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## SUNDAY MEDITATION FEBRUARY 12, 1989

**Group question:** This concerns the spirit world and how much of the thoughts that we experience in our daily lives are influenced by the so-called world of spirits, guides, teachers, angelic presences, and so forth? And what is the real difference between whatever influence this supposed other or outer world has and that which we experience interiorly?

*(Carla channeling)*

I am Q'uo. I greet you in the love and in the light of the one infinite Creator and share with you the blessing of consciousness. We are most grateful to be able to share consciousness with you at this time, and we find the circle of seeking to be as a lighthouse upon a somewhat turbulent and darksome sea, yet, many, many lighthouses there are. The numbers are increasing, and we are most grateful, and most especially at this very instant of time, as you would call it, to you who seek to know the truth.

You have called us to your group this evening to speak of a subject difficult to speak of because the nature of the integrity of an entity is not understood within your people's vocabulary. Consequently, we shall be working somewhat athwart of the presumptions which are connotated by many words which can be mistaken within your language, and for this we apologize, but there is no substitute for the language of the entities to whom we speak. We must, indeed, use those words known and attempt to [blend] them as we may, with art.

The entity that each of you is is much other than you may, perhaps, perceive yourself. The actual portion that is imperishable of your consciousness, that which will take many bodies, that which will learn many things, is not a portion of the self that can be seen or measured or even differentiated from influences upon the subjective experience of the entity. However, the entity remains at the heart of the web of experience, choosing the biases it shall add permanently, or increase once the bias has been added. This is the imperishable self, that is, the infinity of the Creator surrounded by the distortion called free will. This is your consciousness. Your goal as a creative spirit is simply to advance from being a person of free will which wishes to seek the Creator to being a person which experiences a consciousness of the Creator's presence in the way best understood to the self.

In this context, each and every mundane and daily event is altered because of the contact with the presence of the infinite Father. The manifestations which come from this change in attitude are, perhaps, best described as polarizing strongly along the path of service to others.

Now, we speak first of the true character of each portion of infinite Consciousness, because we now will remove all the structure seemingly from the experience of that metaphysical and perfect creature that you, indeed, are. Each of you is at all times

channeling in several different ways. Let us look at them as briefly as we can do this.

Firstly, there is the programming which one chooses as one observes during the younger years of the incarnation. The choosing is that of separating that which will be absorbed and attended to by the conscious mind and rejecting those signals which it is receiving from various points of ... we fail to find a word in this instrument's mind for the various kinds of intentional spreading of various thoughts. However, the process of choosing what one will become aware of is very much affected both by the biases of those which are incarnate and are teachers of the young spirit—the parents, the family in general and the teachers or friends—but also the younger entity is much more aware of the priorities with which it came into incarnation, and is, therefore, even at so young an age, asking for aid in understanding the truth concerning such questions as what is death, and so forth.

Therefore, as the young entity develops its network of noise versus signal decisions which will for the remainder of the incarnation determine what the entity will see and hear and react to, there is much help given, so that even the very, very basic program which runs the computer of the mind has been much aided by spirits both incarnate and discarnate. This continues to be the pattern throughout the incarnation.

Each entity may, if it desires, form a cordial and mutually loving and helpful relationship with any of three guides or angelic presences, as this instrument might call them, which are, in fact, entities which partake to some extent of the self and to some extent of the imperishable greater Self which is the Creator. Some are more comfortable with a guide that is female, seeing that special nurturer as the gateway to the subconscious. Others are, perhaps, happier with the male guide or higher self, as, perhaps, that may have the connotation of good advice and so forth. Others prefer the third guide, which is androgynous in nature and understands each of the sexual polarities without being in a unbalanced or needing relationship, one or the other way. This kind of dispassionate guide is sometimes requested. Each of these are always with each. There is no shortage of available aid, and the ways of requesting it are, in many cases, subconscious. Bringing them into the

conscious mind is always recommended if the growth is to be accelerated.

