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SUNDAY MEDITATION

APRIL 25, 1993

Group question: The question today concerns how we get ourselves back in balance when we feel out of sorts, both physically, emotionally and metaphysically. What techniques could we use to regain our center so that we can get a sense of purpose and direction in our lives when we feel there are difficulties, whether it is illness, or money problems, or insecurity about what the next day will bring? What can we do to regain balance, or is it possible to live in a metaphysical balance; is it necessary to be somewhat out of balance to continue making progress? If so, this “angst” as it has been called, is the driving force, but then what is the proper proportion? Is there a need to be concerned in the area, when we are out of balance, is there an action we can take to regain this metaphysical balance?

(Carla channeling)

We are those of Q’uo. Greetings in the love and in the light of the one infinite Creator. We are so delighted to be within your circle of seeking this day, and to be sharing in your fellowship and in the experiences which you have at this time of your year as the blooms fill the garden.

For us 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.

Perhaps one may see the stresses and harsher experiences of incarnational catalyst as being that which tends to more and more compactly press into the center all parts of the circle or orb of being. Perhaps from this beginning you may see that we do not have the opinion that to be in balance is to be static or fixed in position. Indeed, when all is well there is the feeling of process, the experience of ongoing energy flow. This feeling of beingness constantly moving and evolving in kind is the hope of one who sets out to know peace while seeking the truth. Such a nature is certainly not going to be fixed even if value is still held in the kind of peacefulness which is stationary. The desire to seek the truth quickly removes the probability of remaining in metaphysical place for long.

So we offer you the image of yourself as a spiritual being, as a sphere of energy which will always be

rolling, yet whose center is more and more accurately and gracefully sensed so that as the abrasions of experiencing the illusion more and more refine the near-perfect roundness of your spirit you become more and more of the nature of the Infinite and less and less of the nature of that which is concerned with limitations.

What keeps a sphere from rolling? What would cause the seekers of truth to find themselves stuck? There are two categories of difficulties, the first being the declivities of the happenstances of your incarnational catalyst. There are small and large valleys into which this entity moves, only to find that there is no further downhill route and happenstance alone shall not aid in the process of moving onward one iota. Then it is that it is easy to fear, for in order to smooth the metaphysical self and be able to roll with the punches, as it were, work has not then been done on being disagreeable with circumstance, the impulse having been trained over and over to see what is occurring, to cooperate, to adapt to what is occurring and to act within the situation as you find it. Occasionally this excellent behavior lands one in a hollow and fear is very quickly offered a place around the campfire with you.

Not to feel fear when feeling trapped by circumstance is unlikely. Therefore, let us look at what kind of companion fear may be. If fear be seen as an enemy, then it must be fought, and there are no true winners in a fight with fear, for it feeds upon itself, and if great attention be paid to it, it grows even greater. If fear be seen to be a guest, then the trappings of civility are found to be wise as well as courteous, for fear is after all a familiar friend, one to be greeted, offered a drink, a bite to eat, a warm place by the fire. "Of course you are here, fear," you say, "Welcome to my world." Fear then flowers into a true friend and says, "Thank you. You see me and honor me. For that, thanks. In return, I communicate to you that you may stay here for a rest, for you may get ready to climb out of this hollow, and I will help you." Then brother fear can get behind that rolling self and aid in the climb out of that hollow circumstance.

(Pause)

I am Q'uo. We are having difficulty with this instrument. We ask your patience. We would

appreciate a further tuning as this instrument deepens its state. We are those of Q'uo.

(A tuning song is sung by all.)

(Carla channeling)

We are those of Q'uo, and we thank you for aiding this instrument. We are again with this instrument in love and in light.

There are also those times when within the self there is the inner hollowing with inner stagnation or distress, the feeling of being stuck, this having not to do with circumstance or any outer manifestation. These are seasons of the soul and although they seem difficult and endless, they are extremely productive or potentially so. During these times, there is no true sense of balance, for the simple reason that the inner balance point, after a great deal of catalyst has been processed, is changing.

Often it puzzles those who experience these seasons of desert within, for the outer planes are halcyon and lovely, yet within all is certainly an arid waste. The negative reaction to this is often not true fear but rather a cold and *(inaudible)* discomfort, a feeling that one is truly unworthy, thirsty and unfed, in the spiritual sense. Again, it is well to make a friend of this discomfort, even to allow some focus upon the discomfort, a writing in a journal, or telling to oneself of just how this feels, for by doing so, by being attentive to these feelings of discomfort within, one helps one's own process of recentering according to one's emerging character.

We are attempting to give this instrument a vision of how the incarnational experience compact more and more beingness into the sphere of being so that the balance point does shift as entities become more polarized. We can only go so far with this imagery, and apologize for the limitations of this form of communication, but if you will picture a ball or field of energy in which there are shells of more and less density, and then see that this sphere has its cross-hatchings of energy and focuses of energy where lines cross, one may see that the learning that is done in an incarnation may compact one set of nodes of experience-gathering or another at different times, putting those portions under more pressure, and thus changing to some extent the way the sphere gets balanced.

