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## SUNDAY MEDITATION SEPTEMBER 24, 1995

**Group question:** The question this afternoon concerns the topic discussed this afternoon. Many religions and philosophies have as one of the basic tenets the dropping of all desires, because the desire is seen as that which ties us to this world, and if we wish to transcend this world and go to the next, better world, or a better state of mind, then we need to drop the desires that are tying us here.

Don said many times that it was a good idea to release the dedication to an outcome for any action we were undertaking, to simply do whatever it was we wish to do or thought best to do but to not be dedicated to however it came out except whatever it was that was the result, without great joy or sorrow.

Ra speaks of balancing distortions or desires, so that you allow them their spontaneous action; you do everything that is a natural part of the situation, and then later on, without imposing anything on the situation, you attempt to balance the situation so that you have a full range of experience. Many of the Confederation have said over the years that is a good idea to accept that which is, to accept those failings in ourselves and others and the world around us and to attempt to give love, compassion and forgiveness and mercy instead. Yet, if we continue to accept everything that is we would be accepting what would seem to be a lot of injustices and difficulties that are putting people at a disadvantage ... disease, and a lot of difficulty.

So, we would like for Q'uo to comment about this entire range of dropping desire, reducing the dedication to an outcome, or loving, accepting and yet working for a change so that we continue to strive for an ideal, and to improve, to grow in mind, body and spirit ... and if that's too long Q'uo, you can just pick any question you want.

*(Carla channeling)*

We are those of the principle of Q'uo, and we greet you in love and in light in the name of the one infinite Creator. As always, we express a great appreciation to those who diligently seek from day to day, from week to week, from year to year, walking the way one foot at a time in front of the other, steadily, faithfully, hewing to that which is held in the heart the way that truth lives. We share those footsteps with you and as we speak with you concerning desire we assure you that our desire to serve is both deep and pure. The opportunity your desire for truth gives us is a great treasure for us ...

*(Carla asks for a drink.)*

We are those of Q'uo, and we apologize for the pause while this instrument wets her whistle.

Gazing at the nature of your density we may safely remark that desire is the fuel that runs the engine of your illusion, both the portion which is shadow and that portion which is form. That is to say, that desire is intrinsic to the awareness of being individuated.

Desire is inherent in a consciousness of the self and the not-self. Whether it be wise or foolish, profitable or unfortunate to desire, those enjoying incarnation within your density will experience the proceeding and issuing forth of desires. One desires, for instance, oxygen, because that is the food for the blood that gives life to your organism. Not to desire oxygen is from the bodily point of view nearly unthinkable and certainly were one to achieve the cessation of a desire to breathe that entity's life as a non-desiring being would be short. It is not, then, unwise to desire food for the physical vehicle, or the mental, emotional, spiritual vehicles, all of which bodies have natural functions and desires.

However, hidden from the first glance amongst rightful desires lies the exercise of what we have sometimes called the will. Each surely has experienced that energy of willing something to be so or not to be so. The personal will can take a part in desire which distorts desire from natural and even functioning into skewed values and incorrect or incorrectly perceived ways of thinking and processing information. Now, we say that we have called the faculty the will or the self-will. We might also call such distortion in natural desires the function—we correct this instrument—the action of prideful will or simple pride, for pride over and above the natural feelings connected with desire is that—we search this instrument's mind for an appropriate word—and find none. Therefore we shall begin again.

Pride as it interacts with natural desires is as the cancer which takes over natural cells and begins multiplying them without stint. Growth, desire is considered an excellent thing but prideful growth in the form of the cancerous tumor can kill the organism which experiences it. So we would say that perhaps it might be useful to think of the desires that one has, asking oneself whether the pride is stirred up in the expressing of this desire, whichever one that the seeker is considering

This is subtle work, but as each desire comes forward the mind may entertain it, gazing at it to find those places where prideful will has puffed up the importance of obtaining that which one desires. To desire to be in the presence of the one infinite Creator is in our opinion the most basic and true of desires. Nor would we suggest that any discourages the hunger and thirst for the life-giving presence of

love. We would not suggest that any relinquish the desire to be of service, for the purity of that desire is what works to accentuate the polarity of the seeker and that which will give the seeker continuing and helpful catalyst which acts to feed back support into that desire to be united with the infinite One.