Once one has begun to accelerate the program of spiritual growth, there are many, many others which may become attracted to the entity. These are some of what you would call inner plane entities, that is, those who have completed their work in your illusion of third density, but have elected to remain behind to encourage and inspire those who wish to graduate into the density of love and compassion at the end of this particular lifetime. These are available by request, and are heard, by those who do not have the refined psychic ability, best in the dreaming process where, when one approaches the sleeping state one simply places oneself within a tuned and protected atmosphere, and protecting the physical vehicle with the crossed hands and the crossed legs, or legs together, invites the teachers of the appropriate vibration to express to you within the dreaming state that which you truly wish to work with, to grasp, and to begin to understand.

There are also those whom we may call the loyal opposition, those negative entities which are always drawn to one who is attempting to polarize [on the] service-to-others path. In brief, the ways of observing temptations being offered to one are simple. First, the temptation shall be power. That temptation has subtleties. There are different forms of power. It is helpful, perhaps, to look at the holy work this instrument calls the Bible in which the one known as Jesus the Christ was said to have been tempted by the devil in the wilderness. We do not verify the existence of the devil, but feel that there is a good parable to be told here. That is that the temptations were, first, the power to create food and have it to be eaten. This would indicate to the supposed devil that the one known as Jesus was, indeed, the Son of the one Creator. This was a temptation which the one known as Jesus refused. When one is in the position of impressing another, it is well in a metaphysical sense to understate the impressive fact, and, indeed, to be quite hesitant, shall we say, to manipulate others with such information.

Another temptation is that of kingdom and there are many, many kingdoms. Manipulation is [as] subtle in the kingdom of the home as your Machiavelli, as this instrument remembers the name, was in the history of Italy. In the parable we have been speaking of, the one known as Jesus was offered all the

kingdoms of the Earth if he would worship someone else besides the one infinite Creator. This also was a temptation that the one known as Jesus avoided. Temptations of kingdom are indeed to be avoided, and when one perceives that one has power over another, one needs to speak with that other in such a way that the power is in some way limited and the other has some rightful voice, no matter what the relationship.

The third temptation which keeps an entity from the spiritual path of good suggestions is that of glory. In the parable, the one known as Jesus was offered the chance to leap from the top of the temple in Jerusalem so that angels would catch the one known as Jesus and set him safely upon the ground, thus glorifying the Father. The response that the one known as Jesus gave was, "Thou shalt not test the Lord, thy God." When things go poorly for an entity, it is then that this particular temptation encourages negative entities to speak to you in ways which seem to be persuasive, and we suggest to you that it is not helpful to rail, become upset with, become mad at or test the Creator. It is far, far more along the lines of service to others to have faith and abide in the faith that whatever is occurring to you is appropriate in order to teach a lesson which, though it may be challenging, will in the end be fruitful.

Now, we have covered the fact that you are virtually soaked through with the channeling of entities besides the consciousness that is yourself. Do not let this cause any to be concerned that the entity is any the less. This is not so. Help is simply there, because the lessons that all of us are attempting to learn have to do with service. And because we cannot serve an infinite intelligence which we cannot ever see, because we cannot manifest a mystery, we must turn to the Creator in awe, and to serve the Creator, we must serve you. Indeed, it aids us greatly to serve you, and we would not have you think that we are noble, for this is our path of learning and growing and refining our wisdom in compassionate service to the one infinite Creator.

In some, there is no time when an entity is not channeling. There is no time when an entity's thoughts can be said to be purely and specifically based upon the conscious thinking processes of the entity. Each entity has many, many influences upon the psyche, both discarnate and incarnate, which form the consciousness itself which takes up and

attends to the structure, the fabric, the resonance as you perceive it.

Now, my friends, if you wish to alter your perceptions of reality to a more strongly affirmative and positive level, it is necessary to move into not only programs which move from the first program, that is, the attending program, one also must move into that metaprogram, that great program which lies behind the others and gives one the material for one's other perceptions and realizations.

