a response to in a certain way that would equal a lack of compassion for the self. If you take time on a regular basis, perhaps daily, to review your day's experiences, and see how these repetitive patterns are experienced it is helpful to allow them and your response to them to become large, shall we say, in your consciousness, to enhance them even, so that you intensify the experience and your feeling for lack of compassion for yourself that comes from it.

Then, as you are aware of this intensity of experience, the lack of compassion of self for self, and to allow a balancing feeling, that is, of love for self, to become a moving portion of your being, to become a balance of this lack of compassion. To feel, indeed, the compassion for the self that keeps repeating this pattern, that keeps feeling distrust, dislike, anger at self, or repeating this pattern. To feel compassion for the self that is so hard on itself. Allow both the lack of compassion and the compassion to exist within your being, equal now in intensity. Accept yourself for having both, for are you not the one Creator who has within Itself all things, all emotions, all feelings?

This is a process by which you may become aware of how you are gaining the quality of compassion, the fulfilling of a preincarnative choice that is common to almost all seekers of truth, for as one seeks these basic qualities of love and wisdom and the balance of love and wisdom which is the power to serve the one Creator more effectively it is often the case that a seeming lack of these qualities will exist within the being and there will be a confusion within the being for as long as these qualities exist in an unbalanced fashion. You balance them by your attention daily or as nearly so as possible, so

that you begin to see the process of evolution of your spirit, of your soul, being in your daily round of activities.

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

*(Carla channeling)*

We are those of the principle of Q'uo, and we are now with this instrument greeting you once again in the love and in the light of the one infinite Creator.

My friends, there are things about being a human being on the third planet from the sun in your solar system in your third density at this time that are known to you. Your situation is familiar. You are indeed a creator, but you are a very young creator. You have the tune but not the words of love. There are gaps that surprise you and this you know and you are aware of the glory of being a human being in third density on the third planet from the sun, for as seemingly imperfect as you are, you have the capacity to move through the gateway of intelligent infinity and to bring back the infinite that it may radiate through your being, light you like a lighthouse and shine for all to see. The animals, the plants, the air, the water, all of the qualities of first and second density that surround you have this capacity as well, but they have no awareness of it; they are the dance, they are love, they move to help, support, without thought, without intention.

Each of you, my friends, is capable of setting an intention to serve on purpose, and if you serve in a way you consider imperfectly, so be it.

Why is it so important to love the self? The one known as J who asked this question touched upon that facet himself, intuiting his way to his own answer. Before you love another, you must fall in love with yourself. This instrument is very fond of an old song, "My funny valentine, sweet comic valentine, you make me smile with my heart. Your looks are laughable, unphotographable, but you're my favorite work of art." You need to become your favorite work of art. You need to fall in love with yourselves as wonderful and foolish and silly and evil-minded and mean and every other quality that you know of. And you need to bring all of those dark and light qualities into your heart, not to judge, but to love. For as you come to know yourself more and more, you will find the truth running deep and true under the folly of personality and opinion and that truth is that you carry the Creator's consciousness within you and by using your will and setting your intention you may be a place where light dwells and oh, what a saving grace it is to others when they see you shine, unconcerned that you are imperfect, knowing that whatever you are, you are the Creator.

It is important to love the self because it is as you love yourself that you are capable of loving others. The next time that you wish judgment upon yourself for any reason, take a moment to look into the mirror and look into your eyes, not at your eyes or your image, but into that black portion of the eye which accepts the light and creates the image, look into your eyes and see the Creator and fall in love with the opportunity that is you. Your possibilities are endless. There is no need for judgment. There is every need for support, encouragement, understanding and compassion. You did not come into this world to be perfect or perfect yourself, for you see, my friends, it is not about you. It is not about the personality. It is about the larger you, and we mean that in two ways: there is a larger you that is still you. It consists of your soul stream, it consists of that personality that you are now and it consists of other personalities that you were and will be in other experiences of incarnation.

That which you experience as this incarnation before you has a texture, a rhythm, and a rightness of its own, yet it is also that which fits into large groups of experiences of all kinds that you have gathered here and there as a child picking wildflowers in a meadow, a meadow of stars in an infinite creation, and you fit, not only within yourself but as part of your soul stream you fit perfectly. It is difficult to see this wide perspective, when the heart within you is beating a rhythm of judgment upon yourself and it is for this reason that we have suggested various ways of broadening your

perspective, dollying back, as this instrument would say, from the close-up that the camera holds when you gaze at yourself in judgment.

And there is another way that you are part of a great self, and that is the fundamental way, the way of consciousness, for the consciousness that you carry within you is the consciousness of the Creator, the Logos, the one great original Thought, and that Thought is a thought that is made up entirely of love. You distort that love as it pleases you to do, yet you cannot move away from who you are, and that is love. You can play with the thought of, "Why did I come here. What is my purpose? Did I come to witness? Did I come to balance myself? Did I come to serve?" There was a call, there was a need; your heart was great and you responded. You came into this shadowland of this third planet from the sun full of love and ready to serve and this is your moment in the spotlight. You have written the script. You have set the stage. Let yourself shine and you shall serve.

We thank the one known as J for this query and would ask at this time before we leave this topic if the one known as J has a follow-up that he would like to make at this time? We are those of Q'uo.

**J:** No thank you, Q'uo.

We would at this time open this meeting to other queries. Is there another query in the group at this time? We are those of Q'uo.