As we look over the many instances that you mentioned in your query where various religious and philosophical systems have encouraged the cessation of desire as being wise we can certainly understand the feelings which prompt such wise advice, for truly to relinquish desire is to relinquish discomfort. There is a valid path towards the Creator, following this simple advice. However, the choice of path does not stop with this, shall we say, simplistic solution to the question of desire. While this relinquishing of desires seems all one, there are an infinity of alternate paths, paths which are more complex but which do lead to the same one original and central Logos. Within third density the likelihood is that one within the cultural nexus within which this group finds itself will not find the path of self-effacement to be as helpful or available as paths in which desire is not shunned but rather dealt with in a way which enables the seeker to strip from desire that pride of self which would puff up. Each is seeking, as it were, to refine those things which are natural.

The skin, for example, is cleansed and the lotion placed on it to alleviate dryness; the desire for friends and companionship is refined and subjected to enough examination and to the journey towards finding the ways to refine that need for company so that the desire is not for the company that feeds the self but rather the desire becomes purely the hope to serve a beloved other self. To the increasingly quiet mind from which pride is systematically being discouraged, little by little the pride becomes easier to spot. The emotions associated with impure desire become more transparent to the eye and to the ear and to the heart.

It is very likely, we feel, that which you call desire is implicit within the process which the Creator is engaged in this present moment. That sensing of the self which is the Creator's relationship with all of its parts is a relationship full of desire. The desire to know the self is that which launched the universe in all of its infinity. Without this freely chosen desire on the part of the Creator there would be all that

there is but there would be no awareness of it. The Creator Itself, then, is expressing desire—else we, you, and all would not exist. Every tiny mote of consciousness in the infinite creation is loved, desired and manifested because of that desire.

Now, we cannot say that all those systems are wrong to encourage the removal of desire, for truly much of life as you experience it, as it responds to unconscious and deep desires runs directly counter to one's conscious desires. The instinct of the seeker is often to [fight] against the way the experience is going, to desire a change, whereas the deeper desire of the self may well be to experience loss, limitation or some difficulty. We would ask you then to think of your desires as those things which are natural and good in their essence.

However, because the illusion is thick and because there is the veil drawn between the conscious mind and the unconscious mind many times it seems impossible to embrace that which is occurring, even though the deep mind does indeed embrace this seemingly negative situation. The task of the seeker is simply to place the self within the fire and allow the catalyst to burn away that pride of self which suggests that the desirer knows the way to purify desire. You have within you the capacity for great faith and we may suggest that one way to exercise this capacity and so enlarge it is to reflect, when faced with that which one does not desire, with the quiet mind which is willing to open the hand and say "Here is all I feel. Teach me what is the pure desire and what is the husk and chaff of pride."

Now let us step back and gaze at the unity of creation and know the sweetness of perfect harmony, harmony that is not still but which carries desire in its arms, but in a rhythmic and graceful fashion. To desire love and light is an instinct in the human blooming just as it is instinct which turns flower to the sun. There are words that aid in the gradual working away at that pride which says "I know better." Words such as "surrender," "allow," "accept." These are words of health when used carefully. We suggest that a great tool to use in working with pride is kindness towards the self. You are within an illusion which insists that you begin with impure and cluttered emotions.

All the wisdom and passion that there is lies within, yet because the spiritual child is young it is clumsy and awkward. It feels so much love and yearning and

wishes so much to be more comfortable, more light and spirit-filled. Yet we say to you that the path that is appropriate for each, no matter how wise, who comes into incarnation is the path of impure and confusing desires and it is within this puzzling atmosphere of emotion and thought within which each is intended to do the work and find the learning within the incarnation. The Creator to be found is found here, within that sea of confusion and prideful desire that mask the rightful and pure emotion that is hunger and thirst for truth, love, and for beauty.

