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## SPECIAL MEDITATION

JANUARY 10, 1987

**A question from S regarding this statement by Q'uo:** "Q'uo: We would speak to you this evening about love. The call this evening circles around many concerns, yet there is only one response to the many-sided concern of illusion, and that is gently, cleanly and with grace to suggest the turning of the attention always to that which is the unity, the mystery, the love which is behind all the many scenes that shine, as if each part of the illusion were a sequin sewn on to an almost unimaginably large structure or model for the delight and benefit of all, that all could walk around and behold the beauty of the illusion."

*(Carla channeling)*

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator whom we serve with our whole mind and heart. We thank each for requesting our presence during this meditation, and offer to each face of the Creator our own face, Creator to Creator and love to love. It is a great privilege to share being with you at this time. We thank both the one known as Carla and the one known as S for relaxing and ceasing to be concerned about what we have to say. It is well that each remember that all views are fallible and that none is teacher except to the self in any final capacity. We would not wish that our words mean too much or be taken with ultimate seriousness, but only used if helpful and discarded if not.

We would speak to you this evening about love. The call this evening circles around many concerns, yet there is only one response to the many-sided concern of illusion, and that is gently, cleanly and with grace to suggest the turning of the attention always to that which is the unity, the mystery, the love which is behind all the many scenes that shine, as if each part of the illusion were a sequin sewn on to an almost unimaginably large structure or model for the delight and benefit of all, that all could walk around and behold the beauty of the illusion.

Yet how easy it is, my friends, to come too close to these glittering false sides, never seeing the stitches that hold illusion to illusion, never seeing the bare chicken wire beneath the papier maché, never seeing the hollowness of the interior of illusion. Because illusion, like an onion, peels to nothing. It cannot be assumed that there is nothing beyond the illusion. Indeed, we suggest that it is that very marked nature which illusion carries which suggests equally markedly that a mystery lies beneath that which is seen.

Thus, we wish to speak with you this evening about love, for it is not helpful to speak of that which is not, unless we are able to inspire within those who seek some feeling for a direction of further profitable inquiry.

We ponder within this instrument's mind the direction that we shall take in this speaking, for this

instrument is clearer than is its normal wont and is not aiding us, We have two separate points to make, so we shall make first one and then the other. We would suggest to this instrument that in the future this instrument trust its clarity to a greater extent than it is at this moment, for without this instrument's aid, we are not as able to offer inspiration. Pure channeling may well be full of clarity, yet it is the color and fire of personality and poetry which only the channel can offer which sparks and enlivens our simple messages. We shall proceed.

Firstly, we would like to suggest that there is only one arena for the true study of ultimate things—that is, one's own consciousness. Thus it is that meditation remains always the one discipline that is not to be ignored, avoided or shortened beyond a reasonable point. Its dailiness is a majority of its virtue, although any attempt at meditation is always encouraged. The benefits of cumulative meditational time are far more than the simple addition of day-to-day, week-to-week, and year-to-year might suggest. The meditation held daily is a commitment to the sacramental nature of the temple of the body, mind and spirit that is the self.

It is not known to an entity within the illusion when each moment for realization or transformation shall occur. However, one who meditates on a daily basis with intent to open to whatever transformation there may be in the silence is expecting and seeking on a daily basis the opening of the doors within the consciousness which are to some extent openable in a random manner, so that a great view which might be seen past one particular door might be missed entirely were meditation not to occur upon the appropriate day. He who watches shall not be surprised. He who does not watch shall perhaps not know the surprise that has been missed.

This is true not only of the meditative state itself, but of the meditative view of the present moment. The very sunlight, the white-capped sea, and the waving long-leaved branches of summer burst with the vitality of realization, for they dwell as do all things within the consciousness of love and are part of the one original Thought. Thus, one who is in a contemplative state, watching not the shiny face of illusion, but the face of the Creator within each illusion, may see that one original Thought in color after color, distortion after distortion. Some

distortions may seem horrible and some wonderful, yet all are the Creator and realization lies within each moment's burden of love which is infinite to the discerning spirit.