**Questioner:** Q'uo, I don't have a question but I wanted to personally thank you for the work you've been doing with us. I don't think I've ever done that.

We are those of Q'uo and, my sister, our hearts beat high with joy. You lift us up with your beauty and we thank you. Is there a query in this group before we take our leave? We are those of Q'uo.

(Pause)

We are those of Q'uo, and are again with this instrument. From the resounding silence in the group we find that we have exhausted the queries that have any wish to be vocalized this evening and so we find that our time here has drawn to an end. We want to thank each of you for setting aside the time in your busy lives to seek the truth. We want to thank you for coming together in such harmony and beauty and creating such a powerful light, truly (*inaudible*), your combined aura soars high into the heavens above your dwelling place and it is a sight to behold, indeed. Thank you for your witness to the truth and for your purity of seeking.

At this time we would leave this instrument and this group rejoicing in the one Creator. We leave you in its power and its peace, its love, and its light, and we wish you adonai. Adonai. We are known to you as the principle of Q'uo.

## Saturday Meditation

October 16, 2010

**Jim:** The question this evening, Q'uo, [from G], is, "Few systems of thought confer as much responsibility on the individual entity as the Law of One does. In that philosophy, the individual is completely responsible for its own choices and its experience no matter how uninformed these choices and its viewpoint may be. It is in that vein that we wish to examine the concept of responsibility through both the general and focused lens. In general, to what extent is the positively-oriented entity responsible for indirectly participating in activities which result in pain and suffering for others? There are many specific ways to approach the basic underlying principle of responsibility, including purchasing gasoline, using products which harm the environment, supporting or not resisting governments which funnel the energy of their people into nefarious ends, etc.

We would like to select one particular instance of this principle for our focus. It is understood among many spiritual seekers that except in cases of humane slaughter our second-density friends are routinely mistreated and abused in the process of converting their physical bodies into our meat foodstuffs. Specifically then, to what extent is the positively-oriented entity responsible for the suffering of second-density creatures when purchasing and consuming the meat of these animals?

*(Carla channeling)*

We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a pleasure and a privilege to be called to this group and to be a part of this circle of seeking. We are delighted to speak with you about responsibility.

But first, as always, we would ask each of you who listens to or reads these words a favor. Please use your powers of discrimination and discernment as you listen to our thoughts. When a thought resonates to you, by all means work with it. If it does not resonate, but leaves you feeling flat and uninterested, then let it go. Your following this request will allow us to speak freely, without being concerned that we will infringe upon your free will in any way or interrupt the process of your spiritual evolution. We thank you for this favor.

We would agree with the questioner that the Confederation philosophy of The Law of One places more responsibility on the individual seeker than most of your world religions. Most of your world religions posit a spiritual leader or guru whose likeness, essence or energy you follow, so that it is as though you were riding on that entity's coattails into your own open heart.

Most world religions suggest that you follow or believe in that spiritual leader, whether it be Jesus or Yahweh or Allah. Indeed, the spiritual leaders who are placed in the position of being that entity which opens the heart for you are many.

The Law of One suggests not that you follow the Creator or its prophet or representative, but that you become aware that you are the Creator. Therefore, it suggests that you take responsibility for your life, your choices, and the way you live, day by day and hour by hour. It is not a philosophy that places urgency upon this quest for the truth. It is a philosophy that says that you have all the time that you need to make your choices and to follow your evolutionary path to complete the circle that you have begun, from the Creator, moving through densities and densities of experience into the heart of the one Creator once again, so that your source and your ending are the same and so that you never end.

You are a citizen of eternity. You are an infinite soul-stream. What you do not learn in this lifetime, you shall once again take up, and study that which you have not yet completed once again, and if

necessary, once again, until in the fullness of time you move through the densities of Choice, Love, Light and Unity, and finally that density of Foreverness that is a mystery even to us.

And in each density, each experience, each day and each hour, you are responsible for yourself, for your choices, for your intentions and for your desires.

It is expected of you and built into the nature that is called "human nature" that you shall desire things. And you are given not simply permission but encouragement to experience those things which you desire, as long as they do not infringe upon the free will of another. For it is in experiencing those things which you desire that you become aware of what you truly desire; what you desire at a level that is deeper than the level of impulse, fad and fashion.

The great challenge in following your desires is to come to know yourself in such a way that you are able to open to yourself deeper levels of the self, levels that are hidden from society, from your culture, from your training, from all that you have learned about how the world wags, gradually unfettering yourself from those chains of learned behavior in order that you may meet a deeper level of consciousness within yourself.

For you are not only that which is on the surface of your personality. You are also that which is in common with the one infinite Creator. You are a part of the Creator. And as a creature of third density, the density of Choice, you have within you that consciousness that is the consciousness of the Creator, the Logos, the one original Thought of unconditional love. You are love. You are capable of offering love through yourself—not your love, but the love of the one Creator that flows through you in an unending stream.

And since you are a Creator, although a very young and largely untrained one, you have the power to create your own universe.

Now, you have been given a physical vehicle. It is a physical vehicle with parameters of function. For each body to function there are unique parameters to be met, what the nutritionist would call "food values" to fulfill. There are various chemicals that your body needs to function. There are various enzymes, proteins, fats, carbohydrates: the stuff of your food.

