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## SPECIAL MEDITATION

JULY 14, 1994

**Group question:** The question this morning has to do with the difference between the Tree of Life, mentioned in Genesis of the Bible, and the Tree of Knowledge, that is also mentioned in Genesis. We would like to know what part these play in our spiritual evolution and any information Q'uo could give us about them.

*(Carla channeling)*

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to be called to your group for this working and wish especially to greet the one known as S. All of those within the principle of Q'uo send many greetings.

As always, we ask that our thoughts be treated not as those of authority, but rather those of a fellow seeker.

When one is investigating the resonances of racial symbology or ethnic symbology, one must be prepared to treat the symbol or symbols involved upon more than one level. Both the Tree of Life mosaic, or figure, and the Tree of Knowledge figure are masterpieces of condensed, yet articulated, concept. The dynamic betwixt these two is an integral part of their nature. These symbols open far better to the heart of the mystic than to the tongue or pen of the intellectual or scholar. However, insofar as words can attempt to explicate these symbols, we are glad to comment.

The Tree of Life is a cabalistic configuration which, in general, describes a universe or cosmology wherein only the tiniest or end part of reality, as such, is in any way visible while the seeker is within the valley of birth and death, that is, in the body of flesh. The great preponderance of this reality is firmly rooted within the concept of heaven or ultimate reality. Within this figure, this tree may be seen to be then upside down as far as mortal eyes might behold, that tip of the tree being the entire physical universe as seen by mortal eyes. The unity of this symbol is preserved through the creation of a harmonious array of dynamics which can loosely be called male and female or positive and negative. Within this system, then, all is harmonized into a unity, so that even that tiny tip of reality which is the physical universe has, as in a holograph, a complete idea of reality. Each tiny spark of this limitless reality, then, contains the pattern of the whole and unity is preserved throughout the figure's dynamic system of archetypes.

Over against this figure is brought to bear another complex conceptual figure which is thoroughly divided, clearly delineated, just as the figure either/or is clearly delineated. Within this figure is the concept of eternal brokenness. This figure sees differences and claims this difference. It sees the *either* and the *or* as having no resolution in harmony. Thus, this Tree of Knowledge is a figure betokening that activity within the time/space portion of the

incarnate seeker which demands to know which of two things is preferable. This is the figure encouraging entities to make choices between opposites.

Within this system it is expected and desired that the seeker play judge and decide, or deem, what is appropriate and what is not—hot over cold, or cold over hot, light against darkness, attraction against radiance, and so forth. The “evil” then, which is seen within this figure by one defending the Tree of Life, is the implicit suggestion within this figure that seekers can relate to dynamic opposites only by choice. This truth is, shall we say, one which effects only the third-density experience, that experience which is of life lived beyond that veil of forgetting.

In this human state of forgetting, then, the figure of the Tree of Knowledge holds sway and entities must indeed play God, choosing right from wrong, choosing positive from negative, making those choices which define and increase polarity towards the goal of graduation from this universe steeped in illusion, in which there is an operant—either/or.

If the entity were, then, to move beyond the illusion of incarnate third-density life still thinking that it must choose, then, indeed, the Tree of Life would be shaken, for this overriding symbol holds the true nature of reality, if we may misuse this term. Perhaps we may say that the lesson here is that as the Tree of Knowledge figure suggests, seekers do indeed have a quest for truth, that truth which does choose, yet within these choices, there needs to be within the entity’s heart that portion which praises, gives thanks and blesses that mystery which lies behind and beyond all that seems and configures all that there truly is.

When a seeker goes too far with the knowledge of good and evil and begins to attack and fragment the basic unity of all things, then that entity must needs, either by personal choice or by catalytic action, be made humble once again and aware of the over-arching unity of all that is.

The difficulty humankind has in accepting the limits of its knowledge is amazing to us. There is much pride within the hearts of your peoples who feel that all things may be known. This pride is fatal, for within the life of the spirit all that seems so in the world is indeed far otherwise.

The many, many spiritual writings of your peoples continually suggest that strength lies in weakness, wisdom lies in lack of knowledge, and so forth. The Tree of Knowledge is that tree, that figure, that attitude, towards the living of a life which gets the seeker started upon the road towards the acceleration of spiritual evolution. However, when that seeker has indeed begun to walk upon that dusty path, and when it has gained experience along this path, then it is that the seeker does well to remove that figure from the mind and replace it with the Tree of Life. The choices possible to make within an incarnation having to do with polarity are rather quickly done, in that it becomes easier and easier to adjudge the polarity of various responses to certain catalyst.