Love cannot be seen by those who are not willing to open and call upon the consciousness of love. Thus, there is always the leap, shall we say, of faith that states as a necessary assumption that the mystery behind all the things that are not is in the end the one thing about the illusion which cannot be denied—that is, love. We may talk about the terrible distortions of love, we may drag the name of love through the dirt of every battle and war that has ever been fought, we may deprive love of every satisfaction it has ever been given by poet or musician, yet there is not one honest spirit that can deny the palpable effect of love within the life experience.

Thus, the leap of faith is not so great, but only an optimistic telling of what each entity knows is the most creative and powerful force, illusory or real, within the creation.

There is always something in the present moment to spark the heart and engage the passion of a seeker, for there is always a chance for adoration, forgiveness or some expression of the love of the one infinite Creator. This is one thing which we wish to say, for when many things are in doubt about one's perceptions, it is well to move to the only perception which has a central part in the evolution of spirit.

The other thing we wish to say, we apologize for not being able to work in in a clever way, but we do not believe it is central. It is only that we perceive that there is a difficulty which we may address, and thus perhaps be of service. That difficulty which we perceive is the acceptance of anyone's point of view, including one's own, as being of an importance which loses sight of the perspective of eternity.

My children, many are the things which shall pass through your conscious minds in the infinite amount of, what you call, time that exists for you as a conscious being. Many are the arenas you shall enter and leave, many are the life experiences which shall store up for you ten things which you have learned which will help you become of greater service and ten million things which you have learned which are of no use whatsoever once the incarnation has been processed.

Thus, it is well to care not more, but rather less about the thinking, the rightness, the probabilities, the future and all the many, many things which go into the intricate design of creating a lived life day by day. Turn, rather, to questions such as, “What is the motive? What service am I performing? What gift may I give? What consolation may I offer?” for consolation, justification, and all human gratification, if we may use that term, whatsoever shall come not from seeking, yet but seeking rather to offer aid to others. This is unfortunate from the standpoint of these within an incarnation, but we may suggest—and again this is not a central point—that from the standpoint which we hold as those called to offer inspiration, that ...

*(Pause)*

I am Q’uo, and am again with this instrument. We apologize for the delay, but this instrument was unwilling to proceed due to its own concern that it was becoming too great a portion of the message.

And again we say to this instrument, if we may take the time, and we thank you for allowing us to do that, that it is well for this instrument to focus upon the contact and to accept the responsibility for a portion of conscious channeling, rather than to refrain from allowing any organizational abilities which this instrument has in profusion to be allowed to surface. It is not helpful to the contact, and, indeed, we are having some difficulty with the instrument. Perhaps this instrument needs to listen to this message, for if it is true that all seekers need to focus not on what is not, but upon what is, and to judge not the self or others, but seek only the best intention and service. Then is this not particularly so for those who seek to serve by offering the service of vocal channeling? Is pride or humility, indeed, any stance regarding the illusion, acceptable or as acceptable to the self as the allowing of freedom to the self in faith that that which is is, that love is not only true, but infinitely powerful; light, not only verity, but infinitely capable of anguish and darkness?

Where is there room for fear in a life lived in faith? And if there is no fear, then there is freedom. You see and deplore fear in others. Take it not upon yourselves. Limit not yourselves, but in true humility take upon yourself the yoke of one who serves, and serve in the name of the infinite Creator—no finite creator shall you serve, my children, for why would

you? You seek infinity, power, truth and eternal peace, the peace of unity, and all those things are yours only as you manifest them, only as you believe them, thus manifesting to yourself, only as you open your eyes in faith and thus shine not your light, but your greater Self’s light to others. Why should you accept human limitation and lack? You are channels for the infinite Creator and infinite things are your birthright and ours.

We apologize that we have had to stop and go in this channeling, yet we are grateful for your patience, and would at this time transfer to the one known as Jim. I am known to you as Q’uo. We transfer.

*(Jim channeling)*

I am Q’uo, and greet each of you again through this instrument. We are pleased at this time to be able to offer ourselves in the attempt to speak to any query which those present may desire to place before our consideration. Again, we remind each that our words are but our humble attempt to be of service, and we wish their fallibility to be well known. May we now ask if there might be a query with which to begin?