You asked specifically about the responsibility that you have for what you eat. For those who have not yet conceived of the possibility of choices in this area, their responsibility is minimal. One cannot make choices if one is ignorant of the choices. Therefore, the question that you asked is on behalf of those who have awakened to the fact that all is one. You are one with the clouds and the rain, the fire that warms the hearth, the water within your body and in all of the bodies of water within the planet.

You are one with the birds, the animals, flowers, plants, rocks, each other and the Creator.

There is only one thing in the universe and that is love.

Indeed, you are seeking at this time to reduce the level of distortion in your thinking so that you may become more and more aware of that consciousness that lies closer to you than breathing, nearer than your hands and feet: the consciousness of unconditional love that is your true nature.

Now, how shall an entity whose consciousness is that of pure love feed its body? We notice that you focus upon meat and the eating of it as the arena of choice. And before we address that question we would note that not only the animals but the plants also are growing within the creation of the Father, blooming and dying at a rhythm of their own. In a very real way, it is as much of an offense, one may say, to pluck a bean or dig a potato from the ground as it is to slaughter an animal, for you have interrupted the cycle of its life and its dancing with the Creator as you do so. But to focus upon this is to digress from your query. And so we would focus upon the slaughter of animals and the responsibility that an entity has if he chooses to eat meat.

One valid choice that many of those who have awakened have made is not to eat meat and to find ways to furnish the body with the protein that meat offers by eating other substances, such as legumes, which contain protein. [1]

Another choice that an awakened entity has, as the questioner said, is to move to the purchase only of meats that have been humanely slaughtered. There are two sources of such meats that are generally available to entities within a reasonable amount of distance from where they live. One is to seek out a kosher store [2] which sells meat, knowing that the priests of that religion have treated animals well and have slaughtered them in a sacred ritual which is taken most seriously by those priests.

The other is to find a biodynamic source where the same feeling of sacredness surrounds the appreciation of mammals while they live and the humane slaughter of them when it is time for them to feed their humans.

And as the one known as J said, barring those choices, there is always the metaphysically correct choice of relating to the animal in that timeless condition which is called "metaphysical time" wherein all things occur simultaneously, so that you are able to contact any animal, before you eat it, no matter how abused or how slaughtered. And as you contact this animal, you express your love of this animal and your appreciation for all that the animal has gone through in order to give you its energy, its consciousness, such as it is, and its love, which is very real. So, in praise, prayer and thanksgiving you heal the division between you and the meat and the animal from which that meat came.

And as you do this to your meat, dancing with the meat, becoming one with the meat, you are in effect lifting that energy to the infinite Creator, blessing it and healing all that has gone before, for the animal and for you.

Indeed, we would note that it is not only the eating of meat, but every single action undertaken by you, no matter how humble or small, that has the capability and potentiality of becoming sacred, so that you at all times are giving thanks, offering praise, and opening to the experiences that have been given to you to walk in.

The one known as L stated, during her portion of the talk around the circle before this meditation, that there were times when she wondered if she were capable of sustaining the level of awareness that she has from time to time found very easy to sustain for short periods. We find this to be a very appropriate thought, for each entity will find itself varying from day to day or from hour to hour or year to year. Entities do not stay the same. They cannot stay the same. Evolution is part of you. It is inevitable. There is that energy which must evolve within you.

And this density that you call Planet Earth, the third density, the third grade, shall we say, in this school of souls, is one in which you can attempt to linger forever, but you shall not succeed. For you shall learn, no matter how slowly, no matter against what resistance. Your choices are involved in whether or not you wish to accelerate the pace of your evolution in mind, body and spirit, and you are fully capable of this work.

No matter how many times you disappoint yourself, you must remember that you are your own worst critic and that others around you may well find that attempt which you consider feeble to be heroic. It takes courage to be responsible for your thoughts, your words, and your actions. It takes real stamina to sustain this level of awareness of your environment as a spiritual environment, far more than a physical or emotional or mental environment, day after day after day.

And we grasp the fact that the illusion of the valley of the shadow of death, as this instrument often calls physical life, uses every wile and every whim to distract you and challenge you. It is a kindly distraction and a kindly energy that operates in this way, for it is only within third density that you do

not remember who you are, that you do not experience dancing with all of the universe, and that you do not know at first hand that all things are one.

It is only within third density that you are seemingly locked within your status as a monad, a unit. When one considers oneself to be a unit moving alone, in the crowd but not of the crowd, bouncing off of other entities but not joining with them or even harmonizing with them, the world becomes meaningless, as the existentialists have so beautifully pointed out in so many works of art. [3]

And if you assume that the world has meaning and that you are worthy to be a part of Creation, to be a part of love itself, then everything has meaning. Everything fills your heart and gives you food for thought, catalyst for growth.

So the question becomes, my friends, how to sustain a consciousness that is capable of approaching every meal with the awareness that perhaps the asparagus screamed as it was broken off of its mother. Perhaps the green beans cried to be taken from the vine. Perhaps the steer did not wish to leave its pasture, no matter how pitiful. So you approach each meal thanking the substance that feeds you, that you need, that you must have to live this physical life, in such a way that it and you become part of a ritual that is sacred in nature and that blesses both you and the substance which you are eating.

The answer my friends, is simple yet very difficult for those who live in the density of Choice. You must make friends with the silence. You have heard of the still, small voice of the Creator. It is still. We cannot say it is small.

