
CHAPTER EIGHT: THE HEALING OF THE INCARNATION

INCARNATIONAL LESSONS

In a way, this chapter might also be titled “Metaphysical Work II.” Doing work in consciousness, we are constantly slipping from level to level and point of view to point of view, finding various ways to use skill and patience and heart to seek for the heart of self. If we hear echoes in these pages of subjects covered in Chapter Seven, or earlier, do not be surprised, for we will meet ourselves coming and going many times as we do indigo-ray work. Themes recur because there is underlying simplicity to the puzzle, elegance and spare economy beneath the welter of detail and confusion.

Looking at the self from the unique point of view of the healing of the incarnation has its advantages. The basic idea is that we each incarnated with a general, overall plan for the incarnation, a plan of learning and service. Here, I am talking about the broad and deepest lessons and service, the themes of the incarnation for us. As we go through the processes of taking in the learning and attempting the serving, we suffer, make errors, at least in our own eyes, and become aware that we need to heal that suffering insofar as we can. When we look back and see all the suffering, we tend not to want to forgive the suffering or the whole process, even though we preincarnatively set all this out for ourselves, just as we choose our courses of study at the beginning of a semester of school. If we can come to trust in the excellence of the basic plan, we become more able to allow ourselves this forgiveness of suffering, this healing:

You have perhaps heard us before speak of something we call “healing of the incarnation.” In your third-density incarnative experience this is the heart of work in consciousness, for if the incarnation be healed, the potentiated and polarized servant is then free to offer with purity the life to the infinite Creator. As each looks upon its “if only’s” we ask that each consider that these unhealed memories dim and make tenuous the pure light which is the manifestation of love, which empowers each servant of the one infinite Creator.¹

What are these unhealed memories? Those of Q’uo say:

Each has had experience with complete forgiveness of others by the self. Each has achieved forgiveness with regard to others who have seemingly

caused catalyst to occur for the self which was painful. With the passage of time the words, "I forgive you," become entirely and wholly true. The memory remains but it has been healed. Therefore, we ask that those with unhealed memories see this as an order of business to be addressed. The self must in some way open the heart to the self's need and ask with no reservation for forgiveness; and more than that, be prepared to accept that forgiveness and to drop that program and allow its spiritual energy to dissipate, allow the past to become the past. We recommend that this kind of work be done promptly and persistently and be given priority, for sorrows and hard-heartedness make a poor combination of guests, and though they speak much they do not make good company. The time, which is precious in each incarnation, need not be spent with such guests if the work be done.²

One key to this particular strain of indigo-ray work is the identification of our particular incarnational lesson or lessons. Here, those of Q'uo use me as an example of how an incarnational plan is put together:

Let us look at this particular instrument's situation, working toward generalization while doing so. It is commonplace among those who have chosen the manner of their incarnations that there should be more than one stopping place, shall we say call it, within the incarnation. The balance of wisdom and compassion in the mind of the entity before incarnation is automatic. It is a portion of the personality. The wanderer is likely to be wise enough in a balanced manner to offer to the incarnated manifestation of self before birth one central lesson on the personal level, and a series of attainable goals within the impersonal life in service. It is grasped by the individual before the incarnation that during the forgetting process the cold, clear logic of all the goals to be met will be greatly muddled if not obliterated from any conscious knowledge. Therefore, there are the stopping places, for it is not known before it is experienced how much of the lessons' learning the spirit self may tolerate without needing healing beyond that which can be offered within incarnation.³

If the repetition of lessons wearies the spirit overmuch, a seeker's higher self may actually choose to allow the incarnation to come to an end, so that the incarnational healing that is too much to sustain within incarnation might be undertaken:

When an entity approaches the end of an incarnational lesson, if that entity has been exhausted by this learning it will be given the opportunity either to embrace life with all of its confusions and distresses or to

embrace the dropping of the physical body and the movement into whatever healing modes the learned lesson has created the need for. When this moment occurs the choice is freely offered in silence, and the love of life of the entity, or the disdain of life, create the potential for greater health within incarnation and a new lesson to be learned, or the gentle or rough path to the passage into larger life.⁴

For the most part, however, the self within incarnation can embrace enough of the experiences of learning that the incarnational lesson, even if missed completely in one opportunity, has the chance to come around again. For we have planned many contingencies:

It is the case with most entities entering your illusion that parallel, if we may call them, programs of incarnation are seen as possibilities. If one choice is not taken, then another presents itself so that those lessons to be learned are available. It is quite difficult to describe to entities within your illusion the freedom and fluidity with which these choices are made and pursued. Within your illusion it is generally the case that a plan is made and undertaken and then, if an alteration is made, the changes in the outcome are easily attributable. However, before the incarnation, the range and freedom of choice is such that level upon level of agreement is made, therefore allowing for changes to occur. For though there is the ability to see into what is called your future, this ability also sees that nothing can be known for sure, that there shall be changes, that therefore, there need to be plans for the changes. If one event occurs, then this allows another, but may disallow yet another, and so forth in an endless progression of cause and effect. Therefore, there cannot truly be said to be mistakes within any incarnation.⁵

I find the thought that there are no mistakes very encouraging. It is so easy to think of lost opportunities. But we always have another chance to express our awareness of the truth. We may not have the privilege of expressing it to just the entity we had hoped to, but if all are seen as the Creator, we can express that truth to a new person with fond regards to those we have been unable to express that truth to in our past. Our incarnational lessons will vary, depending on the person's pre-incarnative view of his need to learn, but we are all the same:

Those who feel that they have the experience of the presence of the one Creator, and those who have the experience of lack of perceptible union with the infinite One, appear to be in different situations as regards the choosing of how to manifest the love and the light of the Creator. However, the openness of both kinds of entities to being of service are

identical. Some have the experience of aloneness, of loving the Creator but feeling isolated; others feel the consolation of the spirit always. These apparent differences are an artifact of the incarnational lessons to be learned. There is no true distinction between those who love the Creator. As the strength of faith and will is, so is the entity's true association with that great Self of which any atom of consciousness [is a part]. Each of you is the same, though your experiences vary. The dedication which is not apparent moves as the true measure of service.⁶

So whether we are happy or discontented today, the lessons and the healing of the incarnation are concerns we are equally qualified to address. The primary concern here is to discern the pattern of our own incarnations:

Each entity has, before the incarnation, chosen this pattern in order that it might balance and intensify and refine those qualities gathered before this illusion that are felt to be primary. There is a great plan within each entity's life which is the pattern, the dance, within the illusion. It is important in learning the mystery of creation, and the honor of serving, that each entity trust the destiny that has been chosen and fuel that trust with the will to persevere, knowing that even if confusion and sorrow and suffering have their day, there is the resolution at some point within the illusion so that each seeker will find the indication that it is truly upon the right path.⁷

The incarnational lesson is most often about the giving and receiving of love, in one form or another. Sometimes we find ourselves placed by our higher selves in conditions of limitation, whether from a chronic health concern, a situation with another person or a trauma we have serious trouble healing, and find our life changed, not for the better, at least apparently. We might well bemoan this pre-incarnative tendency to impose limitations, illness, difficulty and challenge on our life experiences, since we cause ourselves woe thereby, but we also, hopefully, are putting ourselves directly in the refining fire we had hoped to achieve. As is so often the case, meditation is recommended in working with this practice:

The door to the deep self is fairly carefully closed when a spirit enters into manifested, third-density incarnation. Vision fails, awareness recedes, finely tuned senses within are muffled with flesh, and the incarnation grows darker as the child grows to be the adult. Yet, the small being survives in the growing complexity of the personal universal awareness that is the self's awareness of a subjective universe. In that first look at one's universe, the outcome is dim. Things look dark, difficult and dreary. There is work in all directions to support the physical self, to

corral the emotions, to find the truest heart of self amidst all the vicissitudes of change. Yet, there is within a universe of suns, shall we say, energies that represent, and in a holographic sense are, the vibrations of wisdoms represented by the outward sun and stars. This door to the deep mind where this universe revolves and can gradually be seen is opened by the self and the self only. That is, it cannot be opened by another person in incarnation. Yet, in the inner room of meditation, when silence is truly reigning and the spirit somewhat freed, the desire to find inspiration taken into silent meditation yields an inner guidance. Inner resources come into more and more developed usefulness.⁸

The basis for this work is the assumption, which I believe to be literally true, that as we think, so we are:

All that you experience within your incarnational pattern is a product of your own thinking, whether that thinking be conscious or unconscious, whether that thinking be done during the incarnation or previous to the incarnation, for it is the power of the mind to generate thoughts that, when focused upon for a long enough period of what you call time or experience, then become manifest within your life pattern to provide glorious opportunities for learning or for serving. Thus, all you experience is a product of thought.⁹

WORKING WITH DESIRES

The mind is a powerful thing, speaking not simply of the brain but of consciousness. But if our thinking directs our experience, how do we get into the process of thinking to work with it? One great key is desire. Most of our thinking is geared to what we desire and how to pursue that which we desire. Those of Quo say:

Gazing at the nature of your density, we may safely remark that desire is the fuel that runs the engine of your illusion, both the portion which is shadow and that portion which is form. That is to say that desire is intrinsic to the awareness of being individuated. Desire is inherent in a consciousness of the self and the not-self. Whether it be wise or foolish, profitable or unfortunate to desire, those enjoying incarnation within your density will experience the proceeding and issuing forth of desires.¹⁰

Our instinct and desire for spiritual evolution is as inevitable a force as our instinct for self-preservation and evolution as a physical being. When we

focus on our thoughts, we can easily find desire in them. They range from the ephemeral desires of the moment to the most deeply felt hungers of our souls. I just returned home from a Holy Week service, and my trip held several times of desire for some slowtop on the expressway to move over so I could get to church or back home. At the same time, what drove me out into the traffic was the hunger and thirst for worship. As a guest at our meditation said last Sunday, Jesus went through this just once, but Christians go through the steps to the cross every year! To me, the path is one steeped in devotion, as I spend time with this beautiful soul who wished only to do his Father's will. I gladly take the time away from all else to capture these bittersweet moments of my own truth. Am I the person with the lead foot on the expressway, or a seeker after the divine? Both of those and a good deal more besides. And so are we all. One way to see into the working of desire is to ask oneself, "Is this a preference or an addiction?" This is a concept offered by Ken Keyes in his *Handbook To Higher Consciousness*.¹¹ Those of Q'uo talk about this:

Desires in and of themselves are neither bad nor good; they simply are things which create a bias. If one moves too far along that route of desire, the bias becomes an addiction. So in many ways the too rambunctious desires of the somewhat less evolved person may be seen to be of an addictive quality. The feeling is, "If I have this, I will be all right; if I do not have this I shall not be all right." This author [Keyes] encourages the addict to downgrade that addiction to preference. One can say, "I prefer that this thing happen in this way, but I am not addicted to it. It is not necessary." This too, in its own way, is a key, for when you look at desire with the conscious mind it is difficult to see what that energy is. But you will find that there are addictions in the personality just as there are in eating foodstuffs, and certainly life becomes a more, shall we say, comfortable illusion when one is able to see clearly one's preferences.¹²

This helped me recently when I discovered I was starting to add pounds, again, and without eating an iota more than I ever had. Change of life, in my case, was also a series of changes in the way my body treats food. I let this weight gain go on for the last six years, feeling that the weight gave me sturdiness. I felt stronger and more vibrant. My husband continued to like my looks. I was a happy, big woman, and increasing slowly but surely. But as my weight spiraled beyond plumpness, it began to bring with it a mounting list of serious troubles: high blood pressure, high cholesterol, complaining spine, hips, knees and feet. I decided to lose weight. My doctor had spelled it out for me: no matter how little I was eating, that amount was

now too much. He was, in fact, of the general opinion that older women don't need food at all, as long as they take their vitamins and drink fruit juices. He ran down the simple fact that the only way we gain weight is if we are taking in more calories than we are using. So I worked with my concept of nutrition a lot, downgrading quantity, removing some food groups from my diet almost completely, upgrading the taste of things, really tasting and appreciating each bite. At this point I believe I can honestly say that my desire to see myself in a healthier and lighter body mode outweighs my desire to eat. I have cut my portions to about half what they were. I still love to eat, and relish each savory taste and texture. But I have managed to detach myself from old habits that were not working, and form new ones. Over the course of writing this handbook, I have gone back to the weight I carried for my first thirty years of adulthood. If no one but my doctor ever notices this, I will be perfectly satisfied! I am doing it for myself, so I may stay in this shadow world that is so dear to me a little longer, and enjoy the party.

All this is by way of saying that we can work with our desires, not by extirpating them or eschewing what we love completely, but by reworking our ways so that we and they are more skillful. Square off with one fact: we will get what we desire. This density is constructed so that the soul is not finished with it until she has experienced all things she wishes to experience. Consequently, be very careful what we desire!

Be cautious and careful in your wishes, your hopes and your desires, for you do inevitably set in motion those things which will occur in order that your hopes may be fulfilled. You shall not hope in vain, but if you hope without depth, without heart, then what you receive shall be shallow and unsatisfying.¹³

One goal in this way of working is to begin to see into uplifting or tuning our desires. Don is asking about the practice of the initiate spending time down in the resonating chamber of the Great Pyramid as he touches on this:

QUESTIONER: Could I make the analogy of, in this apparent death, of losing the desires that are the illusory, common desires of third density and gaining desires of total service to others?