S: Yeah, I have one. If you are sending out what you think is your love to someone, and it is perceived as causing harm, what do you do? You can’t send out more love, because it is perceived as something that will harm, and yet to stop sending that love is not good for the person who is the sender. What do you do in that space and in that time until some perception, some something is changed?

I am Q’uo. We consider your query carefully, my sister, for to speak in general terms to a query which has specific implications can be misleading. We ask that each seeker which desires to give that known as love as the finest of its gifts to another or others be made aware that there will be misperceptions in each effort to serve, for within your illusion you move in a darkness of knowing that seeks light, and you move in this darkness in order that light might be brought into it in a manner that is free and powerful, pure and ever-flowing.

By this we mean to suggest that the nature of one’s being begins in mystery, moves through darkness, and seeks light, for all portions of the Creator which find themselves conscious and pursuing a path of service seek this light that is the one Creator, and seek to manifest it in the form that you know as love. And each portion of the one Creator, then, that

partakes of this journey is unique in its seeking, in its being and in its sharing. That which is yours to give is yours to discover as well. Much may be discovered in seeking to give, and yet if that which is discovered be true, then one can do none else but give what is one's to give.

We find that in your holy works there is the phrase, "Bread cast upon the water," that is appropriate in this instance. When one gives with the pure desire to be of service, one also assumes that that giving, in order to be purely of service, must be given freely, with no desire or dedication to a particular return or outcome for the giving.

This means that the giving and the desire to continue in the giving will find the tests, shall we say, in which the query shall be asked in symbolic form to each who desires to give that of love, and the query shall be, "Do you wish to give when the giving is not well received or is even refused, perhaps ignored?" In this way the heart of love, shall we say, is offered the opportunity to give under what you may call adverse circumstances which offer the opportunity for strengthening the desire to give.

Thus, the movement through your illusion will oftentimes find the difficulties which may seem to be insurmountable and which will confuse the seeker at many a turn. Yet we remind each that what is provided within your illusion is the opportunity to give without consideration of return. This shall, in many instances, provide a blessing which is not seen as such at the moment it is provided, for many within your illusion feel the goal of the incarnation is a peaceful harmony in which misperceptions are removed, and yet we might suggest, my sister, that it is in the difficult times in which misperceptions abound that the work of the incarnation proceeds rapidly apace, and in these situations the ability to give is strengthened and will provide resources that will allow the giving in what you would call your future to be refined by the continued kindling of the desire to serve and to know love in order that it might be shared ever more freely.

May we respond in any further fashion, my sister?

S: Well, there's two things. I may be splitting hairs and getting caught up in analyzing, but to me there is a difference between freely giving of love without any expectations of it falling on gravel or fertile soil or anything else, and freely giving of love and knowing, because you have been told, that it causes

pain, so that your consciousness knows and your subconsciousness knows now that what you give causes pain, then it is no longer a gift freely given, but pain freely given.

Carla: Isn't that kind of like "pearls before swine?" Just put that on the end of her question.

S: To me there is something about that that seems somehow tied in with a very distorted view of martyrdom. It gets very tangled, and I may be confusing things that shouldn't be confused, although if I am thinking them, then they exist. But I feel so incredibly caught between knowing that I want to give because that is how I am, without any sense of martyrdom, just simply how I am, and yet causing pain which is something that destroys me, that thought of causing pain. I don't know what to start doing. It is difficult to just wait. I am caught in a very peculiar time/space frame warp like I've never felt before in my life and I don't know what to do about it.

I am Q'uo, and we might hopefully without infringement, my sister, suggest that the situation of which you speak is one which has presented the tangle ...

*(Side one of tape ends.)*

*(Jim channeling)*

I am Q'uo, and am again with this instrument. The puzzle for the moment confuses much of that which is desired and that which is possible for you to provide in the service to another. We cannot speak in a specific fashion to direct your footsteps or your mind in a way which would work the puzzle for you, for this puzzle, as well as all others that are encountered within an incarnation, are a portion of that which you have chosen to solve as a part of the incarnation and your desire to be of service to others.