There are many ways to be silent before the Creator. Some of the most common you immediately think of as being the whole of the way to be silent before the infinite One—to go to church or the synagogue or the ashram, to pray, to meditate silently. These are all powerful, effective ways to answer the silence and to tabernacle with the one infinite Creator, but there are other ways to invoke the Creator in silence.

Certainly the one known as G could speak very highly of communing with nature in nature, where there are no traffic lights and horns to honk and people to brush across one without realizing that he or she has brushed against the Creator.

You can find silence within yourself in the noisiest place when you know how to get there. It is a matter of practice, my friends. It is a matter of making new habits, as the one known as L noted. It is not always that easy to break the old habit or to create a new habit that is truly satisfying, but it is worth the effort that it takes to gain the habit of habitual inner silence.

When you have silence within yourself it does not matter how noisy the environment or how chaotic the minds of the people around you. No matter how sensitive you are to others, when you find yourself and are able to live in your open heart, you have the Balm of Gilead waiting for you as close as your next thought.

There are even ways to tabernacle with the infinite One that do not seem to be silent. This instrument, for instance, often sings hymns that place her in a certain frame of mind and move her into worship and devotion. These offer the same benefit as the silence. Again, it is a matter of the repetition of your practice. That which works for you, we encourage you to repeat. Repeat it again and again and continue through the chances and changes of everyday life, the good times and the difficult ones, until that habit is so much a part of your experience that, lacking it, you hunger and thirst for it and must seek it once again.

Realize too that each of you has a different personality. Some of you are going to relate to the responsibilities that you have as a creature capable of making its own choices from the standpoint of

beauty, others from the standpoint of truth, others from the standpoint of a life in faith. These are alternate but equally powerful and effective avenues through which to seek the truth.

And whatever your personality, we encourage you to believe in yourself, to know that you are loved beyond all understanding by the infinite Creator, and to know that you are capable of offering through yourself and out into the world with your blessing that same creative energy, not from your own self, never from that seemingly limited personality where you shall soon run out of love and simply be exhausted, but allow the energy of the one Creator to flow through you and out your eyes, out your mouth, out your hands, so that you see with eyes of love, you speak with words of love, and your hands contain love as they move.

What shall you choose, service to self or service to others? What shall you desire? How shall you set your intention this day? For you have the ability to set your intention each and every day. These are questions you may ponder.

And as you approach your next meal, allow yourself fully to imagine what you might actually do to square with yourself this increasing awareness that you have of the sacredness of all life. There are options. There are viable choices that you may make in response to your own feelings of responsibility. Insofar as it blesses you to follow through with these thoughts, by all means do so, and they, too, shall become a vehicle to you for advancing your awareness of who you are, Whose you are and Whom you serve.

May we thank you for this query, and ask if there is a follow-up to it at this time.

**G:** Thank you, Q'uo, for offering your thoughts and thanks to the instrument for serving in her capacity to transmit your thoughts. I've listened as carefully and as closely as possible to what you've had to say and I found little that responded to the question of responsibility. You suggested that as a possibility, one could offer praise and thanksgiving for their food and you even encouraged that. And you also mentioned viable other alternatives for the entity with the growing awareness of the suffering of animals, but I didn't quite hear anything about whether we are actually responsible for the suffering of other entities by participating in a system which perpetuates their suffering. I would appreciate any insight you may offer on that question.

We are those of Q'uo, and we thank you, my brother, for this query. We had inferred the answer to your question but apparently it is far better for us to be more specific and we are able to do this without infringing upon your free will. So we shall proceed.

Are you responsible for the fireworks that are going off outside this dwelling? [4] Are you your brother's keeper? In truth, other entities and their actions are not within the purview of your choices. Your choices are those within your ability to make. You cannot be responsible for the folly of others except insofar as you are given the light to feel that you wish to take on a crusade to change others' opinions, to change policy and so forth.

Spiritually speaking, your choices are all within yourself. And within yourself you have the power to do that which you feel is right. We did not move into the question of responsibility for your brother's actions. And we would say, my friends, your brothers' and your sisters' actions, accept, for the most part, decisions such as war and slaughter made by those of the male biological principle upon your planet.

Consequently, there is in common in both war and the slaughter of animals the ability to block out that which is inconvenient in order to secure and use resources that are deemed necessary for the tribe. This is an entirely different question and would take us some time to respond to in the detail which we used in working with the basic query which was were you responsible for the meat that you eat in that if you eat meat that has been slaughtered by another you are buying into or inferring acceptance of that which you, in fact, do not accept. We were attempting to explain that you have the

capacity at various levels to erase and heal those perceived errors by the way you choose to treat that which is before you, whether it is meat or war or whatever you have come upon that is suddenly in your face.

Food is a handy and excellent example of that for which you are responsible, spiritually speaking, because you eat several times each day. It is far more easy to speak of how you choose to heal the imperfectly slaughtered or harvested animal or fruit of the vine or grain or earth than to speak of other things which you mentioned, such as war and the use of that bounty of the Earth which it took your planet millions of years to collect and secrete away from its precious surface inhabitants, that being oil and coal and other things that are buried that your society has brought up out of the depths of the Earth where it belongs, where it does no harm into the air, the water, and the earth, thus polluting and altering your planet.

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

**G:** I sincerely appreciate the more focused response. You've given me food for thought and in order to question further I would definitely have to read over the excellent material you've offered, so that is it on my personal end. Thank you, Q'uo.