RA: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King's Chamber position's effectiveness.¹⁴

Those of Q'uo give a quick summation of lower and higher desires:

Whether a seeker decides to get this car or that computer or that larger tent in a very important way makes almost no difference in the spiritual life of the seeker that makes these choices. But when you move into the area of desires for qualities, for truth, for higher spiritual capacity, then you are beginning to work with desires that are very helpful in terms of acceleration of your spiritual self.¹⁵

This movement is what we hope for, and what we strive for as well:

We encourage each to desire only the most high truth, to desire far beyond that which can be stated or imagined, for as you seek, as your thirst is expressed in the outstretched call of soul to all that resonates with it, so is attracted to that entity ministers of light, shall we say, drawn to you justly and appropriately and in accordance with that which you have desired. Therefore, lift your desires ever higher. Seek to know that true and real identity which is your identity. He who can vibrate with this desire is moving as quickly as possible along the trail of the pilgrim.¹⁶

“Temper my spirit, O Lord, keep it long in the fire, make it one with the flame, let it share that up-reaching desire,” run the words to a favorite hymn of mine. In this sense, to desire is to fall in love:

What is the process of desiring? One, perhaps, could describe desire as “a falling in love with.” Certainly, the desires of the heart are deeply felt and etched with the pen of love. The yearning for that centered, flowing, effortless living which each seeker has experienced at certain times is constant, and sometimes nearly overwhelming. How the seeker yearns to feel wholly connected with the wellsprings of life, light, love and truth! It is within each seeker’s ability to so discipline the thoughts and the attitudes that, more and more, there is an increased potential for returning to a centered position of heart and mind within which a true simplification of the improving of the centered stance is achieved.¹⁷

In pursuing the uplifting of desires, we need to be aware of the pitfall of the over-use of the will:

Hidden from the first glance amongst rightful desires lies the exercise of what we have sometimes called the will. Each surely has experienced that energy of willing something to be so or not to be so. The personal will can take a part in desire which distorts desire from natural and even functioning into skewed values and incorrect or incorrectly perceived ways of thinking and processing information. Now, we say that we have called this faculty the will or the self-will. We might also call such

distortion in natural desires the action of prideful will or simply pride, for pride over and above the natural feelings connected with desire is as the cancer which takes over natural cells and begins multiplying them without stint.¹⁸

We need to examine our desires for any hint of pride. Leave the good desires in place, but extirpate that pride! That was one of my challenges when I began this handbook: to realize that all within these pages is elsewhere known, and that although I am authentically doing this work as a service to others, I am also doing this for myself, to create a way to share what I have thought about and come to feel is useful to share through my years of working with wanderers, myself among others. This is an expression of myself, and were the handbook never to be published or read by many, it would still be a satisfaction to me to have created this book. There is nothing for me to be proud of there, just a bit of ego action! Hopefully, it will be an ego action of mine that also helps other people. I can hope for that! I just can't legislate it, or take pride simply because I attempted to help. Pride is the most stubborn and wily of faults, so I encourage an exacting and unamused eye on the self and its motives until we begin to recognize that rascal, pride, and all its children, including justification, defense and judgment. Those of Q'uo suggest two very useful techniques for working on knowing more about our desires: neglecting them and polarizing them:

There are two ways in which one may learn more about one's true desires. Firstly, one may refuse any thought concerning this choice for a limited period. This neglect allows the deep, unconscious roots of mind to express deeper wisdom. The other technique is to choose on one diurnal period to spend every free second espousing a positive choice. In the next diurnal period, one must then take every free moment espousing the wisdom of a negative choice. This over-stimulation of the mind's duality—yes, no, yes, no—achieves the same inner quiet within, and, again, a way is made for the wisdom deep within one to rise to the surface either through dreaming, a sudden feeling, or, as is more nearly the general case, a growing awareness, which soon amounts to certainty, that one particular choice is the appropriate one for the self at this crux.¹⁹

Lyara reports that journaling works best for her in looking at what she desires:

If I am trying to reach clarity on an issue or question, I do not persist in my efforts when I am feeling such upheavals. Instead, I turn to writing, preferably with pen and paper, rather than the computer. That slows me

down enough to begin dialoging with my own wisdom. I begin by simply writing about what I am feeling, sometimes only a few sentences, sometimes whole pages.²⁰

Those of Hatonn suggest a combination of working with and resting back from desires:

Welcome to the ocean of incarnational experience. Your maps are faulty. You must steer by hunch and hope. You shall not avoid that destiny which lies before you, that destiny which was chosen by you as the focus of an incarnational time and space. We encourage each to attempt always to move towards those goals one instinctively desires. We encourage each to attempt to improve and to control the life experience for comfort and for joy, for rest and peace and love; yet also we encourage each to rest back in the virtue of that situation in which each finds himself.²¹

I cannot leave this subject without some reference to the rather perverse nature of work with desires. When the spiritual realm is pushed for use and function, paradoxes crop up immediately. Those of Q'uo put this so well:

Each time you are able to get to the bottom of desire you will find that the base of that desire is the desire to cooperate faithfully and persistently with the destiny that has brought you all which you have so far enjoyed. At the back end of that great long train of desires you will find a little gay caboose that says, "I surrender. Not my will, but Thine."²²

Will calls forth surrender, desire calls forth no-desire:

To the one who has no arising desire the universe is free. It is a gift. And every blade of grass, every ray of sunlight, every kind word, every gentle glance is a beauty and a truth. When you have no arising desires, you may feel the grass and the elements, the dance of the wind, the dance of fire, the dance of water and the dance of earth. And the universe lies before you infinitely complex, infinitely unified, at one with itself, at one with you, part of you, as you are a part of it. May we say that we do not expect many moving through third density to experience this state of no desire for longer than, say, a moment, an hour or an afternoon. Times of feeling this peace indeed are gifts that come now and again, and while you were experiencing this peace you wondered why you ever desired anything.²³

As long as we are content with experiencing this effect for brief moments, we can recognize it and welcome it without puzzlement. These times are times

of balance for us, little gaps wherein we can feel free of the weight of desire. Those seekers who find use in studying after the Taoist and Buddhist ways are great fans of this state of no-desire. Again, I encourage each seeker not to try to destroy desire so that rest is achieved, but to allow desires without being attached to them. Let them come, and let them pass, watching the whole process with equanimity. Russell Louie espouses this very well:

It has been estimated that 99% of the average person's thoughts and actions are judgmental. It takes a strong individual to take action in spite of what their peers might say. The best method that I know of to avoid judgment is the Taoist's way of acceptance. For example, it is neither hot nor cold but simply 68 degrees. Consider the poor farmer whose wild horse got out of the corral and ran away. The neighbors said, "How unfortunate!" but the farmer said, "Such is life." A week later the wild horse came back with three other stallions and a foal. The neighbors said, "How fortunate!" but the farmer said, "Such is life." One day, as the son was breaking in one of the new stallions, he fell off and broke his leg. The neighbors said, "How unfortunate!" but the farmer said, "Such is life." The next day the army came through town looking for conscripts and didn't take the son because he had a broken leg. The neighbors said, "How fortunate!" but the farmer said, "Such is life." If we just accept life as it unfolds without judging how good or bad it is, we would never be disappointed.²⁴

It's a wonderful attitude to adopt, and remembering this little story and "Such is life!" can constitute a real asset when we feel overwhelmed in working with our desires.