The hope of entities who attempt to accelerate the rate of their evolution in spirit is to so live that the

maximum amount of pressure is exerted upon the orb of self so that more and more and more of love may flow into or within the sphere or field of that which is your unique spiritual entity. Were you upon the path of service to self it would be important to study how to manipulate experience so that the balance point was not moved, but rather all energy would go to the perfection, or sheen, and the regularity of the sphere of being, these being attractant qualities. Because we speak to those upon the path of service to others, however, we assure each that it is not the point to attempt to look graceful or to seem centered, rather, dealing with times of feeling off-center or unbalanced the point is to make friends with this situation and involve the self in accepting and assimilating the growth, not with an eye to appearances but solely with the goal of so accepting and loving this discomfort of self that the stage is set for the process continuing.

After all, if you are scrambling out of a huge pothole in your spiritual road you cannot hope to look very graceful. Consider, you are being pushed from behind by Brother Fear, you have grown what little legs spheres might hope to wear so you may scabble your way up to the surface of your spiritual path again. Where is it written that this posture is graceful? No, my friends, laugh and accept the sometimes grimy nature of the spiritual road with all its potholes. We mean by this to affirm that there is great use indeed in the disquieting experiences of being off balance, of being upset with the self, right up to the point where you as an entity have absorbed fully the material of the discomfort, have chewed through those issues that were part and parcel of removing you from your center. Indeed, to the spiritual seeker the straight and level road is a lovely thing but if it is endlessly peaceful and there is no perceived challenge the seeker turns and questions its path: is it learning enough? And it does well to do so for the seeker that asks, "Am I learning?" or, "Am I taking it easy?" is also moving into a potentiated desire for further catalyst, and that which is desired shall be received.

We encourage each to rejoice at the broad and pleasant landscape when the spiritual path is such. We encourage questioning this peace as means of potentiating any further learning that may be available. This is the way of accelerating the rate of spiritual learning. When difficulties strike and one is in the potholes of the spiritual path we encourage

moving in a very conscious way into a closer rapport with the difficulties of that pothole, whatever they may be, and a friendly alliance with fear. See it, accept it, and it will not limit you but be your friend.

Above all, whether on the broad and beautiful sunny path or in the depth of a dry, rocky waste we encourage the consciousness that the Creator is with you, for this is the true center at all times in or out of balance. The seemingly smooth and the seemingly rough both alike are manifestation of perfect love. No matter where your curiosity and your sense of adventure move you in spiritual seeking you are the same distance from love that is no distance. All you experience is love, all with which you experience is love; you are love perceiving love. Yet within your illusion there is subject and object and the verb between. Use this illusion, use this separation and allow the verb between to be love, allow [yourself] to enter into loving relationship with good times and with bad, with positive and with negative. Become involved and active within each portion of your spiritual seeking. The more you can embrace your condition the more you shall radiate that love which is of the essence of you, of the situation, and of any and all agencies whatsoever.

And my friends, what a service this is. To be able to bear witness in good and in bad weather, to the sun which forever shines, to the warmth of love which never grows cold, this is to be a sun to those who may share your circumstances, this is to radiate through your physical, mental and emotional beings that spiritual truth that you are love and you are surrounded by love.

This instrument is asking us to finish our speaking, and we realize we must do that. We thank each for the privilege of speaking with you and encourage each in the sometimes difficult process of seeking the truth. We are with you in that search and we share love with you in each and every moment. We would close the channeling for this session through the one known as Jim. We would now leave this instrument. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light. It is our privilege to ask if there may be any further queries to which we may speak before we take our leave of this group. Is there another query at this time?

Carla: So my feelings of pretty severe self-criticism during this time are a season where I am trying to assimilate some kind of changes, is that right? Is it important that I know what that change is?

I am Q'uo, and I am aware of your query, my sister. Eventually, within your total beingness, it is necessary that you understand each change so that the total spectrum of your experiences will have meaning and integrity. However, at this time, as you are in a midst of such change, it is not as important that you know the specific nature of the change as it is that you prepare yourself for change by opening your attitude and your heart to that which is being born within you. You welcome a new being. This kind of change is that which occurs a number of times during the seeker's life experience. The conscious seeker will be more prepared to endure the rigors of change than the entity who is as yet still seeking in an unconscious or automatic fashion. Thus, it is important at this time to simply open the self in love and acceptance of all those difficulties you face, whether they are generated from without your being or from within your being, for in truth all that you perceive you personalize in a fashion which blends perceiver and perceived.

Thus, your experiences become a part of you and as you progress in your journey of seeking you will find that this blending of experience occurs most easily when there is as little resistance and as great vulnerability to it as you can stably withstand and accept within your being. It is not easy to place oneself within the swirling waters of change, for it is easy to believe that one may drown or be washed ashore in a distant location unfamiliar to the present self. However, we can assure each of you that you have placed within your incarnational patterns these opportunities for rebirth of this child-like self that laughs with glee at all catalyst that it perceives, looking at the world as a place in which there is endless opportunity for experience and excitement.

This child-like 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 oneself

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.

Is there a further query, my sister?