May we thank you with all of our hearts my brother. It is a joy to work with your energy and with the refinement of your queries. May we ask at this time if there is another query in this group? We are those of Q'uo.

**G:** Q'uo, as it seems that there are no queries in this circle, I have questions from readers abroad. The first is from A in Seattle, who writes: "Without infringing on anyone's free will, would you be able to give us information about ...

(Side one of tape ends.)

**G:** ... the cause, purpose and treatment of Alzheimer's disease, both for individuals who are diagnosed with it, as well as their caregivers? What is the best way to think about this affliction and to be best able to handle the knowledge that one has been diagnosed, as well as ways to minister best to those who have it? What are the spiritual principles involved with this disease and what are the best ways to prepare individuals to deal with it?

We are those of Q'uo, and thank the one known as A for this query. My sister, the spiritual principle involved in thinking about this is that principle which states that that which occurs is perfect and is planned aforetimes. In terms of the Alzheimer's disease, so-called, it occurs when an entity has learned all that it can learn, has endured all that it can endure, when it is at that level at which nothing more can be done in the incarnation and the healing will need to take place at the metaphysical level after the entity has healed into larger life.

In that condition, that which has been lost is restored. The surface personality returns to the soul stream with its suffering and its pain and there is ample energy available to heal the incarnation. It is a very helpful thing to heal the incarnation during the incarnation so that one approaches one's deathbed ready to sing, "Hallelujah, hallelujah, hallelujah," as did the one known as Yeats, but it is not necessary. For that which is not healed in the lifetime shall be healed after the lifetime and before the next experience is chosen. So when an entity is exhausted and has not been able to heal its own incarnation, there is the blessedness of the forgetting.

Now, sometimes it is unfortunately so that this fog that descends does not remove all that is unhappy, but the basic reason for the gradual release of memory is that the entity involved can no longer process catalyst effectively. The use of this for the caretaker can be thought of under the basic spiritual principle of being of service to others rather than the self.

Many are the entities who choose to put parents or relatives, those for whom they have become responsible, in a care facility and allow someone else to change the diapers, tend the wandering mind and so forth. But for those who choose to stay present and attentive to a need within their family, it is a great blessing to be able to share love for that entity which has shared so much love with you, however imperfectly that love was shared. The intent is almost always there within the parent to love and care for the young one and in the fullness of time that pattern is repeated and balanced as the young one cares for the failing parent.

Families are a wonderful source of service-to-others opportunities. Certainly, there are times when caring for one whose mind is failing seems too much to bear. And we encourage the one known as A and all of those that are in this position to honor the self at those times and release responsibility so that the self may be healed in order to heal, restored in order to restore, consoled in order to console. And if the one who restores and heals and loves the self is the self, then so be it. For you are capable of healing, loving and restoring yourself. You are the Creator and you may choose the manner of your creation.

We encourage the energy of forgiveness in this situation for the other and for the self and we thank the one known as A once again for this query.

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

**G:** Q'uo, I will submit a final query from S, the Bring4th web guy in Virginia, who writes, "Q'uo, our online community has been discussing various ways in which our human vehicles are becoming more sensitive to vibrations. Many of us are experiencing a constant ringing in the ears, multiple tones in different spatial locations around or inside the head and other unusual effects on the body. Can you please share with us the spiritual principles behind these occurrences without infringing upon our free will? What seeds can you cast to help us best to contemplate, understand and respond to these unique bodily experiences?"

We are those of Q'uo, and are aware of your query, my brother. We greet the one known as S and will attempt to respond to his query.

There have always, from the beginning of third density, been those characteristic tensions that may occur that create inner sound, whether in the ears, in the face, in the head, or immediately surrounding the physical vehicle. Some characteristic kinds of tension may be seen to be excellent and positive, such as visions, dreams, insights and epiphanies. Other sources of characteristic tension may be seen to be negative or difficult or challenging, such as nervousness, dread and fear, anger and frustration. What all of these have in common is a characteristic resistance to that which is occurring.

Now, in the last century or so, shall we say, of your years, there has been an increasing lack of third-density light as this third density draws to a close and an increasing interpenetration by fourth-density light, which has a great deal more capacity to carry information and inspiration. Now, the problem with the waning of third-density light and the rising and dawning of fourth-density light is that the resulting light that is experienced carries more truth. And that which a century ago could perhaps be ignored within the self can no longer be ignored. For you are just that much closer to seeing things as they really are, as a part of the experience of being conscious.

Other people's actions affect you more because the mirroring effect is more pronounced as time goes on and the light of third density wanes.

All of those things which you have not integrated into your daylight personality and have left in the shadows, unseen, unacknowledged and unredeemed, show themselves to you in the actions and words of other people and they hurt you because you have not worked with yourself to bring that shadow-self into your heart and to redeem it with your love, respect and understanding.

What we generally recommend to entities is that when something within their environment disturbs them, they take that within their heart and find that energy within themselves. And then they heal it within themselves. They come to understand it, to experience it without judging it, and to ask it to work for the light within them.

In this way, anger becomes stubbornness—the ability to stick to a plan, the ability to continue to love, and so forth. It is the work of a lifetime to interiorize, bless and redeem the shadow side of the self which is out-pictured in the shadows of your planet, its people, and its behavior at the personal level and at the level of nation states and all levels in between. But it is work which you will find to be very rewarding, because as you reduce the distortions within yourself, as you become more balanced and able to see love, hope, faith and consolation, so you are more able to offer to those whose eyes you meet an awareness of them as loved, consoled and forgiven.

