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INTENSIVE MEDITATION NOVEMBER 29, 1990

(Jim channeling)

I am Q'uo, and greet each in love and light this evening. It is our great privilege to be called to your group once again. It is gatherings such as these for which we are most thankful in our attempt to give voice to those concepts which are answers to your heart's seeking.

We have been observing your group this evening and have noted the sense of fatigue and discomfort that is present within the circle and we shall be mindful of these distortions as we utilize the instruments this evening. We would not wish to tax or overtire each instrument. We realize that your daily round of activities, as you call it, provides each of you with as much food for metaphysical use as is possible for you to process at this time.

Each of you works with a personal system of processing that utilizes both similar and dissimilar means of interpreting catalyst. Each is able to make a certain kind of sense, shall we say, out of those activities that occur as part of the day's natural rhythm, that many entities, less aware of the evolutionary process, fail to notice or would notice in ways which would not be to the heart of the meaning and purpose of the catalyst. This is not unusual, for most entities will satisfy themselves with penetrating but the outer shell of experience and in this way will remain somewhat at a distance from the

transformative effects of catalyst that has been well used.

This distance, however, though it may provide a certain amount of shielding from the intensities of the well-perceived catalyst, does not offer the opportunity for the entity to immerse itself within the sea of experience. So it is for those who choose to look more deeply and more carefully, with respect, looking again [many] times at those moments of imprinting, where catalyst moves through the perceptive film or net, and is seen in a certain way, according to this net of perceptions, this grouping of ways in which certain events, certain entities and relationships are formed and have an effect upon an entity's senses, both those of the outer or normal way of sensing and those senses which are more of an interior nature and which take a more active part in providing an interpretation of outer stimuli.

These inner sensing devices are those qualities which have been developed during the early part of the incarnation, according to the experiences at that point within the incarnation which came before the entity [was] able to recognize certain configurations to be significant and to be worthy of consideration when perceived.

An entity will notice those portions of its environment which in its past [were] proven to play an active part. Now, this active part is determined by the entity itself and not by the structure of the

stimuli. However, there is the necessary interaction between the entity and its outer environment that there is the establishment of correspondences between certain stimuli and the welfare of the entity.

We would at this time seek to transfer this contact so that we may continue this topic with the one known as K. We transfer this contact to the one known as K. I am Q'uo.

(K channeling)

I am Q'uo, and greet each of you once again, in love and light, through this instrument.

We were speaking about catalyst on a day-to-day basis by those aware, to various degrees, of the process of evolution. The procedures used by various entities in processing this catalyst vary greatly. Many, as you are aware, simply go through their lives, day by day, taking part in their various activities with no clear concepts or even much thought given to the purpose of their lives, the nature of the spiritual dimension, of the personality, or the process of spiritual evolution itself.

There are those who give some thought to this process, but what realizations they may come to do not impact their lives. There are those others which we may call the serious seekers which give much thought to the process, attempting each day as much as possible to utilize those awarenesses they may have come to in their lives. This is a very frustrating process for many, for, as each of you are aware, it may seem that one is making no progress. Much thought may be given, much may be studied, much may be realized, and yet their life seems unchanged. This is part of the nature of the illusion which you inhabit at this time. And we salute your continued efforts for you are, as we have said before, largely groping around in the dark.

As you continue upon your metaphysical journey you know you are pointed in the direction of mystery and in that direction you ever proceed. But you are constantly entangled in the day-to-day-ness of your daily round of activities. How busy your peoples are! How intensely focused on the many, many details of the life. We realize the extreme difficulty of transcending this nature of your culture.

The encouragement we can offer you is that the progress you make is largely invisible to yourselves. It may go unseen, unfelt, and yet it is taking place, for on the metaphysical planes, the intention is all.

The desire and the will are what carry you on toward your goal. We would urge you not to judge yourself in these matters, not to be constantly taking stock of your estimation of your progress or lack thereof, for this serves only to inject criticism and blame, which is never helpful. Your powers of observation are valuable to you, and we do encourage you to observe yourselves, your reactions, your thoughts, and feelings. And, whatever they may be, to continue your journey in the dark with the companions you have to comfort you in this process.