If you wish to alter your perception of reality, it is well that thoughts be examined for associations and relationships that do not make logical sense. In the tracing of triggers for illogic lies much self-understanding, and, therefore, an increased ability to alter the basic program which chooses that which you will perceive. This work is best done, as always, in an atmosphere of meditation on a daily basis, and, perhaps, a period of reflection or meditation at the end of any given day, so that one may work with one's own subjective material in one's own way, be it serious, humorous or a mixture of the two. That, too, is a portion of programming which you may wish to change. We do recommend inserting as much humor into the biases of the personality as possible, for that light touch will hold you in good stead as you weave your way through the many, many ways of channeling the love and light of the one infinite Creator.

We wish you the luck of your endeavor, and perhaps more than anything, we know and hope that you realize once again that we are, as you, seekers upon a path. We have our opinions, but we do not have irrefutable knowledge; if we did, we would tell you so. Therefore, we simply ask that anything which may help or inspire be kept, and anything which does not seem to be your own truth be left behind.

At this time, we would transfer to the one known as Jim, that he may conclude this session. I am of those known to you as Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if there might be any further queries to which we may reply?

**Carla:** Well, I notice that you didn't directly address the inside versus outside question, but, rather, said that you could think of them as inside or outside.

Do you want to leave it at that? Do you want to comment on that?

I am Q'uo. As each entity which has had its origin, as all have, with the one Creator, moves through the cycle experience that shall be its means of returning to the one Creator, the, shall we say, degree of difference that is apparent begins to shift, so that within the consciousness of those entities that move from your illusion to those of a higher vibration, this apparent difference begins to be noticed as less and less significant. We speak here of apparent difference, for there is the shared heart and very spark of life that always undergirds each expression of the one Creator.

As an entity begins to move in what you might call an harmonic resonance with the heartbeat of the creation, we shall call it, for want of a better term, the similarity and identity between the Creator, the creation, and the entity approaches oneness, so that the experience of the entity begins more and more to reflect to the entity the shared consciousness that may be likened unto the entity discovering that its sphere of consciousness, that with which it has become familiar and has called its own, is indeed larger than it has supposed, so that there are within the entity that likened unto veils removed to aid the sight in traveling to new boundaries that again will provide the entity with that experience that is necessary for it to understand, shall we say, in order that it might then use that understanding as a further stepping stone to move into those areas that again reveal unto it an experience that is unmistakably its own, and yet that which seemed other than the self before it had taken the step which led to this experience.

Thus, the entity, in retracing the journey to the Creator, does so in a fashion which may be likened unto the moving into experiences which become its own as it moves into them, and becomes the self as they are experienced. This is always the case for any entity, whether it has consciously experienced that which surrounds it as a portion of the self or not.

However, it is the perception of the entity with which we deal here most centrally, and as this perception is able to be widened in eyeshot, shall we say, so that entity becomes more able to penetrate outer illusion and see the truer nature of not only itself, but of the creation about it, the entity begins to discover that there is an harmonic resonance that

permeates the entire creation, and as the entity moves into more profound or deeper realms of the self, the entity then becomes aware that there is far more to the self than it has previously supposed. An effect that has previously seemed to be of an exterior origin is seen to fall within the newly defined and experienced boundaries of the self. However, until the entity has completed this great cycle of being, the entity shall continually find that not only is there a greater and greater degree and breadth of selfness, there is also an increasing call from that which is yet to be experienced of the self which pulls the self onward in its journey of seeking the nature of its own self, of the creation, and of the journey of the self through the creation.

May we speak in any further fashion, my sister?

**Carla:** Well, it's in a tangential fashion, but I could really use your opinion, because it's sort of what I do for a non-living. I'm a Christian person, as you well know. We went around and around about that one earlier, but I am a mystical Christian, and I do not care whether Jesus Christ lived historically or died. The important thing for me happens to be the story and the way one can use it to approach the highest polarity in service to others that I have ever found of any way. Now, I realize, therefore, in terms of the actual function of Christ within the myth of Christianity, that Christ is acting as just what he said, the way or the bridge, in between our everyday, mundane selves and eternal Self. And what I've been doing, working with New Age people, is substituting words like "error" for "iniquity" and "sin" and stuff like that and "self-forgiveness" for "redemption" or "forgiveness" because of Jesus Christ. And I have found that to be somewhat difficult to get across to people, because they are so hard on themselves in the New Age; they haven't figured out any agency of forgiving themselves, and so they tend to carry around bunches of guilt and push guilt on other people, too. And I'm just wondering, how could I better communicate with the people that I would like to help?