We find that this instrument's energy begins to wane and this group is becoming weary of sitting, and so we would at this time, with some reluctance we will admit, take our leave of this group whose company we have so enjoyed and whose beauty we have so beheld. Truly, the energy that you have built together creates a dome of light far above this dwelling. We thank you for taking the time out of your busy lives to seek the truth together this evening.

We thank you again for calling us to your group and we leave you, as we found you, in all that there is, the love and the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai.

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[1] Legumes are a family of foods including peas, non-green beans and lentils. Its family is Fabaceae.

[2] In Kosher slaughter, the rabbi, also called a shochet, kills the animal in one single cut across the throat which is claimed to kill the animal so quickly that there is no pain. Animal activists have challenged this assumption.

[3] Wikipedia says that “Existentialism is a term applied to the work of a number of 19th- and 20th-century philosophers who, despite profound doctrinal differences, generally held that the focus of philosophical thought should be to deal with the conditions of existence of the individual person and his or her emotions, actions, responsibilities, and thoughts.” The instrument, in the process of channeling, was undoubtedly aware of the book, *Nausea*, by Jean-Paul Sartre, and the play, *Waiting for Godot*, by Samuel Beckett, both of which dealt with the existentialist themes concerning the meaninglessness of life and events.

[4] A nearby party was making a ruckus outside our dwelling.

## Saturday Meditation

October 23, 2010

**Jim:** The question this week, Q'uo, is from M: "I understand that, according to Ra, when the third-density experience of an entity has ended, the soul distills the essence of that experience and nothing of value is lost. However, I'm wondering whether the personality has any value to the soul. I find the idea of the personality being lost discomforting. I understand that my soul will prevail but what about 'me'? I mean the 'me' that I identify with now. If my personality is lost, isn't that the same as 'me' ceasing to exist? And, in addition, isn't my soul's identity also lost when it joins a social memory complex? And isn't the social memory complex's identity lost when it merges back to the Creator? Can Q'uo please comment?"

*(Carla channeling)*

We are known to you as those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank you for taking the time out of your busy day to seek the truth and to ask for our presence and we are delighted to speak with you concerning the question of the one known as M concerning the personality and various details of that particular cosmological aspect of what we understand to be the way things are.

But first, as always, we would ask that each of you listen carefully to that which we have to say, with an eye to following the path of your own subjective resonance. If our thoughts seem resonant to you then by all means use them. If they do not seem particularly telling, then please leave them behind, for we would not wish to interfere with your free will or to interrupt the rhythm of your process of seeking.

We thank you for doing us this favor. Your discernment and your discrimination are very solid for you and may not be useful for anyone but you, but for you they are those things which you may trust far more than you may trust another's wisdom. So please believe in yourself and use your powers of discrimination, not only with our words but also with all words that you hear. With that said, we would like to move on to our thoughts concerning the personality, as you call it.

It is our understanding that each of you is part of a soul stream. You, as a soul stream, may be considered to be at the center of a three-dimensional, timeless field in which all of the incarnations which you have experienced as an individual in third density, fourth density, fifth, sixth or seventh density resides. The fruit, the harvest, of your incarnation is gathered, thankfully and lovingly, by the soul stream and by the Creator as you experience life within an incarnation and most especially as you leave the incarnation and go through the healing process of the review of the incarnation after your physical death and before you choose your next incarnation.

Again, it is our understanding that, having been reunited with your soul stream and your higher self before you choose the manner of your next incarnation, you carefully consider what you feel may be distorted about the balance of your soul stream. Are you too heavily a creature of love? Can you keep your heart open but perhaps do not have the wisdom that you would wish that you had? Or, alternatively, are you one who is very wise but has trouble opening the heart? Or, as a third possibility, is your incarnation one which has to do with the right use of power? If so, then you may examine those patterns that repeat in your incarnation, analyzing those patterns for the possibility of an imbalance between power and love or an imbalance between power and wisdom.

It is thoughts of this kind that cause you and your higher self to choose the next experience behind the veil of third density. You are always looking, as a soul stream, to lessen distortion and to increase the balance of your soul stream. By balance, we do not mean to imply that the goal of the soul stream is to achieve indifference or neutrality. Rather, we are suggesting that balance is that which enables

the entire energy body to remain open within incarnation, so that you may more fully know who you are, you may more fully serve, and you may more fully be the essence of yourself.

That being said, what you experience as your personality is actually a kind of shell. It is a kind of clothing, mask or costume. It is not a trick. That is to say although it is an illusion, all things are illusory to one extent or another. Your personality shell is as real as you know how to make it be. Nevertheless, what you experience as your personality shell or as some might say, the ego, is not the whole of yourself and was never intended to be a true representation of your soul stream.

It is as if you chose to go on a journey, taking that which was needed for that journey—some gifts, some talents, some challenges and limitations and a multitude of possible relationships. The older a soul that you are within one planetary influence, the more relationships that you have had in various incarnations and the more balances of energy that you have shared with those soul streams in past incarnations. And so you have a wide variety of relationships upon which you have already worked, sometimes again and again. Naturally, you gravitate towards working with these same soul streams when you come back into incarnation because they are those with whom you have an instinctive mutual awareness. They are those with whom you have come furthest in understanding and penetrating the personality shell. They are those with whom you have done good work before.