We would speak to you now of the one thing we would have you keep uppermost in your minds upon this journey, and that is faith. The faith that there is, indeed, a mystery beyond the illusion. That there is just cause to warrant your great and often painful efforts and sacrifices as you continue your activities upon your goal, as you continue the disciplines of the personality, the integrity in upholding the spiritual principles which are truth for you at this time. The faith to continue when all the illusion about you seems to be calling you the fool—for such you are, in the eyes of the illusion.

The journey of the seeker, with regard to the illusion, may be a very lonely one. You have your companions but they do not always walk with you, for each has his own truth to follow, which does lead to the same mystery. The will of each in this group is strong, yet we would offer what encouragement we may, for we see your weariness, and would seek to encourage you where possible. We know you are aware of the nature of the illusion, and from our point of view, outside of your particular illusion, we are aware of many things. Yet, faith and will must remain strong with us as well, for the mystery recedes ever before us, and we, as you, must continue on our path.

The catalyst that comes to you day by day may seem to you to be often of an overwhelming nature. You are aware that you have programmed for yourself large amounts of catalyst to maximize the experience available to you in this incarnation. We are aware that there is much inefficient use of catalyst. Yet, the encouragement we would offer you on this point is that, once again, much progress [is] made on levels not perceptible to your conscious mind. The conscious focusing upon spiritual principles you wish to incorporate into your lives, the disciplines of daily meditation, the examination of the life, are

types of work that you do on a conscious level, but they do not stop there. They begin patterns that continue, carried on by levels in your sub-conscious mind to process the catalyst that comes to you.

Thus, changes may begin in your life of which you are not aware. This is the nature of the change which you would call "from the inside out." Only much later, if at all, will you see the changes manifested, and yet they begin to take place at the core of your being.

We would at this time transfer once again to the one known as Jim. I am Q'uo, and transfer now.

(Jim channeling)

I am Q'uo, and we greet each again in love and light through this instrument. At this time we would offer ourselves for the answering of any queries which may be helpful to those here gathered. Is there a query to which we may speak?

Carla: I would like to ask a question, which you may or may not be able to answer, and that is simply that I am not aware because I haven't been in this situation before, where a sustained period of intense pain has made me feel that perhaps I could not tune properly. I went through the tuning (*inaudible*) and I felt surprisingly secure even in the midst of the physical illusion of pain. It is now my perception that neither pain nor lack of pain has anything to do with the clearing of the energy centers or the tuning process, if the heart and the mind and intent are purely positive, which surprises me. I would have thought that there would be some point at which I would be unable to carry a strong positive signal. If this is, in fact, an illusion, incorrect information which I am perceiving incorrectly became I am in pain, I would enjoy knowing that. However, I totally accept your need to maintain free will and release you from any obligation to answer this question in any way if it is not important (*inaudible*).

I am Q'uo, and am aware of your query, my sister. We thank you for your great care in providing the easiest environment in which we may speak to your query. However, we find that there is no infringement in reminding you of that which you know. You have discovered that there are certain activities that are a central portion of your being, which you may engage in and have the release from the physical pain. You have been able to put aside, through a process of long experience of dealing with

this pain, great amounts of this catalyst. It has been your experience that singing sacred music will bring your perceptions to the door of beauty and devotion, without the feeling of the great discomfort which pain brings while you are engaged in the singing of sacred music.

You are also aware of this effect as it is related to the transfer and sharing of the sexual energy exchanges. This is due to the fact that there is a certain enjoyment and expression of this enjoyment of the life experience which you find closely connected to the worshipful attitude, and this phenomenon of the ability to move aside the pain during these experiences is also noticed within the offering the self as vocal instrument. These experiences are those which you place a great amount of faith, devotion and praise in the doing and experiencing. It is your ability to set aside the concerns of the mundane level, and also of the physical pain, which serves you now in the vocal channeling process. However, this is not a phenomenon that has no limitations, shall we say, it is only that you have not currently exceeded the amount [of] the pain that you may experience without affecting your ability to serve as a vocal instrument.

Thus, we commend your willingness, your dedication, your preparation, your perseverance. However, we would take this opportunity to remind you of that which you are perhaps becoming more familiar, and that is that the increase in pain past a certain point can have the debilitating effect of removing one's ability to carry out the desires of will and faith. However, at this time you have found yourself yet within that area where the ability to experience pain does not yet overcome your ability to worship and serve in a manner which is central to your life path.

Is there another query, my sister?