BALANCING THE SELF

Bleu, a sensitive woman, says:

I am self, and am trying to find, as it has seemed all my life, a balance between everything, the spiritual and material included. What I do have to say is this: I have been lucky enough that most of my guidance has come gradually, manifested both in others or in myself, and I have had the opportunity to witness the effect of it in my life.²⁵

She pinpoints a major concern and a central way of doing indigo-ray work upon the self on an ongoing basis. We are living this incarnation in order to further our evolution, and balancing the self helps to accelerate the pace of the rate of that evolution. Those of Q'uo say:

The balancing of energy within the mind and body and spirit of an entity is not the work of one week or one year or one lifetime, but is a process that is as natural a function as growing up physically, going through puberty, opening to the forces of insemination, pregnancy and birth, and being, in good time, shut down gradually from these energies as the spirit moves on through the incarnational process. The balancing of energies is, then, an ongoing concern, an ongoing process, one which we would not expect to end. Rather we would expect from our own experience that this process moves on infinitely until such time as the spirit chooses simply to release and relinquish these concerns. At that point the self is becoming the Creator and moving back into that great, unknowing, unconscious well of infinite intelligence which is the infinite Creator.²⁶

They suggest that this balancing is not for the comfort of the body or the life as much as for the alignment of the energies of the mind, body and spirit:

Why would the Creator allow, much less determine, that suffering on a continual basis be part of the excellent and beautiful plan for spiritual seeking? This does not have an obvious answer, yet we feel it is true. The virtues of your environment contain none greater than that virtue of predictable imperfection and limitation. What the Creator has in mind, we feel, is not an increase in health of the body or of the mind or of the emotion but rather a continuing possibility for improvement in the balancing and aligning of mind, body, emotions and spirit.²⁷

This process of balancing continues from incarnation to incarnation, spanning all the lives of one soul, bringing energies into an increasingly

healing and dynamic balance:

The area of healing is that area which encompasses the entire incarnation, for healing of any distortion is the balancing of that distortion in such a fashion that the particles of experience are made whole, that that which has been torn is brought together, and that which has caused injury is found to be a portion of the experience which has taught a lesson that has been planned by the entity itself, either before the incarnation or as a portion of the incarnation.²⁸

What are we balancing when we balance? We are taking the opposite qualities within ourselves and working with them to bring them into a balance which does not block or halt our attention. It is as if we had belongings of an energetic nature that need their own place in our dynamic balance as a person, and we are putting our various aspects and biases in their resting places in our energies with care and respect. The foundation of this work is a belief that the world, with all its suffering and confusion, does make sense spiritually speaking:

The primary assumption that we use as the basis for balancing is that there is a center to things, that there is a sense to be made of the universe. This ground of being is difficult to talk about because its mode of being is that which is in process. The living processes of self relating to self and other self cannot be pinned like the butterfly on the collector's exhibit. They cannot be stopped, for when they are halted they cease living. So the basic picture, shall we say, that we have of the illusion is that it does make sense. It does add up to a unified and complete whole, but that sense is not linear and that whole or totality holds each pair of opposites in a dynamic balance.²⁹

Inherent to this balancing process is an appreciation for both sides of any dynamic pair of opposites, good and evil, hot and cold, love and wisdom:

There is always a balance in spiritual excellence, not a leaning in one direction to the exclusion of another, but the balancing of the polar opposites which are both excellence, but which apart from each other do not create or sustain the consciousness of love. We could say to you, "Allow the flow of events to control you always," and be giving excellent advice, and just as well could we say, "Use more discipline and meditate more during each day." Both of these things are true in their season, and when the urge comes upon you to meditate more, to use more discipline and so forth, we suggest that by all means you follow your own intuition.³⁰

We can work with the balance between being and doing:

The balance between being and doing is that which must be sought for each individual seeker. This will differ from entity to entity and from time to time. Those who have been overbalanced in the direction of doing may well need, in the balancing process, to go through great periods of time in which it may seem there is no doing, but only being. This may be very difficult for those entities involved, as the value systems that have been evoked in the society have placed the measure of the value of the self on those things that have been accomplished.³¹

We can work with the balance in our selves between love and wisdom:

There is that seeking that is of love and for compassion and understanding and the attempt to accept more and more of the creation as a portion of the self. There is that seeking which partakes of that known as wisdom or light, which reveals unto the inner and outer eyes of the seeker more and more of the nature of the creation which love has formed. And there is that seeking which partakes of the balancing of these two of love and of wisdom into a force or source which may be seen as unity or power, and which partakes of the blending of love with wisdom by wisdom. Thus, a seeker may throughout an incarnation move into each of these three general categories of seeking, and by the nature and intensity of the seeking, call unto itself the assistance of those unseen teachers, guides and friends which vibrate in harmony with the nature of the seeker.³²

It is appropriate for all awakened beings to look closely at this balance between love and wisdom. However, many of us who identify ourselves as wanderers from elsewhere may feel we came to Earth's third density especially to strike a new and more just balance between these two.

We can also choose to work on our male-female balance, whether or not we are in a mated relationship:

The male/female partnership of mates is intended to be central. However, the centrality of this relationship is echoed in any male/female relationship where energies are moving freely and without prejudice. Thusly, even those who live in the nunnery, for instance, may work with the male and female balancing because of the many relationships within any life between a father and children, a mother and children, various relatives, friends, teachers and all of those whom one meets in the course of life. Those who are willing to rest in the atmosphere or ambiance of the male or female energy, whichever is dynamically

opposite of its own, may move ahead efficiently, although not as potentially quickly as in the very powerful, central male/female partnership which you often call marriage.³³

As Allen Lefurgey says, this work is especially important in a culture which has been so overbalanced into the male domination:

I looked into what kind of societal groups have been able to live peacefully, harmoniously and cooperatively. I found in my reading that there were some ancient cultures that were either egalitarian or matriarchal in which people worshipped the Goddess and Her benign, loving, nurturing ways, but this culture was suppressed by the warlike, conquering, patriarchal leaders. It appears to be starting to make a comeback nowadays as people are feeling dissatisfaction with current conditions.³⁴

Working on balancing the self naturally brings us to our feelings of being out of balance. Those of Q'uo encourage us to think of ourselves as a sphere, not a tottery biped on two legs:

To discuss being in balance is to move first into a perception of the balance of the sphere. It is only human, shall we say, to think of balance as having the characteristic of balancing between two legs, as you do when you walk. In actuality, balance is more a characteristic of realizing the center of one's orb of beingness so that all of the happenstances of incarnational catalyst simply cause one to roll with the energies which are being manifested and expressed by the environment in the self. It is helpful for you to place that model of the self as the sphere in the mind simply in order to see that, metaphysically speaking, balance is not a matter of falling far, for the metaphysical being when self-realized to any extent, is infinitely curved and not that with protrusions which catch one and bias one.³⁵

It is good to remember that we are all unique, and our balance may well not be anyone else's at all:

We are all different expressions of the One. In this life, and many before, we have had experiences that have conditioned how we perceive things, in my opinion. We have had experiences that have conditioned how we respond to things. They're all correct for each of us on an individual level. Again, I would remind all that we are here to learn to balance. We all have different needs in order to reach our individual goals. We all have different ways of doing things. Let's honor each other's right to be "wrong." And remember, we are all viewing things and responding to them based on our personal programming.³⁶

There is no question but that balancing the self is a tough process, a refining that can be abrasive and difficult:

If it is understood that the primary work of third density is in tuning and balancing those lower three energy centers of red, orange and yellow and then of opening and finding ways to maintain an openness and fullness of the heart, then it may be seen that those energies are not instinctual. The refinement has begun, for you stand as a third-density entity as a kind of rough diamond with unpolished edges and without sparkling facets, and through lifetime after lifetime within your third-density experience, the self that is inherent within, that crystalline entity that you truly are, begins to become visible as the friction of everyday living works to smooth and refine that crystalline self. Certainly, some of the abrasive and cleansing experiences of your illusion seem unlucky and unfortunate, yet it is precisely that friction that does the work of exposing the crystal that sparkles within, and the work that is done by the seeker is work upon the self. The seeker wishes to balance red ray, for that is the basic and very important beginning of energies, and that which is not freed and flowing within that root-energy center constitutes a primal blockage that will slow and distort the pure light energy which you are receiving from the Creator.³⁷