This is not an easy topic to discuss, for as you pointed out in your discussion earlier, even the desire not to have desires is a desire. So we say to you—desire! Go ahead with that emotion but subject that emotion to self-examination, seeking always to prick the puffed up pride of self that insists it is the holder of the keys to righteousness. And meanwhile, expend time comforting and supporting that spiritual child within, whose yearnings are the breath of life itself for the evolving spirit. Comfort, succor and cherish this being within that is stirring and growing and beginning to see within this illusion through your eyes, that spiritual self, the one child each shall have regardless of the sex or the age. Love and support that evolving self and look for ways to purify the emotions that drive and teach and give opportunity for learning within this life, this incarnational experience which you now so briefly enjoy. There is peace in purified emotion, there is comfort at least, and the home within the clear and lucid desire.

We would at this time transfer the contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light through this instrument. We would ask at this time if there may be any further queries to which we may speak for the service of those in this circle?

**Questioner:** I have a question. I have been experiencing difficulties in my relationship with an acquaintance who is trying to serve the Creator with me. I find it difficult to deal with her because she is not reasonable and I wonder if there are thoughts that you could give me to work with as I try to be part of the good in her life while retaining my own peace of mind.

We are those of Q'uo, and are aware of your query, my sister. We scan your mind in order to get a fuller background on this situation and are aware that you are desirous of being of service of not only the Creator and to this entity but to the many who will be served by you and by this entity and we feel this is most important point, that is that you desire to serve without imposing your will on any, even though another or others may attempt to do that to you.

It is a difficult situation for those who wish to serve to see that there are others whose desire to serve may be as strong and yet these may find that their desires are overlaid by personal concerns and the details of the day that are seen as paramount at the moment. We can only recommend that you hew to the higher road, if you will, and maintain the desire to serve the Creator as the first and strongest desire within you. Seek to the best of your ability to give love and understanding to those who demonstrate the need for such in their own difficulties and wrangling. It is often the case that work of an important nature can be done in such situations where one who seeks to serve gives of the self without knowing any particular outcome, casts the self-bread upon the water, as it is stated in your holy works, knowing that the heart is full of love and gives this love freely ...

*(Side one of tape ends.)*

*(Jim channeling)*

I am Q'uo, and am again with this instrument. Is there another query?

**Questioner:** Q'uo, I have a question. You spoke of pride early on, through the other instrument. Is it possible to say pride is the same thing as ego, and do you distinguish it?

I am Q'uo, and am aware of your query, my sister, and we would agree that these two terms are basically interchangeable, for each is an illustration of an entity who wishes to impose its own will or desires on those about it in some fashion, not seeing that there is a larger picture, if you will, into which the entity fits as a much needed portion yet a portion which is not to be placed everywhere, for there must be room made for others within the thinking of entities who truly wish to be of service, and to serve in whatever way is asked without judging whether the means is dignified enough, important enough, interesting enough, or any quality enough to fit one as important as the self.

The focus upon the self in the means of balancing distortions and looking for ways to understand more of what is occurring within the self is an activity that may seem to some to be full of pride and ego, yet we would suggest that such a concentration of an entity's attention upon its own self in that manner is a means by which a seeker grows, for it needs to be aware of the activity of intellect, of emotion, and of the spirit that moves within one's own being. Yet that information is used only to temper the steel, shall we say, the character of the entity, and not to impose this character upon another.

Is there another query, my sister?

**Questioner:** Yes, another concept from an earlier channeling was the difference between a smaller self, the personality, and the deeper or what is called the higher self. You spoke of a deeper desire of the self, the unconscious desire. My understanding is that perhaps one way that a seeker should be aware of is the distinction between the smaller self and the higher self, try to follow the voice of the higher self. Am I right in this concept?

