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SUNDAY MEDITATION NOVEMBER 1, 1987

Group question: Concerns the higher self. When does an entity develop the higher self? Do second-density entities, for example, have a higher self? And after it is developed, how is it called upon and how is it used? What is the function that it performs?

(Carla channeling)

We are those of Q'uo. We greet you in the love and the light of the one infinite Creator, and are most grateful to be called to this circle of seeking. We wish to greet and express our love and blessing on each present and to be the deliverer of the message from those of Oxal to the one known as H that this entity joyously greets the instrument known as H and is happy to take time during this meditation period to touch into this instrument's energy web in love and greeting. We would like to correct the instrument who edited Oxal's desire. The desire of Oxal was the name J. This instrument chose to express the sound vibration with which she is most familiar.

You wish to know more about the higher self, and, indeed, it is good that you should, for the concept of a self that is larger and greater than that which is before the face in the mirror is a centrally powerful one. It is a concept without which humankind's understanding of the Creator would be severely crippled, for if one gazes in the mirror of mundane experience one quickly observes that the self is not overly saintly, as this instrument would say. It is the

nature of the illusion which you now enjoy that the microscope of criticism is relentlessly placed before one's own and other's actions, thoughts and intentions, and in an illusion designed to confound the most noble sentiments, this is not surprising. Yet there is implicit and inherent and abiding in every third-density heart and mind an instinct as clear and true as the instinct for breath or food. That is the instinct to seek a higher purpose, a higher beingness, an enlarged point of view, and ultimately a movement decisively from the often uncomfortable illusion and its limitations which are meat and drink in third density.

Let us examine considerations concerning time. The higher self is a concept which is impossible to view in a sensible manner if the concept of linear time is clung to. The concept of one having the beginning and the end, either within one lifetime or within a creation of countless lifetimes, is a concept which creates unsolvable paradoxes with respect to considerations of the higher self. Your linear experience of time is a portion of your illusion, just as is space itself and all that you perceive with your senses. Within that illusion which we see as being the most sheer and least distorted of which we are aware, we see time as simultaneous; that is, the linear river of time perceived by the human self is deep within the self within, rounded into infinity, so that what you see as past, present and future are experienced at one time, that time being the present

moment. At this precise moment as we speak, you contain all that you have experienced and will experience from the beginning of your consciousness until the sublime reentry of singular consciousness into the universal consciousness which is the Creator.

You contain memory of past and future, yet these memories are most deeply placed within what is known as the unconscious mind. They dwell within a zone to which the conscious mind is denied access. Without the concept of the higher self it is yet possible for an entity going on faith alone to open gradually the gates of perception and to become aware little by little of a larger beingness within the self, larger and larger that beingness, until it eventually encompasses all that there is, and for the first time you are aware of your true identity. Such determination and persistence is very rare. For most, not only ultimate discoveries of wisdom, love and power, but simpler understandings pertaining to specific mundane affairs, come hard. The way often seems unclear, the emotions frayed and worn, the spirit numbed with the repeated shocks of a callous and seemingly indifferent world. It is into this arena that what is known as the higher self appears. The character of the higher self may be perceived as glorious and majestic, or it may be perceived intimately as a boon companion and dear friend. The personality of the higher self is much amenable to that which is needed by the everyday waking self. Its identity, insofar as we are aware—and we wish to express that we are not infallible—is that of a future self, as you would call it, a self that is entirely yourself, yet a self which has experience, through that which you have experienced, to the present moment and onward events, far into lessons of love, wisdom and unity.

When your consciousness has reached that point where the lessons of unity are being well studied, this self turns and reaches back to the third-density self, to the self that is confused, puzzled and insecure. It is the most loving of presences, for by the middle of sixth density you shall have learned to love yourself, to embrace yourself, to protect yourself in light and love rather than with weapons of defense, words of anger and gestures of fear. This self is to you a great resource, dwelling within your consciousness, within those deep areas of consciousness where time is simultaneous and the great issues of love and service are always in incredible and lambent focus.