I am Q'uo, and am aware of your query, my sister. We find that there are many entities which fall within the realm of qualities of which you speak. There are many which have other distortions or characteristics that make them unique, one from the other. As you meet each individual within your daily round of activities which requests from you

assistance in one way or another, we find that it is most helpful to remember that each is, indeed, an unique individual which has needs that are as unique. Thus, to give a general means of seeking to assist such entities is to forget this primary fact of entities and the means by which they choose to experience and to express the life pattern.

Thus, we would recommend that the desire to be of service be that common thread that binds together all of your efforts to be of any service whatsoever, that you allow the moment to determine the wording, the phrasing, the concepts, and the feeling tone that is used to convey the information which then may be called through you, and in many cases, from you, that will be of assistance to such entities. Thus, you will add those portions of your own experience which are pertinent and which rise naturally to the mind and then to the lip.

You will also allow, we are hopeful, that information which may reside somewhat beyond your conscious grasp to blend itself with that which is within your grasp so that there might be the intermingling of sources, shall we say, that will produce in each instance the quality of concept communication that is most nearly appropriate for the situation and the entity which seeks from you assistance.

Again, we come to the question of the source of information, and we agree with you, my sister, that the ultimate source is not as important as is the quality of the information which proceeds from whatever source. The nature of the transfer of information is likened unto the speaking of the cells of the body to each other so that one portion which has been long removed from another might begin to reacquaint itself with that which is, indeed, a portion of itself and which is called to the self by the self.

Is there another query, my sister?

**Carla:** That was very thought provoking. There is one small query, and it's just because of the fact that I know that I have a real strong bias towards the belief that most of the people that I've worked with over the years, their biggest single problem, besides the fact that they were willing to live chaotic lives in terms of relationships, was that they carried around a lot of anger and guilt and stuff about themselves towards themselves, so they basically felt unworthy or had fairly low self esteem. And it seemed like this was the greatest real impediment to seeing the rest of the world compassionately. As a matter of fact, they

tended to be better at seeing the rest of the world compassionately than themselves, but on a very subtle level it was keeping them from doing work in consciousness, and, actually, it happens to be my problem too, and I have a very strong bias towards working on that problem with my people, and I know that the help that I get is probably oriented according to that bias. Would [you] confirm if it is a good bias, or comment if you feel there is some thought I might take?

I am Q'uo, and we must pause briefly in order that this instrument complete its task with the recording devices. We shall return shortly.

*(Pause)*

I am Q'uo, and [am] again with this instrument. We would ask that the query be vibrated again, as this instrument was distracted by the recording devices.

**Carla:** Gladly. Q'uo, I just have a prejudice, a bias, that one of the important things to teach to people who come to me for lessons is to forgive themselves in some way. I can't use Jesus, but I need to get the feeling of self-forgiveness because a low self esteem seems to block work in consciousness better than just about anything except bad relationships, and I wondered if you would either validate my opinion and bias, or comment on it if you feel it needs some instruction.

I am Q'uo, and am aware of your query, my sister. The ability of any entity to move itself along the journey of evolution of mind, body and spirit is dependent in large degree upon some amount of dissatisfaction, of a kind of angst, if you will, otherwise the entity would remain as it is—happy with that which is and content to be that which it has discovered itself to be up to that point in its own experience. Thus, there is within each entity within your illusion a certain quality that may be seen to be as a kind of self doubt or self-inflicted perception of unworthiness which can be used by the entity as a motivating factor, shall we say, as it seeks to understand those qualities which comprise the self and seeks to match, shall we say, these qualities with those ideals which it has formed also in a mental fashion as the standards against which all shall be measured.