We inevitably come into cyclical, intimate contact with our dark side:

This is not a simple or short project. However, the beginning is one word long and that word is “accept.” The first job of one who comes to work in consciousness is to accept the 360 degrees of selfhood. This 360 degrees of complete humanity is also a 360 degrees of complete divinity. The energies of each are necessary to the other at this time and this space. This intersection is your selfhood. Thusly, you are accepting yourself as you murder, steal, lie, commit adultery, take holy things in vain and all the other heinous crimes connected with grocery shopping, doing chores, and living the day-to-day life. There is much catalyst for anger, irritation, even rage, in the bumping up against other entities which mirror back to the self the self’s dark side.³⁸

Temptations themselves can be profitably seen as balancing mechanisms and worked with as such:

To each entity which engages in the process of offering its service to others in any fashion which is successful, there shall be the temptations offered which serve as a balancing mechanism in order that the entity which has manifested the desire to be of service to others might be

offered an equal temptation to move from that service and to join the negative path in some fashion within the life pattern for some period of time. This may be seen also as an opportunity for that same entity to strengthen its desire to serve others and to move ever more faithfully upon that path as the temptations to glorify the self or to gain a power and recognition for the self are recognized and refused.³⁹

It is easy, in the midst of this work, to fear we are going crazy, or at least dropping the ball. Resist the temptation, says this wanderer:

I know that people that will admit they fall into the category of a wanderer will say, "I'm crazy," or "I'm off the deep end," but you know what? I'd say you're crazy if you don't doubt for a minute that you're a few cards short of a deck while you're on this journey of awakening and discovery. Balance is necessary, and it's intelligence that's kicking in, there, telling you, "Well, this is weird, better worry about this information coming in." It's your mind being a worrywart and not wanting the rest of you to go jump off that cliff, into the abyss of insanity.⁴⁰

BALANCING MEDITATIONS

To regularize and ritualize this important discipline, a balancing meditation is suggested, to be done in the evening of the day, when the catalyst has been experienced and the responses can be noted and evaluated. This nightly meditation balances the recommended daily silent meditation of the morning, and is mentioned often by entities of the Confederation.

Each is familiar already with the basic principles of working with the day's experiences in such a way as to balance these experiences, but we would mention at this time that this is a technique which is very useful for consistent and constant realignment of the self in the direction which the seeker perceives to hold more and more of truth. That technique is to, within meditation, allow the mind to riffle through the day's experiences, searching for those things which have distracted or attracted, repelled or drawn the self during that diurnal period. Those things which were perceived as [either positively or] negatively oriented, then, would be brought to the conscious mind and the memory replayed. When the self feels that emotional distortion which was the initial reaction during the day's busy rush, this feeling or ideation shall be allowed to express and intensify within the emotional self, or more precisely, within that portion of complex of energies which is the self

which deals with the emotional and mental perception. Allow these feelings and ideations to become ever stronger until you feel they are well intensified. Then mentally lay down that emotion and sit with that emotion without any attempt being made to change it. Allow the complementary emotions and/or ideations to arise, allow the other side of the coin to become slowly visible. When the opposite of the first emotion is felt and has been respected and honored allow the thesis and antithesis, the original feeling and its complementary one, to exist side by side within the mind's eye. Both of these things are you, for each self is universal and contains all that there is.⁴¹

If the issue involved is full of anguish and too fresh to work with today, it is time for us to rest and nurture ourselves in silence and peace, but as soon as possible, take up the balancing process. When working with the energy centers, it is best to work with the lower energies first, then work our way up. We can start with our body sensations and work upwards into the mind's responses to catalyst:

RA: I am Ra. The Questioner may perceive its body complex at this moment. It is experiencing sensations. Most of these sensations, or in this case, nearly all of them, are transient and without interest. However, the body is the creature of the mind. Certain sensations carry importance due to the charge or power which is felt by the mind upon the experience of this sensation. For instance, at this space/time nexus one sensation is carrying a powerful charge and may be examined. This is the sensation of what you call the distortion towards discomfort due to the cramped position of the body complex during this working. In balancing you would then explore this sensation. Why is this sensation powerful? Because it was chosen in order that the entity might be of service to others in energizing this contact. Each sensation that leaves the aftertaste of meaning upon the mind, that leaves the taste within the memory, shall be examined.⁴²

One common misconception in doing balancing work is that what we are doing is strengthening or activating the energy centers. While it is a very good thing to strengthen the chakras, activation is not valued in this work as much as the balance of all the centers:

Each energy center has a wide range of rotational speed, or as you may see it more clearly in relation to color, brilliance. The more strongly the will of the entity concentrates upon and refines or purifies each energy center, the more brilliant or rotationally active each energy center will be. It is not necessary for the energy centers to be activated in order in

the case of the self-aware entity. Thusly entities may have extremely brilliant energy centers while being quite unbalanced in their violet-ray aspect due to lack of attention paid to the totality of experience of the entity. The key to balance may then be seen in the unstudied, spontaneous and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray. This is why the brilliance or rotational speed of the energy centers is not considered above the balanced aspect or violet-ray manifestation of an entity in regarding harvestability; for those entities which are unbalanced, especially as to the primary rays, will not be capable of sustaining the impact of the love and light of intelligent infinity to the extent necessary for harvest.⁴³

We may think of the primary rays as the first three, red, orange and yellow, the lower centers.

The most fragile entity may be more balanced than one with extreme energy and activity in service to others due to the fastidiousness with which the will is focused upon the use of experience in knowing the self. The densities beyond your own give the minimally balanced individual much time/space and space/time with which to continue to refine these inner balances.⁴⁴

The results of balancing include joy, springs of energy and more and more finely tuned compassion, as those of Ra say:

The catalyst of experience works in order for the learn/teachings of this density to occur. However, if there is seen in the being a response, even if it is simply observed, the entity is still using the catalyst for learn/teaching. The end result is that the catalyst is no longer needed. Thus this density is no longer needed. This is not indifference or objectivity but a finely tuned compassion and love which sees all things as love. This seeing elicits no response due to catalytic reactions. Thus the entity is now able to become co-creator of experiential occurrences. This is the truer balance.⁴⁵

I readily confess that as far as I am concerned, this has not yet occurred! But I am working on it.