Thus, the avenue to the higher self is a road within the mind, a road which opens, seemingly impossibly, after one has left space and time behind in meditation. Perhaps what we are trying to express may be best approached by saying that the image of what we wish to express is that of one who, sitting in meditation, moves within the mind higher and higher until one has reached the very top of the watchtower of consciousness, and at that point when one is in a very small, protected environment, there is a harmless ordinary-looking door. Yet, through that door is the beginning of a highway that grows larger, wider, more capacious, more beautiful, more stately, until at last the inner vision opens and the self that is more you than you are now waits to greet you.

The consciousness which invites the higher self to help is one which in humility gazes at the world and says, "In and of myself I see only illusion. I must seek further." Seeking is the key to contact with this greater self, this larger edition of you. This higher self cannot choose for you that which you must or must not do. It is not an authoritarian presence. Each decision is your own to make within this illusion, and no responsibility can be given to any higher self, guide or teacher. Each is responsible for the self.

We would also encourage the seeker to open the self in meditation to those presences which are about each seeker, waiting to aid in deepening the meditative state in comfort and in succor. These guides, these presences, are also yours if you seek them. They are powerful helpers, yet it is always the turning from despair and sadness to hope and joy, the thought in confidence of sure help and the reaching out for it, that make these energies available to each who seeks.

(Pause)

We are sorry for the pause. The concept which we gave this instrument was unwieldy, and this instrument found herself in the position of being unable to express that which she could not grasp. We believe we have found a way to feed the concept to her a bit at a time.

The higher self ultimately is the Creator, just as you are the Creator already. There is what seems to be an impossibly long eon wherein the creation bursts forth into existence, flowers and moves back into the uncreated, that Highest Self. Each relationship

which you enter into, if shared heart-to-heart and hand-to-hand, creates the higher self of the mated couple or the strongly bonded friendship. Each family has the group higher self, and insofar as that family may seek in unison, just so far shall its higher self be there in seeming intuition and interesting dream to convey messages concerning the most progressive and helpful service for the family to the family or for the family mated pair or friendship to the world which you experience about you.

Similarly, each group to which you may belong, if there is a common purpose which is idealistic and service oriented and sought in unity, develops a group higher self, one which can be enormously helpful, and so each nation, race and any group which bears a common identity can develop, and will ultimately develop, the higher self. Indeed, we, as social memory complexes, are an existing group mind. The higher self, then, is ever more clearly and intimately available. It is our dear wish and happy desire to join the ocean of the Uncreated, that Logos of undifferentiated love from which all is created and to which all shall return.

It is a blessing to have been able to speak with you. We would at this time transfer this contact. We are those known to you as Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to ask if we may speak to any further queries which those present may have to offer to us. We preface this service with what must now be well known to each, that we gladly offer opinion, and do not wish our words to be taken in any other fashion than opinion. Is there a query with which we may begin?

Questioner: Did I understand you correctly in saying that couples or families share a higher self?

I am Q'uo, and this is correct, my brother, for those who seek together in a dedicated and consistent relationship form that which is an energy of consciousness blended of the total being of each participating entity, thus the patterns of life experience become available as resources of learning and potential resources of service to each entity within the grouping that has joined itself of desire and experience.

May we speak further, my brother?

Questioner: No, thank you.

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

Carla: When you were talking about others, guides and so forth, you were, I guess, intentionally vague. Is it because the distinctions between terms like angel, inner teacher, inner plane master, and personal guides are different ways of perceiving the same energies?

I am Q'uo, and in some cases this is true, my sister, for many within your illusion see but dimly those entities and forces which serve as resource for guidance and inspiration, and tend to name what is perceived in many fashions, each helpful to the namer, according to its ability to conceive of such possibility that there is a greater portion of the self and of the creation which lies beyond the physical senses and awaits the request for assistance.

In many cases there is the perceiving of a portion of what entities or sources of energy answer such calls, and this portion, then, is described in such and such a fashion. It is also true that those unseen resources upon which each third-density entity may call for assistance are various in ways unique to each entity. Thus, in some cases, the higher self will manifest a contact in a manner which utilizes intermediary means, shall we say, which may include those beings known as guides, those known as teachers in specific areas, and the coincidental events of an entity's life experience that, though seemingly small, prove to provide a point of turning for the entity in attitude or seeking or desire. Thus, there is an interweaving of unseen assistance from various levels of a seeker's greater self and the more unified portions of the creation itself.