I am Q'uo, and am aware of your query, my sister. We would suggest that you have a correct appraisal of the relationship between that personality which inhabits one particular incarnation and the deeper portion of the self that is often called the higher self, the oversoul, shall we say, that oversees each incarnation and sends into each incarnation a portion of itself which develops its own personality for its own purpose of learning and serving.

Is there another question?

**Questioner:** Well, my next question is rather personal and if you cannot comment on it, I understand. I wonder if you would be able to say anything about a friend of mine who just left his physical body, incarnation, this morning. Would it be possible for you to tell me if this person fulfilled its life's purpose, in this lifetime. Had he suffered a premature death?

I am Q'uo, and we are aware of your query, my sister. Though we are desirous of aiding you by giving you the information which you seek we have a difficulty in the type of instrument we use and its access to information of this kind. However, we shall attempt to give something of that which we perceive.

In this entity's case, as in the case of a great majority of those who pass through the doors of what you see

as death from this life, there are indeed no mistakes or premature leavings of the incarnation, though it may seem so to those who remain behind, as it were. This entity has striven to meet the pre-incarnational choices and has done so in a manner which is to the design of the entity, in that those challenges desired were met with the kind of attitude that was hoped for before the incarnation began, for it was the choice of this entity to balance certain aspects of its overall identity or soul-self that it felt were somewhat lacking and in the incarnation just completed was able to achieve the kind of response to life, if you will, that was planned.

Is there a further query, my sister?

**Questioner:** No, thank you.

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

**Questioner:** I have one query Q'uo. I am working with the desire for companionship and I wonder if you could suggest some thoughts for me to work with, as I try to strip the ego out of the desire and see with more clarity.

I am Q'uo, and am aware of your query, my brother. This instrument has difficulty speaking the first line, however we shall give it again ... we know a nice little Jewish girl ...

*(Laughter)*

We are Q'uo, and wish to speak seriously now ...

*(More laughter.)*

We are glad that we can partake in your mirth, and we would recommend that this kind of attitude, that which takes the self lightly, is that which is most helpful in such an endeavor, for the feeling that you have in your heart and in your mind, that is, one of lightness, is a feeling which is seen and felt by all about you, and when there is the opportunity for the meeting of those who may fulfill your desire the perception of yourself as the one who takes the life in a lighter sense and can find humor in many situations is a vibration or attitude that is most attractive to those who you would desire to share your time and energies with.

Thus, our only suggestion to you is that which sees the self as whole and perfect and attempts to expand upon that perception with the experiences such as you are undertaking at this time, those which

expand your range of activities and the people possible to meet, and to do this with the light and gladsome heart.

Is there another query, my brother?

**Questioner:** No, thank you, Q'uo, that is a nice answer.

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

**Questioner:** I do have a question. Actually I am not sure if it is appropriate to ask. I'd like to ask about catalyst that I am experiencing with my parents. Would it be possible for you to offer any insights, suggestions, comments on what would be the best way for me to approach the situation, on the desire of a person who seeks to live the truth, to seek truth, and what would be the best way for me to approach such a situation?

I am Q'uo, and we are aware of your query, my sister. We shall comment in the following way. We would suggest that it is well not to plan or scheme in a manner in which one would hope would be successful in winning over the approval and support of those who you call your parents or friends but to speak that which is true for you and to speak it with a strength that is built upon love, to give freely of your thoughts and your self in a manner which speaks as close to the heart of this experience as you can. If you build upon truth and love then your foundation is strong and it will be apparent to those about you.

Is there any further query, my sister?

**Questioner:** That was a very good answer, Q'uo. I really appreciate it. Thank you.

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

*(Pause)*

I am Q'uo, and we would take this opportunity to thank those present for allowing us to join with you on this day in which you seek the One within the beauty and joy and love in the One all about you, for we are aware that your seasons change now and that [the] light becomes bright and the days grow short. The desire to seek burns strongly, and all about each are challenges that await. We walk with you as you meet each challenge and are happy to lend our conditioning vibration of love to you

whether you are meditating or mediating, shall we say.

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

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