ENTERING FULLY INTO THE PRESENT MOMENT

The challenge of the present moment is endless. As we meet this particular moment together, I am focused on bringing us into a fuller consideration of how we can work with this moment. I am also experiencing the flow and the partial blockage of energies throughout my system, and at one level am engaged in gathering information about my situation, where energy might be blocked and why, what my overall energy center balance is doing, what my attitude is in body, mind and spirit and what is distracting me. Those distractions include temptations to think on what has been done and cannot be undone, and what is yet to come and completely ungovernable. We all have a tremendous amount going on inside ourselves. Meeting the present moment with a fullness and an integrity of focus and beingness is not at all the simple thing it may seem to be in inspired moments. One thing to consider is how long it has taken us, in terms of the number of lifetimes we have been working on this mystery of self, and in terms of the amount of intense catalyst in each lifetime and especially in this present one, to achieve this present moment. We are at a point on our spiral of evolution that has been dearly bought and which represents the foundation for the future, looking at time as linear for the moment:

I see that all of my previous experiences, no matter what they were or how I came to have them, were for the sole purpose of bringing me to the place that I am today. This, I see as one of the profound truths of all creation.⁴⁶

And what is this learned lesson that is suggested? We can use the term, acceptance. We might also call this realization an entrance into a state of non-fear:

Very few entities are able to dwell in the present moment, but, rather, they are chastising themselves or congratulating themselves on that which is passed or worrying about that which is to come. It is well to remember that each moment intersects eternity. We ask each to release the fear of living in this illusion, to release the fear of leaving the illusion and to become content with whatever conditions prevail, accepting any condition as agreeable, even though it may seem to be a serious challenge or difficulty.⁴⁷

Acceptance, the energy of the open, empty hand, is a quality that moves from very deep within our nature. It is my feeling that joy or bliss is our native state, the one we experience when we are in an accepting, allowing

state and our energies are freely moving. It is definitely not the case, to my mind, that happiness itself is an objective within this present illusion. It is a treat when it visits, and we enjoy that lack of discomfort and general feeling of content. But the focused and peaceful flow of bliss is something more. It is a natural and always potentially available energetic state and when we do achieve that free flow of energy through the self, it is most healing and energetically strengthening. It begins, perhaps, with the full acceptance of oneself. This includes acceptance of limitations and difficulties which can easily be perceived as coming from outside the self, as opposed to being planned by the self before incarnation in order to aid the program of lessons the seeker has chosen. In my case, for instance, I placed physical limitations in my life experience both in childhood and, more stringently, after I had chosen an intentional spiritual way of life with Don Elkins. And, as balance to such limitations, there were the lessons of acceptance of the love of others, which balanced the former and more sacrificial lesson. Although my experiences of pain and limitation of the physical kind have at times been extreme, I can vouch for the fact that many who have written in to me are suffering far worse than I, in physical, mental, emotional and spiritual ways that make my troubles seem negligible indeed. Whatever our problems on planet Earth, let us know we are not alone in coming to this present moment challenged by our full perception of it. And most of all, let us remember when serving that it is just as important to learn to accept love as it is to learn to accept a lack of love. It makes us feel very humble to receive praise, and yet people will offer us their love and support, sometimes most unexpectedly. It is central to our growth to learn to be able to accept such love offerings in simple gratitude without protesting our unworthiness. It is not until we have accepted ourselves as we find ourselves, and as others find us when they thank us, that we will be able fully to launch ourselves into the loving acceptance of other people.

The battle is fought for the heart of the self and sometimes a seeker may begin to think that he has more than one self within him, so full of contradictions do the wandering vagaries of selfhood seem. Thusly, to move from tolerance to celebration of others, the first challenge is to begin to perceive the self within this larger view which does not judge but rather uses energy in a positive and creative manner, in self-acceptance, self-forgiveness and self-empowerment. To keep faith, continue in hope and do all such good works as open before the eyes.⁴⁸

In the context of our family or work environment, it is well to remember how much stronger a group whose members support each other is than a group whose members are not so well knit. Don, Jim and I, as individuals,

were three good people: one great soul and wise man, one intelligent librarian, researcher and writer, and one excellent scribe, good manager and powerful jack of all trades. Apart, we were well intentioned, normally imperfect individuals. As those of Ra said, only together did we become able to serve beyond our limitations as we did during the Law of One contact.

This particular instrument was not trained, nor did it study, nor worked it at any discipline, in order to contact Ra. We were able, as we have said many times, to contact this group using this instrument because of the purity of this instrument's dedication to the service of the one infinite Creator and also because of the great amount of harmony and acceptance enjoyed each by each within the group; this situation making it possible for the support group to function without significant distortion.⁴⁹

A good way of saying just what it is that we are accepting in the present moment is to say we're accepting the unacceptable. Certainly, many times our present moment is most acceptable and pleasant. The challenge comes when this particular present moment seems painful, hurtful, challenging or just plain wrong. However, the logic is clear. We are creatures of love, made of light. We are sparks of the Creator. These are two ways of saying that we are universal beings; we are all that there is in one package, each of us containing all. So, no matter what is happening to us, it is flowing directly from the heart of our sense and our destiny, no matter how unfortunate it may seem. Those of Q'uo comment:

The most strengthening gift that you can cultivate in the regard of this most important and central service is the gift of persistence and unflagging acceptance of any and all circumstances, because it is only an illusion that lies between you and that which is the truth. To extend across the chasm between doubt and faith, some entities need great structures to guide them. Other entities find their chapel in the woods, or in the mountain.⁵⁰

So many times, when there is something we are resisting in life, if we look carefully we can see that it is an old issue, the return of a theme that has come up before, whether once or many times. The simple truth is that resisting something that is attempting to teach us is futile. We do not have to be of a certain mind as we come into acceptance of this catalyst, but we do need to see that coming into an accepting relationship with the issue itself, and determining how we can cooperate with the lesson involved, is the only way that will serve to move us forward on our paths. If we run from

one version of a problem, it will just crop up in a different and probably more difficult form.

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming, thus, creates the further environment for holding on to that which apparently has been overcome. All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate distortion shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One. It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.⁵¹

Nor can one take a short cut by editing the self by will. We cannot remove ourselves from that which we feel. Rather, we need to come into acceptance of those things we feel.

In terms of doing the inner work, the challenge is to find ways to allow that which is not the heart of self to fall away. It is not that one decides to remove self-identification from this or that pattern of living or distortion of mind. The seeker who feels that it knows what is to be dropped in order to be more the heart of self is deluding itself at some level, for there is no way from within the self to see into the patterns of energy that are, in essence, distortions of the one infinite Creator. Consequently, there is no rational way to become more and more undistorted. Working to become less distorted is a distortion itself, and the seeker who attempts to guide itself in the ways of becoming the Creator is, instead, most likely developing patterns of thinking that are in and of themselves an additional distortion, so there is the addition of distortion rather than the subtraction of distortion.⁵²

Instead of immediately trying to become less distorted, it seems more helpful to focus first on forgiving the distorted self and accepting it, just as it is.