May we speak in any further fashion, my sister?

Carla: Well, my brother, I just had one more question, a little bit of a different angle. You didn't say specifically when the higher self starts, but you did say that it was timeless, and from that I would intuit that from the very beginning of creation when our consciousnesses were moving through the elements and into time itself, and then into second density and so forth, from the beginning until the end, the higher self is there for us, and it's just a matter of learning more and more in each density to make it a conscious part of our experience. Is this, in general, the truth of it?

I am Q'uo, and this is a most rough approximation of that which is the condition of the higher self in relation to the individualized portion of the Creator which moves through the evolutionary cycle. We give this instrument the concept of the vague definition of energy and intelligence which is ever-present for the individual entity in its process of evolution, and which at some point is called by your peoples the higher self. This intelligent energy permeates each portion of what is the creation, as the first-density experience of simple awareness becomes drawn by the upward spiraling line of light towards the increased vibration of second-density movement and turning toward the light, the concept of what shall be known to you as the mind draws unto itself a vehicle for expression that will serve as what you call the body. And as this blending of energy complexes occurs in increasing frequencies of manifested expression, the mind and body complex of the second-density creature or entity becomes more and more individualized and partakes more of that which is the consciousness of self in contrast to that which it has experienced previously, which is the concept of the groupings ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. To continue. The groupings known as the flock, the herd, the school, and so forth.

Thus, as the consciousness becomes aware of the self, the mind and body complexes then begin to draw unto themselves a concept that you would call the spirit, and through this concept are able to partake more intimately of the intelligent energy which shall continue to become available to this complex of mind, body and spirit as the higher self. Thus, the third-density entity is the self-conscious entity which is complete in that it contains the mind, the body and the spirit fully functioning and individualized according to the unique pattern of experience that has developed, is developing, and shall develop for the entity that moves within the creation toward the unity of All That Is.

May we speak further, my sister?

Carla: No, thank you, that was quite eloquent.

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

(Pause)

I am Q'uo, and we feel that we have for this evening spoken to those queries which each has so graciously offered to us, and it has been our great honor to have offered our humble words in this joining of our paths of seeking this evening. We thank each for allowing our presence, and we shall be with each in your future gatherings. We shall at this time take our leave of this group. We are known to you as those of Q'uo. We leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

(Carla channeling)

I Yadda. I greet you in love and light of infinite One. We could not resist the opportunity to speak about the breath—you know, that a pretty good question. We feel there are points to be made and we will make them briefly.

The concept of life as breath and breath as life is natural for you, for you must breathe to live. However, the true breath is the breath of light—not the oxygen, but the prana which comes to all who recognize the tremendous power of that which move on the face of the water. You see, you as the body are like the planet. Your being, cell by cell, is water. Thus, as the physical breath moves upon the face of the water of your body, you have life. And as that which this instrument calls spirit move upon the face of consciousness, you have another kind of life, that which in your Christianity you call Holy Spirit. We do not wish to devalue the infinite goodness of heavenly food which is light, but we wish to have you respect yourselves, for what could this light enliven if it were not for the wonderful complex of vibrations which create the energy field which is yourself. You are the water of life. You are the material of the universe. You are the expression. Open, as you would open the lungs to breathe air. Open to that which move upon the face of the water. Think not about your condition, your foolishness, or your virtue, but only that you are material waiting for more abundant food. Such is the breath of the spirit.

We happy to speak with you, and we give this instrument trouble and more trouble, and we apologize. But she irritate us with this Jesus Christ, Jesus Christ, Jesus Christ. However, Christ is Christ, and we always are happy in the end, no matter how provincial we find an entity's expression of Christ, to

come in the name of Christ, for that is the name of Love. And it is in that light and love—how you like our L's tonight? We doing better, eh? Heh, heh? It is in that love and light that we leave you now. Adonai. Adonai. We Yadda. Adonai. ✠