And so, you choose not only your parents and the main relationship of your life, whether it be a mate or a friend, you also set into position a good deal of redundancy so that no matter how many times you walk away from a situation that is shaped thus and so, you will find yourself coming into a relationship which carries those characteristics from which you wish to learn.

We can assure you that you did not simply have it “in for yourself” as this instrument would say. You were not attempting to torture yourself with relationships that were challenging. You were looking to find the love within that relationship and to open to that. You were hoping that the catalyst received during that relationship would lead you to new realizations, new and deeper understandings, new insights.

Therefore, from the standpoint of an incarnation, the personality is very important. It is your handpicked choice of your talents, your limitations, and those relationships you hold dear, and it is designed to function well to place you in the fire of catalyst. You will recall the biblical story of the children in the middle of the fire who were not burned. [1] The fire of incarnation is just such a fire. It is not intended to consume and destroy you. It is intended to refine you; to help you with the process of removing the slag from your ore and mining the gold and precious jewels that are within you.

It is intended to create of you an instrument that is flexible and tempered and strong; light yet sturdy. You are hoping with each incarnation that you undertake to serve and to learn and the personality shell that you know of as yourself is your single, most important resource. Therefore, simply because your personality shell is at one level an illusion, and at best a very incomplete effigy of that which you really are in your soul stream, it sustains you, it gives you continuity, it gives you a way to manage your nature.

Let us look at this concept of one’s human nature. Many aspects of human nature are common to all—male, female, old, young, it doesn’t matter. Others are unique to you and your soul stream and you will find, as you work within yourself, asking yourself who you are and why you are here, that these questions encourage that which the one known as Jim was talking about, that process of change. For each time that you ask who you are and why you are here, you clear the surface personality and hope to go deeper than that surface. You hope to know more than simply how you did on an I.Q. test or on a Myers-Briggs Personality Inventory or any other test that purports to explain you to yourself. You’re hoping to get from the surface, with its quirks and its oddities of personality, closer and closer to that common nature which all created things have in common. And that is the Logos, the great original Thought of love that is the Creator.

Each of you are part of that Creator and the deepest portion of you that there is is made entirely of love. It is a love that waits for you beyond the reaches of personality. It is a consciousness that resides within you but which is entirely silent. It is almost as though you had within you the character of the Sleeping Beauty that is awakened by the kiss of the Prince. [2] Your inner nature can sleep for a hundred years or you can kiss it awake at any time by paying attention to that inner nature, by seeking it and wooing it as you would a maiden. And when you penetrate into your own open heart, and you experience the love of the Creator that lies therein, it is indeed the Balm of Gilead. It is a healing, strengthening presence, one that it is possible to experience and that it is very helpful to experience.

When you have moved through the gateway to larger life, you, as a soul stream, become aware again of the entire soul stream. Your awareness opens up and expands and as a natural concomitant of that the personality shell drops away. The closest that entities have of knowing that they shall, in their personality shells, move into people's memory, is either in their being known as an author, an actress, or an artist is known by those who admire their work, or by leaving behind your children, who remember you just as your personality shell was reflected to them.

It is, in most cases, a fairly limited period during which you, as a personality, remain known and remembered, and we feel sure that this is not a satisfactory response to your question, for you would like to know that your life has made a difference, that who you are matters. And yet, my sister, would you care to save all of the details of each and every moment of your life? You are still among the living and yet you have filed many things away under the category of "golden memories." If there were difficulties, you tend to leave them in obscurity while your favorite positive memories are taken out and polished up and perhaps even embroidered upon.

Memory becomes more golden the further away you are from the happenings thereof—unless of course, my friends, you have the misfortune to choose to react negatively to those things which occur to you, in which case you become more and more cynical and bitter and as the one known as Jim said, end up shaking your fist impotently at a Creator that seems to have other interests than yours at heart.

But for most service-to-others entities, the net result of living a long life is that there is an increasing amount of memory that becomes polished and golden and can be trotted out, and many stories told that you enjoy telling over to yourself. And thusly you perpetuate the feeling of the reality of this personality shell. However, in time, even a Shakespeare is less remembered and each of you shall vanish into the Akashic record of your planet and the memories of your soul stream.

So what was it all for if this vital, vibrant, complex personality that you are eventually vanishes? We assure you, for the purposes of this incarnation, this masquerade was necessary and vital. You needed to have a personality shell in place so that you could be a witness to that which you experience and so that you could work out what it is that you wish to do with the incarnation, day by day. It is vital, if work is to be done within an incarnation, to improve the balance of the soul stream, [so] that objective desires are defined and the focus tightened and sharpened.

Each day it is possible for you to set your intention for the day. And each time that you do that, you become more present with yourself and you use your incarnational time better. It is as though you have a job of work to do and you have given yourself everything that you need to do that job of work. The fact that it is, at one level, an illusion is not relevant to the work. This work was intended to be done inside the veil. You were not at all supposed to know the true value or meaning of that which occurs to you. Your area of responsibility, shall we say, is in choosing how you shall respond to that which the moment offers you. And it is not expected that you will somehow pierce the veil and become fully aware of a more real part of yourself thereby, logically and in a linear manner choosing the right thing to do.