When the person facing this situation can realize the degree of fear that is distorting the challenge at hand, then it is that that entity becomes more and more skillful at looking straight at the fear involved and taking that fear within the heart and forgiving the self for being fearful. This work upon the self, over a period of time, begins to build up for

the self a concept of the self as being flexible, able to learn new ways, unafraid to speak regardless of the consequences.⁵³

I feel it is important to work at removing fear little by little, not tearing away whole systems of fear so quickly that we are aquiver with it, but moving towards fearlessness one small step at a time. Removing fear allows us the freedom we need to consolidate what we have learned and keep moving onward to new vistas, new learning, new growth:

This childlike nature is balanced and focused by the maturing sensibility of a seeker. This is the strength of experience, catalyst which has been processed and placed carefully within the personality as a secure building block is placed within any builded structure. However, this maturing and adult-like attitude can also be an inhibitor to further change, in that it wishes to maintain that which it has and that which it is, for it is difficult enough to accept one's self as one sees the self, and to be asked to accept that which is perhaps more unknown within the self is an added challenge, which again requires the attitude of the child, looking at all about it without fear and with complete acceptance.⁵⁴

In this regard, I want to iterate something I have said before: I am not writing this book completely from experience, or at least not fully successful experience. Take this subject of coming into a full and joyful acceptance of the present moment and situation. Am I fully successful at this? Of course not! And how ironic it is, as I work on this particular section, to note that I spent the first part of this day, as I answered mail from those who write to L/L Research, eagerly looking forward to that time in the afternoon when I should be free to work on this *A Wanderer's Handbook* project. Now that I have gotten to it, I am spending part of the fifty minutes I've carved out of the day bemoaning how little time I have left before I must quit the exhilarating task. We all have so much to do! I enjoy every letter and errand, but sometimes chafe under the busy-ness. I cannot come into full appreciation of this single present moment, except rarely, in an utter way. The bare memory of moments of full presence, however, draws me on irresistibly. And of course I, as do we all, have time to practice. My lessons repeat for me most conveniently, and I am able to keep rehearsing those things to which I have come to be sensitive as "my" lessons. Do not ever be discouraged from doing indigo-ray work because you are not, in your own eyes, successful or worthy. Just keep practicing! CB encourages us to think of it as a maze, which we can keep retracing until we solve it:

It isn't the mysteries in life that are profound. It's living it and finding your way through it as an atom in its structural becoming.⁵⁵

The fruits of acceptance include love and forgiveness:

So rouse the self from its daze with a shout of joy and stand in glad acceptance that you shall do all for love. And in that giving you may perhaps have one outcome or the other. But whether the little life of flesh is ended or is preserved, then you shall be with the Creator. Take these opportunities to polarize, to experience unconditional love, to experience a deep forgiveness, of all concerned, and most of all of yourself, for being dazed by the illusion once again.⁵⁶

We may be “up the lazy river,” in the words of Hoagy Carmichael’s song, but we do have a pole, or at least some small say in just how we take our course by the “old mill run.” Another fruit of acceptance is a deepened quality of patience:

A limitation is wisely accepted as the basis of evaluation of further action. When one cannot walk one finds oneself an appropriate seat. When one cannot speak, one remains silent. When one cannot understand, one embraces mystery. When one cannot move, one embraces the concept of moving motionlessness.⁵⁷

We are all vulnerable to the seduction of the work ethic when it comes to doing spiritual work. What use are our gifts if they are not shared with love, as St. Paul said so long ago? Without love, we are a clanging gong, a big, empty noise! Being comes first. It is such a subtle play, being and doing, balancing acceptance with the use of the steering mechanism in finding ways to cooperate with our destiny. When we use words like acceptance, we move into words that share many of the same textures and qualities, like love, praise and thanksgiving:

This process of accepting that which is, whether it be easy or difficult, is a process of, in one sense, becoming able to appreciate each facet of the Creator that is revealed to you and to build upon this appreciation so that it becomes more natural to give praise and thanksgiving for all one’s experiences. For, within the attitude of praise and thanksgiving, one smooths the journey, shall we say.⁵⁸

The larger viewpoint teaches acceptance. How perspective helps! We work both with acceptance and desire, so intimately it is impossible to see them, or any of these concerns we have been talking about, as separate paths, for they interweave and play through our experience, and we pick up more ability to play in return with these skills and attitudes towards the present moment and all it holds. When we can find easy acceptance of what is happening, what a wonderful estate to dwell within! When we find ourselves

caught with the unacceptable and the thorns of our own desires, we can still meet the moment with praise and thanksgiving.

This attitude of gratitude is like acting as if we are in love or as if we have faith. It offers a hotbed for the truth to grow up in. If we can find ways to appreciate the beauties and blessings of the present moment, we are entering into a level of seeking that, to me, makes sense and helps a lot with my basic and rather blandly devotional mysticism. Not that the fire of my worship is bland but that passivity itself seems intrinsically inane. When people come up to me at parties, they generally are asking things about me, and what have I to report? Ecstasy lifting me as I dance in the living room with my husband after a day of work? Joy flooding me in so many moments this day, the play of the dead petals all curled up in brown dignity on the last of the daffodils I was deadheading, the new coleus just welcomed to the garden under the sycamore tree this afternoon while Jim and I talked with an old friend who dropped by for Sabbath blessings. Bliss does not travel to party conversation well! Many seekers share this basic problem: the concerns that take up our main interest aren't commonly shared. How many people wish to speak of coming fully into the present moment, for instance? In a world that is often unaccepting of us, to find acceptance within ourselves, for ourselves and each other and what is, is a true challenge. However, it is an effort I have found well worth the trouble.

USING THE LIGHT TOUCH

All these ways of working with indigo ray can tend to make us sober citizens. We can easily become overly serious and earnest in our spiritual seeking, an attitude as much out of balance as a cavalier and scornful attitude towards serious study would be. The truth of experience seems to be that oftentimes pain is a catalyst for the learning of the light touch. Going for the light touch is calling on our deeper nature:

Realize, each of you, that stress must not get in the way of the light touch, the merry joke, the smile, the grin, the laughter, the good times. That is your true nature. You are all children of the Creator, and the Creator is love and joy, merriment and peace.⁵⁹

It is not that we know it all and therefore can relax and laugh. We are choosing to be merry in the face of continuing unknowing:

No word and no concept of which we now know can encompass the great mystery of the infinite Creator. In the face of such a complete

unknowing, it is well to have a sense of humor, to feel free to be merry in one's search, for long faces are not good environments for the rapid growth of spirit. And as each within your often painful illusion must wear the long face from time to time, we hope to encourage in one's spiritual seeking that most blessed quality of joy.⁶⁰

The very energy of laughter and the light touch is green and blue chakra-level energy and is sacred:

If you have difficulty feeling that laughter is holy, think back to the last time in which you laughed and laughed. Was there not a full feeling of receiving the expression of love, forgiveness and healing within the heart of that laughter? Laughter is the fire's communication with the Earth as mercy is the rain's communication with the Earth. Laughter first burns away pain, then it builds golden castles and offers to the joyous recipient the universe.⁶¹

Not unexpectedly, since laughter is blue-ray energy, there is tremendous truth in laughter, and laughter and the light touch improve communication:

There is great truth in laughter. One who takes himself seriously and goes solemnly about the business of telling the truth will find himself with his leaves turned away from the sun, unfed by light and love. Take a light touch, each of you with yourselves. Love and care passionately, and burn for your highest ideals, but not for your own performances and behaviors. At these you may laugh, for to be human and to be foolish is to say one thing twice. You will be foolish. Enjoy the folly that allows you to care so much, too much, that you risk everything and leap into midair knowing nothing because of your love of a mystery that you know only by faith and hope.⁶²

Along with most wanderers and outsiders, I have an irresistible and unavoidable sense of humor. I love to laugh. I see a cartoon in every scene that unfolds before my eyes, no matter how fraught with difficulty. Mary 2, a woman who has certainly had enough tough catalyst in her life for three or four people, agrees:

Do wanderers have a warped/outrageous sense of humor? I know I do! That's one of the things that keep me going.⁶³

Those of Q'uo heartily concur:

That which your peoples call the sense of humor is, indeed, most helpful to any entity, no matter the position upon the path or the placement within the life pattern. We see that which you call the sense

of humor as being a sense of proportion where an entity is able to gain enough experience within the life that one may see a broader view. One stands upon a somewhat more elevated position, building experience upon experience, until that which you call wisdom is begun.⁶⁴

In terms of working with the self, we are told to deal with ourselves very gently:

As each seeks to be of service, each need not treat himself harshly if at times he comes short of his expectations of how he should help others, or if others fail to respond to his attempts at service as he would have expected them to. The attempt is often worth more if it is tried without the expected results occurring, for in these times he is afforded the opportunity to reflect on reactions, attempts, and can learn to deal with himself softly.⁶⁵

How do we come at a sense of humor when things seem bleak? A key here is the concept of balance. The light touch is a balance for seriousness. Melissa, for instance, has great need of this balance, for her experience has discouraged her hope that she can rise above emptiness and folly. The fact that Melissa is in business is undoubtedly a factor! She repines:

Regarding what you said about faith and seeing the silliness and emptiness of things, I'm afraid that very emptiness is what has made it so difficult for me to have any levity whatsoever.⁶⁶

The vision of the human comedy, with its tragic aspects and its utterly funny ones too, is most helpful:

If you gaze at the universe, not with a jaundiced eye, but with the eye of a merry child, you may see the comedy amidst the tragedy that is life as you experience it. The light touch, the sense of humor, is extremely helpful in lightening stress. To laugh is to be within the kingdom of heaven. To be in close love and harmony with another is to experience the bliss of that heavenly kingdom.⁶⁷

The healing of the incarnation takes time and patience. We work with our desires, and with the letting go of desires, accepting the challenge of entering fully into the present moment, and accepting the certainty of our continual failures to do this consistently. How precious a sense of humor, the light touch and laughter are as we wend our way through the ways of self and circumstance.

- ¹ Q'uo, transcript dated March 28, 1993, p. 3.
- ² *ibid.*, pp. 4-5.
- ³ *idem*, transcript dated November 1, 1992, pp. 2-3.
- ⁴ *ibid.*, pp. 3-4.
- ⁵ Latwii, transcript dated October 3, 1982, p. 20.
- ⁶ Q'uo, transcript dated June 2, 1991, p. 5.
- ⁷ *idem*, transcript dated October 14, 1992, p. 6.
- ⁸ *idem*, transcript dated September 6, 1992, pp. 2-3.
- ⁹ Latwii, transcript dated August 10, 1986, p. 13.
- ¹⁰ Q'uo, transcript dated September 24, 1995, pp. 2-3.
- ¹¹ Ken Keyes, Jr., *Handbook To Higher Consciousness*, Fifth edition, St. Mary, KY, Cornucopia Institute, [c1975].
- ¹² Q'uo, transcript dated October 4, 1998, p. 4.
- ¹³ Latwii, transcript dated January 2, 1983, p. 2.
- ¹⁴ *Law Of One, Book III*, p. 112.
- ¹⁵ Q'uo, transcript dated October 3, 1999, p. 7.
- ¹⁶ *idem*, transcript dated March 3, 1994, pp. 3-4.
- ¹⁷ *idem*, transcript dated September 5, 1993, pp. 4-5.
- ¹⁸ *idem*, transcript dated September 24, 1995, p. 3.
- ¹⁹ *idem*, transcript dated May 24, 1992, p. 5.
- ²⁰ Lyara, letter dated April 8, 1999.
- ²¹ Hatonn, transcript dated March 30, 1993, pp. 10-11.
- ²² Q'uo, transcript dated October 4, 1998, pp. 3-4.
- ²³ *idem*, transcript dated October 3, 1999, p. 5.
- ²⁴ Russell Louie, letter dated November 26, 1998.
- ²⁵ Bleu, letter dated June 25, 1997.
- ²⁶ Q'uo, transcript dated October 2, 1994, pp. 1-2.
- ²⁷ *idem*, transcript dated February 13, 1994, p. 4.
- ²⁸ *idem*, transcript dated May 25, 1997, p. 3.
- ²⁹ *idem*, transcript dated March 24, 1996, p. 1.
- ³⁰ *idem*, transcript dated May 3, 1987, p. 3.
- ³¹ *idem* transcript dated February 22, 1991, p. 2.
- ³² Hatonn, transcript dated July 15, 1987, pp. 10-11.
- ³³ Q'uo, transcript dated November 8, 1992, p. 5.
- ³⁴ Allen W. Lefurgey, letter dated July 16, 1994.

- ³⁵ Q'uo, transcript dated April 25, 1993, p. 2.
- ³⁶ Marty Upson, letter dated November 3, 1998.
- ³⁷ Q'uo, transcript dated October 22, 1995, p. 2.
- ³⁸ *idem*, transcript dated October 2, 1994, p. 2.
- ³⁹ *idem*, transcript dated August 2, 1988, p. 10.
- ⁴⁰ A. Terry, letter dated October 27, 1997.
- ⁴¹ Q'uo, transcript dated August 22, 1993, pp. 5-6.
- ⁴² *Law Of One, Book III*, pp. 102-103.
- ⁴³ *Law Of One, Book II*, p. 90.
- ⁴⁴ *idem*, p. 102.
- ⁴⁵ *Law of One, Book II*, p. 94.
- ⁴⁶ Heikki Malaska, letter dated February 16, 1999.
- ⁴⁷ Q'uo, transcript dated July 3, 1989, p. 10.
- ⁴⁸ *idem*, transcript dated May 1, 1994, p. 7.
- ⁴⁹ *Law Of One, Book V*, p. 125.
- ⁵⁰ Q'uo, transcript dated November 25, 1990, p. 5.
- ⁵¹ *Law Of One, Book I*, p. 171.
- ⁵² Q'uo, transcript dated May 23, 1999, p. 3.
- ⁵³ *idem*, transcript dated December 5, 1999, pp. 3-4.
- ⁵⁴ Q'uo, transcript dated April 25, 1993, pp. 10-11.
- ⁵⁵ CB, letter dated November 3, 1999.
- ⁵⁶ Hatonn, transcript dated November 16, 1990, p. 2.
- ⁵⁷ Q'uo, transcript dated March 18, 1990, pp. 5-6.
- ⁵⁸ *idem*, transcript dated September 17, 1989, pp. 11-12.
- ⁵⁹ *ibid.*, p. 5.
- ⁶⁰ Latwii, transcript dated February 26, 1989, p. 1.
- ⁶¹ Q'uo, transcript dated August 22, 1993, p. 9.
- ⁶² *idem*, transcript dated April 19, 1992, p. 9.
- ⁶³ Mary 2, letter dated April 2, 1997.
- ⁶⁴ Q'uo, transcript dated December 16, 1990, p. 14.
- ⁶⁵ Hatonn, transcript dated March 28, 1982, p. 1.
- ⁶⁶ Melissa, letter dated March 17, 1999.
- ⁶⁷ Q'uo, transcript dated September 17, 1989, p. 8.