The task of bringing the self to the point where the components that comprise the self are seen as whole and perfect is a task which requires that the entity

investigate the, shall we say, polar opposite qualities that also exist within the being that is known as the self, for as those qualities are explored that already exist within the perception of the entity, the entity will find that each quality calls into the realm of experience that which may be seen as its opposite so that when, for example, loving acceptance is experienced in sufficient quality, shall we say, there is a natural setting up of that which is not accepted as well. For as one defines that which one may accept and accept in a loving manner, that which does not reside within the definition in some degree partakes of that which is not accepted.

As the entity begins to explore that which is accepted and that which is not accepted and begins to conduct this exploration in a conscientious fashion in an ever-widening reach of the life experience, illuminating those dark corners of the consciousness, the entity will find that there is a closer and closer connection between the self and that which has previously not been accepted, so that as this process continues, the entity is slowly able to expand that realm of that which is acceptable and that which is loved.

Thus, as any entity looks upon those qualities of the self which are or are not accepted and continues this research with intensity and perseverance, the entity will begin to discover that each quality leads to other qualities, and all qualities eventually are seen to have a very close connection with the self. The ability to conduct this kind of exploration is the inner work which all religious teachings and philosophies have advised as that which is the necessary foundation work for the traveling upon the path of the seeker of truth, as it is called.

Thus, the dissatisfaction that any entity may feel for any portion of the self or any portion of the outer environment which is seen as a reflection of the self can become a motivating force that will eventually allow the entity to not only accept each quality in turn, but allow the entity to accept the polar opposite of each quality, will allow the entity to accept greater and greater portions of the self, and eventually allow the entity to accept an ever-widening field of vision that includes all about it.

Thus, the ability to forgive the self is an ability which is accomplished in slow stages, as if one were peeling the layers of the onion and discovering that each is the self.

**Carla:** Does that make it not a good thing to teach? Since it's going to be natural?

I am Q'uo, and am aware of your query, my sister. The definition of that which is natural is the definition of all that occurs. Thus, to attempt to aid another in the discovery of the path of self-forgiveness is a portion of that entity's journey which will have the appropriate impact upon the entity and affect it as it is ready and able to be affected.

There is, as you are aware, no mistake that occurs within the life of any seeker, and, indeed, as all are seekers, all that occurs is that which may be used as a teaching device for the perceptive eye and the listening ear.

May we speak to another query, my sister?

**Carla:** No, thank you.

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

**Questioner:** I've [been] listening to this and having a lot of thoughts about the neurolinguistic programming model that I've been using with myself and with other people. It seems to accelerate this process of self-acceptance and forgiveness of self and others very effectively and beautifully. And I don't know exactly what question I have about it, accept to ask if you have knowledge of this learning and of how it can best be used and shared, if it might be a valuable thing to share with Carla in relation with her work with other people and her own family, and just in particular, suggestions that would be pertinent to me, as I learn and, one of the—I think that I've noticed a certain amount of caution in my approach to sharing this, because it seems to be a very powerful way, and I'm aware of just wanting to be in tune if I'm going to be using that, and in a way I think I think that I need to know more and more to be, I guess, skillful at using it, and yet, listening, I know that I can trust, in fact, do when I work with people, in my prayers and my meditations to be a channel, as I work, for the service of that person, and that what I consciously learn, what I've consciously learned to aid in this is always going to be assisted by a power and a knowing beyond that, an ability to help beyond whatever I've learned. I don't know if that's a question clear enough to be answered or not, or do I need to be more succinct about the question? I asked one earlier, but then I kept talking.

I am Q'uo, and we believe that we have discerned the query that was intended. We are not familiar with the technique of which you speak, though we may suggest that any technique which offers to an entity a model by which it might view the evolutionary process of its own being is a technique which will, indeed, speed this process, for the process of evolution is one which occurs even though an entity be not consciously aware that it occurs. There is a turning point, however, when an entity comes consciously to the recognition that it is, indeed, upon a journey, a journey which will reveal to the self greater portions of the self and of the creation of which it is a part and will allow the entity to make connections between portions of itself and this creation that will enhance its being and its ability to express that which is itself and that which moves in harmony with the self.