Carla: Well, I am extraordinarily thankful for that answer. I have a little follow-up, and then I have one more question based on what you said. When I get to the threshold where I cannot make safe contact, will I know it ahead of time, that is, will I be so involved in dealing with the pain that it would not occur to me even to try? Or need I be watchful past any particularly overtly evident signs?

I am Q'uo, and am aware of your query, my sister. We have found that you are sensitive enough to all stimuli that you will be able to discover this

configuration in which contact would not be possible by your own experience. For you it would be as though a door had not been opened that you were used to having open almost without effort.

Is there another query, my sister?

Carla: Yes, there was something that you said that I've always meant ask you. It has been my feeling for as long as I can remember that the physical act of making love is kind of a thanksgiving or Eucharist, a sacrament, and is as holy as the passion of the spirit and the passion of the open heart or service-oriented passions are. Does this idea show some distortion, and if so, in what way? What is the clear perception?

I am Q'uo, and am aware of your query, my sister. It is, to our best knowledge, true that the sexual energy exchanges offer the potential for the most sacred of worship as the two entities become one in seeking, one in experience, and one in expression of that which is sought and that which is experienced. However, for most entities, as is the case for most opportunities for such worship and serving, there is only the beginning movement into that which is truly sacred and that which gives the heartfelt praise and thanksgiving that is possible to give within [this] type of energy exchange, and expression of this exchange. Thus, again, we have the intention, the purity of intention, being the primary factor in determining whether such an experience, or any experience, shall provide the sincere and sacred joy and praise to the one Creator.

Is there another query, my sister?

Carla: No, thank you very much for all, and just thank you in general.

I am Q'uo, and again we thank you, my sister, for your queries, for your presence and your perseverance. Is there another query at this time?

K: I have a question. I am usually unable to distinguish between my own thoughts and what I consider to be those given to me by you. Can you let me know whether I was adhering relatively well to (*inaudible*) approximate (*inaudible*) what you communicated to me, and, if so, when I felt there was time to transmit a thought, were you done at that time?

I am Q'uo, and am aware of your query, my sister. We find that this evening you were able to perceive and transmit our thoughts in quite an accurate

manner and to a degree which is quite acceptable. We are very happy to be able to make and maintain a secure contact through your instrument. We were satisfied with the amount of information we were able to transmit through your instrument, and though were not completely ended with that which we could have offered through the instrument, we found that the degree of fatigue was such that in order to maintain your instrument at a more efficient level of functioning, shall we say, it was well to end when we did, rather than to attempt to extend the exercise period with what one may call diminishing returns, due to the degree of fatigue.

Thus, in the case of every instrument there is the limit that is reached where it is well for the contact to consider termination of the contact, in order that the information transmitted might be of the highest quality or the most accurate transmission.

Is there another query, my sister?

K: Do you have any suggestions as to how I might focus more clearly on the contact, or improve the contact in general?

I am Q'uo, and (*inaudible*) working with this instrument. The degree of concern you have shown for the practice of vocal channeling is commendable and we thank you for your care and for the increasing desire that we have noticed within you for wishing to improve the service which you offer. For most instruments that are new to this practice it is almost always correct to suggest that the relaxation during the channeling process is most helpful, continuing the honing of the inner perceptive skills. This is to say that allowing undue worry to wash away from one's consciousness and to relax as much as is physically, mentally and emotionally possible provides the framework in which work may be done most successfully. Thus, we have for you no suggestion beyond that which you already do, and have done well for some period of time, and that is to be as meticulous as is possible in the tuning, in the challenging, and then to give away the cares and concerns so that one may relax into that inward posture which will allow one to perceive and transmit those thoughts which we give to you.

Is there further query, my sister?

K: (*Inaudible*) practice. Thank you very much.

I am Q'uo, and again I thank you, my sister. We find that we have spoken for a relatively short period

of time, for us, this evening, and we take this opportunity to—this instrument has some difficulty with this concept—to congratulate ourselves for curtailing that which we have to offer. We, however, cannot take full credit, for, as we have noted before, this group has some significant degree of fatigue this evening. Thus, our credit-taking is offered as our form of humor, which this instrument has some difficulty in penetrating.

We thank you, my friends. We enjoy your presence, your determination, and your good-humored laughter. We shall leave this group at this time, in the love and the light of the One infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