We might suggest that, when one is convinced that the efforts one has given in love and the desire to serve seem to produce that which is painful and deleterious to continued growth together, that the gaining of a perspective upon the interaction and the relationship is that which may allow portions of the puzzle to become more clearly delineated and allow a working at a time which you would call your future, for the life pattern contains the constant opportunity for those services that are possible and those lessons that are desired, to find the full range of movement and realization for each seeker, the perspective that

one may [have] at such moments as you now experience. This perspective may be gained in a variety of ways and it may be necessary that both time and space be placed between your current experience and the future resolving of the puzzle.

*(Pause)*

We find some difficulty in speaking here, for it is our desire that we not infringe upon the free will in providing our point of view. We apologize for the delay. This instrument is having some difficulty maintaining its concentration. We shall attempt to continue.

The perspective is not that which may be considered a product of the intellectual realm, but is that which might be pursued most fruitfully within the meditative state during which the effort is bent toward receiving the insights from the subconscious mind which await release as the conscious mind in its daily round of activities ponders that which is the puzzle.

We might, therefore, recommend that the meditative state be utilized to build a pathway to the subconscious mind, and that this pathway be traveled on a regular basis with the intent to retrieve those pieces of the puzzle which await discovery within. This process may be enhanced by combining the dreaming state and the information that can be gained in that state with the fruits of the meditative state so that the working of the puzzle becomes primarily a subconscious process that is aided by the conscious mind only in the providing of the more and more intense desire to know where one's feet may find love in the daily round of activities.

Thus, we might suggest, my sister, that the conscious mind has provided that which is its to provide in this instance, and may now be joined in the effort by the seeking to fashion the pathway to the subconscious mind for the directions that will allow the appropriate piecing of the puzzle which you now find yourself searching for.

May we respond further, my sister?

**S:** Would you care to give me any particulars on how to build the pathway using the dream state?

I am Q'uo, and we might suggest the general use of the dreaming state is that which allows the seeker to use the subconscious mind such as one of your computer programmers would utilize the computer.

The conscious mind is aware of the situation that presents the puzzle. It then, through its desire to solve the puzzle, provides that which it has gained of knowledge to the subconscious mind, and that information, when charged with the desire to find the path of love for the seeker, shall return to the seeker in what you call dreams that are coded in a symbolic fashion,

To become aware, then, of these messages from the subconscious mind is the goal of remembering the dreams. One may learn this skill by reminding the self upon retiring for the evening that each dream shall be remembered and recorded as soon as possible upon its completion. These dreams and their coded messages then may become the topics, shall we say, for the meditation of the day. In this fashion, the subconscious mind is programmed to release information which may serve to reveal more and more pieces of the puzzle so that the feet may be placed more firmly upon the path of love.

May we speak further, my sister?

**S:** No, thank you.

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

**Carla:** No, thank you.

I am Q'uo, and we are greatly appreciative of the opportunity for joining with this group this evening. We are aware that there is much which concerns each within the group and we share the concern of each to find the fullest expression of love and service within the life pattern that is possible at any moment. We feel a great sympathy for each, for we are aware of the difficulties that each experiences within the illusion that seems overwhelming and confusing for a great portion of the incarnation, and yet we encourage each to remember that this trial and testing is that which each has come to experience, for by experiencing the confusions and difficulties and moving through them with faith that there is a purpose for each that can be realized within the life pattern, each may then go forth with the strength of this knowing and continue the search for love in each moment, knowing that, indeed, the one Creator has made each moment of that fabric of love, and the greater the confusion that seems to separate the perception of the seeker from that love, the greater the opportunity to gather an abundant harvest of love within the incarnational pattern. If

there were no difficulties, my friends, there would be no opportunities to find and to share that of love, for it would be obvious to all that love was the only choice.

We join each of you in your seeking and remind each that we are available in your meditations for the deepening of your meditation as each seeks to seat the love which has been found within the being, and as each seeks to make sense of that which is confused. We seek with you in the simplicity of love and in the unity of light. We shall leave this group at this time. 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. Adonai vasu borragus. ✨