Quite to the contrary, my friends, your area of work is to increase your faith and strengthen your ability to, as Kierkegaard said, take a leap into the midair of faith. When you are living in faith, you have, as the one known as J said, an overwhelming awareness that all is well. And so you can dwell, even in the midst of seemingly very limiting or challenging circumstances, in joy and gratitude. This is your area of work, to toss yourself into midair, to rely upon the knowledge that all is well, especially when it does not at all seem that all is well.

Indeed, in worse conditions it is more important for you to rest, to find peace in your heart, and to allow a reassuring presence to flow through you and to aid those about you who may be losing heart. These things are not done for linear reasons. These things are a product of a life lived in faith. It is a discussion in itself as to the interplay between the personality shell and a life lived in faith. As you press on, living a life in faith, you will find things falling away from you that you thought were absolutely part of your personality. This does not mean that you cease to have a personality. It means that those quirks and oddities of personality that are no longer necessary for you to do the job you came to do will fall away of their own accord when they are no longer needed.

This instrument, for example, used to live on sweets when she was a little girl and when she was growing up. There was a certain point in her lifetime when she stopped craving them. She would have said that loving sweets was as much a part of her as breathing and now she has found that she is free of the craving for sweets, although she still enjoys them.

It is not that which needs to be disturbing to one, that there will be changes in the personality as the spirit within matures. But it would be foolish for even the most mature soul to assume that there is no longer a personality shell or an ego, for that clothing for the self is necessary as part of the illusion of Earth, part of the illusion of living in third density. You will find, more and more, as you come to seek the silence with empty hands and a cleared mind, that there is that within you far deeper than the personality and far more attractive to the self that begins to grow and take you with it.

We would move on now to the question concerning whether or not an entity is still that entity when it joins a social memory complex and the answer to that, my friends, is decidedly in the affirmative. You have not experienced, perhaps, in your lifetime, what it is to be fully known, fully accepted, and fully loved. But you shall know those things when you enter the gates of larger life. Even between incarnations you shall experience this. And when you move into a fourth-density social memory complex as part of your choice-making after this incarnation and after your graduation, you will find that the atmosphere in which you exist is far different than you would have imagined.

To the ego or the personality shell it seems an intrusion for people to know your thoughts. However, you will find that it is a great relief. To your ego there are some thoughts that are good and some thoughts that are not good and you would not wish people to know of your secret thoughts. And yet, since all entities have them, they are not a surprise to anyone in fourth density or above. They are a part of an integrated being that contains all things that there are. If you are one with all that there is, do you not contain all things? Consequently it is not a shock to you, in the context of a fourth-density social memory complex, that those entities which make up the social memory complex have, each and every one of them, a full panoply of thoughts, both positive and negative.

It is, when one is not behind the veil of forgetting as you are in third density, very easy to see what thoughts are leading and how the personality, in a larger sense, is shaped. Consequently, if anything, individuality is stronger when one is part of a social memory complex, because all the other entities involved in the social memory complex have no axe to grind and wish only to support, respect and honor you as a unique individual. And you feel the same towards all those around you. For you see their suffering and their happiness and all of those things that they experience. You see their desires and their dreams and their hopes. And all of these things warm your heart and teach you. And you in turn teach them. So there is a very good atmosphere for being yourself in a social memory complex. Nothing is lost when you join a social memory complex. You simply focus upon

desires that you have in common and, as is the way of collaboration, you are more skillful and effective as part of a group than you were by yourself.

As we talk to you, you know that we are a combination of fourth-density, fifth-density, and sixth-density entities. Those within the principle of Q'uo have not yet gone through the ending of an octave of creation. However, it is our understanding, limited though it may be, that the essence of each part of the Creator that has been sent out remains in potentiation as the Creator breathes and decides again to know Itself better. And when It sends out parts of Itself again, there is a natural tendency to fracture or be splintered into the precisely identical soul stream that you experienced in the previous octave. So in truth, you, as an individual, are never lost. You simply are folded up into the Creator after a full octave of experience. After coming from alpha to omega you start again and you learn again and you desire again and the fruits of that are preserved for the Creator so that It may know Itself ever better.

We realize that we have only scratched the surface of this multifaceted question, but we judge this to be a good time to halt for this particular meeting. We would simply ask if there is a follow-up from any of those present or from the one known as G. We are those of Q'uo.

(Pause)

We are those of Q'uo, and we find the silence to indicate that no follow-up is necessary at this time. May we ask if there is another query in the circle at this time? We are those of Q'uo.

(Pause)

We are those of Q'uo, and find the silence to be resounding indeed! And so we believe that we have exhausted the store of queries that people are willing to vocalize at this time. May we say again what a joy it is to be with you and to share your vibrations. We thank you for the opportunity to share our humble thoughts. It has been a real pleasure. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu.

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[1] This reference is to the story of Shadrach, Meshach and Abednego in the Book of Daniel, Chapter Three, in *The Holy Bible*. Refusing King Nebuchadnezzar, the three men would not bow down to another man's God. So the King threw them into a fiery furnace. However they remained unscathed and eventually the King called them out of the furnace and promoted them. And he made a decree that protected their right to worship their God.

[2] The classic fairy tale of the Sleeping Beauty was first written down by Charles Perrault in his book, *Contes de ma Mère l'Oye*—in English, *Tales of Mother Goose*. It is perhaps best known to Americans from the Walt Disney film of the same name. After being cast under a spell for a hundred years, Sleeping Beauty is rescued by the handsome Prince with a kiss of love. They of course live happily ever after, even according to the well-named Brothers Grimm.