Beyond these choices, however, lies the true ground wherein work in consciousness is done and into that ground it is unacceptable to bring this consciousness that is divided. Once upon the service-to-others path, then, it augers well for the seeker if he chooses to observe creation as the Tree of Life suggests, the “as above, so below” of ultimate reality being implicit in this cosmology that is seen, as well as that which is unseen.

We would pause at this point to inquire if there are queries from the material which has been given. We are those of Q’uo.

**S:** Is it correct to assume that the Tree of Knowledge is—that we interpret [it as]—the intellect, the symbol for the intellect to get the seeker started in this density, and that the Tree of Life is the subconscious? That is, one follows the path on the Tree of Knowledge and then chooses the deeper symbols of that intellectual choice, so the seeker moves from the intellect through the subconscious in the deeper regions of the heart—and the Tree of Life is reality and the Tree of Knowledge is the illusion.

We are those of Q’uo. My sister, this is quite correct. The Tree of Knowledge is, shall we say, the necessary evil and it is the place of those beginning the path of spiritual seeking to focus upon differences and make those great ethical or moral choices for the soul’s health and for further learning. Just as you said, when the seeker is established upon that path, then it is that the time comes when the seeker acknowledges its lack of understanding and accepts, instead of demanding clarity, that vision given to the heart alone, in which the whole of the

infinite creation is felt to be imminent, though noumenal, in every instant of perceived consciousness.

May we answer further, my sister?

**S:** How does one balance becoming split—or is it simply that one of the initiative stages between living or seeking as completely as possible the Tree of Life—while it is still necessary to function in the world which we acknowledge. That is where I find, and perhaps then it's just something that all seekers have to go through, as an initiative of living two distinct lives, not only physically but spiritually.

We are those of Q'uo and, my sister, indeed this is a working which continues throughout third density and into fourth and even the fifth density. The dynamic betwixt that which is manifest and that which is ultimately real is acute and continuing. Perhaps the concept of one who lives on two levels at once may be helpful. In many things there is an inner and an outer reality or way of being. The outer practices of most of the world's religious systems are often divided into those prayers and services shared with all of the people and those prayers and services offered only by, shall we say, clergy or those of the religious life. It is the burden and the glory of those who do live a religious, spiritual or devotional life to live on two levels at once, for the level of the outer world is, indeed, the either/or of service to self or service to others and the dynamics of that life are unforgiving. Yet still, within these outer appearances lies an inner reality which only the heart of humankind can know or experience.

The joy within this illusion you experience flows most freely when it is consciously accepted and visualized within each daily period that these levels are not contradicting each other but rather are the inner and the outer layers of that which is being experienced. When—we correct this instrument—whenever it is perceived that the seeker has focused overmuch upon the Tree of Knowledge then the seeker does well to pause momentarily in order to remember that inner reality, that inner universe and open a shuttle from that inner universe through the seeker's own part so that while the seeker is dealing in a practical and intellectually appropriate way with either/or dynamics, yet still that seeker's heart is open because of that vivid memory and remembrance, which is renewed each moment, of

the overriding and overarching reality within, which illumines, transfigures and reconfigures the whole.

This is most difficult work and we commend each for striving to reconcile the depths of the illusion and its dynamics with the undergirding reality, so-called.

Is there a final query at this time?

**S:** Just one. You know of the symbol of the Tree of Life that I have at home, the Indian rug. Is it—or can I transfer the archetypes of either the tarot cards or the kabbalah to this Tree or will I need to adjust them more subjectively?

We are those of Q'uo. The figures are such that you may use them as they are. You also might find that you begin to wish that you could create your own system of relationships and interconnectiveness and leave that Indian, or any other version, to another. It is of aid to the seeker to work with these archetypes regardless of the designed interrelationships. Therefore, we encourage students of the archetypes to have the feeling of freedom to reconfigure according to the personal experience and truths of each seeker.

We, again, thank each for calling us to your session this morning. It is, as always, a most blessed chance for us to be with you and to mingle our vibrations with your own. We leave each with the utmost of love and light in the one infinite Creator. We are those of Q'uo. Adonai. Adonai vasu. We are Q'uo. ✽