Carla: Just when ... when I am in a state like this, any good that I ever was at meditating—and I don't have the experience at meditating and I am not even sure I should call it meditation—I did notice you did not talk about meditation too much this time, you talked more about just remembering. Could you address the problem of not being able so well to meditate?

I am Q'uo, and I am aware of your query, my sister. As we spoke previously, the experience of change, especially when this experience is enhanced by a cyclical movement within the deeper being, is one which is felt to be chaotic and confusing, irritating and almost unable to be borne. Thus it is not surprising that one's meditations would also be affected by this confusing and chaotic experience, however, be assured that as you place yourself in a position to meditate and to open yourself to the experiences of love about you, that no matter what your perception of your experience of meditation might be there is work accomplished there, not just in the intention to meditate nor in the actual practice, whether perceived as well or poorly accomplished, but in those deeper portions of yourself to which contact is made during meditation, in order that these portions of your deeper self might be able to have their influence upon your perceptions in even the subtlest manner is the opportunity that is most helpful to the seeker of truth. For as you travel through the deeper portions of your mind and open yourself to any experience that you find there, you conduct an harmonizing expedition, shall we say, bringing together various resources that are uniquely yours, and applying them in a manner which is as mysterious as the heart of creation itself seems to each. Yet, in all the mystery and confusion, the intention, the practice, and the contact with the deeper portions of the self will provide you with the metaphysical food to fuel your journey further.

Is there a further query, my sister?

Carla: No, Q'uo, thank you very much.

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

Questioner: I am just curious, Q'uo, if it is correct to say that when there is a great deal of change going on the inside then what seems to be happening on the outside is stagnant or calm. Also, the opposite of it, where there is stagnation on the inside that is mirrored by a great deal of catalyst happening to the outer self. Is that a correct observation or would you comment on it?

I am Q'uo, and am aware of your query, my brother. In the general sense, we would agree with your summation of the experience of change, for as you perceive change occurring within yourself this change has in many cases already seated itself within the deeper portions of your being and this change is now making itself apparent to your emotions and your senses, and you begin to analyze with your mind that which you experience. It is much like the aftereffect that you see as the change within the daily round of activities. As you experience the calmer waters in your daily activities you may also assume that there are inner preparations being made for future change as current catalyst is accreted, and as it is well or not so well processed there is the building of momentum so that at what you would call a future time there can be another shifting of perception that will allow you a clearer view of your path to love.

Is there a further query, my brother?

Questioner: I will ask your comment on this concept. When a change is occurring that is already being processed by the deeper self, and it only comes up to manifest as an aftereffect through the conscious mind, is it then to any advantage trying to use the conscious mind to process whatever comes up in it? What is the place of those concepts coming up in the conscious mind in the overall picture of experiencing and processing this catalyst?

I am Q'uo, and I am aware of your query, my brother. As in so much that you experience in this illusion, acceptance is the key in all of your growth and service. Thus, as you experience the washing about and spinning chaos that change brings to the outer self and which is perceived by the conscious mind, this conscious mind is best used which opens the self to acceptance of that which is occurring. There is little that the conscious mind can add to the deeper changes that occur within. The conscious

mind can inhibit and make more difficult the seeking of change. The conscious mind is much like the entity—we give this instrument the picture of the one who surfs the great waves of your ocean upon a small board, and which places the self at the crest of the wave when it begins, and shoots for the tunnel of the breaking wave in order to continue the experience of surfing the wave. The conscious mind, as it accepts the balance necessary to remain on the board and the board within the wave, can enhance the experience by moving with it. To fight or overexert the analysis is the equivalent of shifting the weight to inappropriate position upon the board, and to risking potential capsizing, shall we say.

Thus, it is well to be able to move with any experience, whether one feels that a valuable change is occurring or not. One does what one can and what feels right and well and balanced within the heart of the being, then one releases all responsibility for action and reaction and moves with experience as the swimmer upon the board moves with the power of the waves.

Is there another query, my brother?

Questioner: No, Q'uo, I would just add that I appreciate your tireless encouragement and kind words that bring in light, especially to me sometimes when I seem to be falling off the board all the time.

I am Q'uo, and we are extremely grateful to you as well, my brother, for the opportunity of speaking to those areas which are concerns in your path of seeking.

Is there a final query at this time?

(Pause)

I am Q'uo, and we thank each of you for inviting our presence to your circle of seeking this day. We realize that each of you is a diligent and conscientious seeker of truth, exerting every effort, applying every resource, and experiencing all that confronts you with the greatest amount of courage and honor. Yet we know that you feel, from time to time, that failure is your lot, and that you miss the mark far more frequently than you hit the mark. We would suggest to each of you that this may or may not be true, however, it is unimportant, for what is important is that you engage your experience with a whole heart and attempt to make some sense of all that occurs, knowing that all that occurs and all that exists exists within the greatest mystery one can

imagine, and that there is at the heart of this mystery infinite love and support for all children of the one Creator that seek to return to their place of beginning, never knowing for sure until they have returned that they have never left.

Your experience is your glorification of the Creator and the food for your own soul that you engage your experience with a whole heart and with all of your strength is the most important quality of your illusion and is that which shall serve you well in all of your learning and serving.

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. ❀