Thus, as an entity becomes more consciously aware of a process of evolution, whether this process be described in one language, one structure, one concept, or another, the process of attempting to put a model or a structure to this journey is the beginning of the intensification and the speeding up, shall we say, of the evolutionary journey. As an entity finds that it has success with speeding this process in any degree, it begins to define itself using a broader scope or vision, and allows to itself by this enlarged definition a greater ability to experience and express that which it now sees to be the self. This new experience and expression will allow further refinement of the model, whatever its structure may be.

Thus, there may be within a culture such as your own many, many different models that describe the nature of this process of evolution, the nature of the discovery of greater and greater degrees of the self, shall we say. Whatever the model used, there are entities that may profit from this use and move many steps further upon their journey by such use. As each model becomes refined in a more personal sense, the entity begins to gain what you might call a certain momentum in this journey of seeking. Always and ever, however, is there the ability of the entity, and, indeed, the necessity, for continuing to redefine and refine the perspective, the perception, the means by which the entity structures that which it believes, that which it follows and that idea of the self which it constructs as a kind of stepping stone

that will carry it to the next level of understanding, shall we say.

Thus, we can offer no direct suggestions as to whom this may benefit or how the offering of such service to tendered, other than suggesting that your own intuitive abilities will first find whether there be an harmonic resonance, shall we say, at a deeper level of being that may wish to be expressed in a conscious fashion with another entity that may profit from learning a model which you have to share. Thus, we leave such decisions to your own discernment, wishing only to offer the general guidelines for such decision making.

May we speak in any further fashion, or to another query, my sister?

**Questioner:** There's still a slight question in my mind about my own slowness in spite of what has eventually become a lot that I've put into learning and developing my understanding of how to work with this model, and in a way that is individualized both in terms of how beliefs and understanding and in terms of any individual I'd be working with. I, nevertheless, have exhibited a slowness to be very, very active. I offer it out very quietly and almost tentatively, which in a way doesn't really result in a lot of interaction. And I've been sort of relying on the fact that there is an apparent wisdom in this timing, and yet I more and more have a sense that it is time to have more interaction and to be sharing this more, and I'm not quite sure either how to go about it or whether I'm stopping myself in some way, I need to simply encourage myself more?

So the question has to do with my own personal, the word that comes to mind is ambivalence, and how I might speed up the process of sorting out whatever I need to about, that would allow me to go ahead and share this more with other people and just be more clear about the fact, you know, just state that.

I am Q'uo, and in this regard we must speak carefully, that we do not infringe upon the free will of another, for the nature of the query which you have asked is one which is, indeed, personal and is that which benefits most by the introspection that discovers that which is within the being, and we would suggest that the feelings which you have described are those feelings which are most important in the discovery of what action shall be taken by you in your future. The feelings of value attached to the process described must be

investigated and the ambivalence connected as is appropriate in those areas where there is doubt. Any art which offers itself to others as a service has value first to the entity which practices it upon the self. As the self experiences that which may be gained from the art, then does the self become convinced of the value, not only to the self, but in a more general [sense] to other selves as well.

Thus, the suggestion that we may make without infringement is that there may, perhaps, be the reevaluation of the effects upon the self of the practice of this particular means of programming the mind to experience new levels of being. Thus, the reevaluation is a process of offering to the self that which, perhaps, shall be offered to others with the self as the, shall we say, guinea pig that first experiences and then re-experiences and discovers those areas which may yet be held in doubt that they may be reaffirmed and reintroduced in the evolution of the self and be made more whole and functional, shall we say.

Is there another query, my sister?

**Questioner:** No, that's very helpful, thank you, and confirms my intuitions and extends them. Thank you.

I am Q'uo, and we thank you, my sister. We feel that this is the appropriate time in this particular session, due to weariness of several gathered, to bring this session to a close. We are most grateful to each present for inviting our presence this evening. It has been a great honor to blend our vibrations with yours, as we each travel the same journey, to walk hand in hand with those who also seek as do we is a joy which we cannot describe, but for which we are most grateful.

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