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## SATURDAY MEDITATION

MARCH 14, 2009

**Jim:** The question this evening, from D, has to do with free will and how, when we talk with other people about spiritual principles, we can keep from invading or infringing upon theirs. Could Q'uo speak to any guidelines that we could follow that would ensure that we not infringe upon anybody's? And if we should infringe on someone's, does that affect our karma? If so, how?

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank you for creating this sacred space in your life for seeking the truth and for coming together in a circle of seeking. It is our privilege and our blessing that you have called us to your circle and we are happy to speak to you concerning the issue and of karma.

However, as always, we would preface our remarks by asking each of you to use your discernment and your discrimination when listening to or reading these words. For our remarks cannot hit the mark for everyone at all times. Consequently, take those remarks of ours which have resonance for you and follow them if they help you, leaving the rest behind. We thank you for this consideration, for it enables us to speak freely without being concerned that we might infringe upon you or disturb the natural pace of your seeking.

You will notice that we spoke of our concern for infringing upon you when we asked that you follow

the path of resonance when choosing what to remember about our humble remarks this evening. Free will is the first distortion of the Law of One. It is central to the way your environment works. We come from elsewhere than this planet. We are not your neighbors. We are not your friends. We do not have the right to give you good advice in such a way that you would be forced to listen to us.

We are a service-to-others principle and our polarity would be disturbed were we to indicate in any way that we were authorities who must be trusted. It is our pleasure to work within those limitations. We would not wish to have greater power than we claim. And the power that we claim is only the ability to speak through this instrument concerning the one original Thought of unconditional love in its many distortions of which free will is a primal one.

Among your peoples, free will is a prime mover; on a spiritual level, absolutely. On the level of the physical, mental and emotional, there is no absolute, for you are each other's neighbors and friends. You do have the right to offer your opinion to each other when asked. You have the right to influence each other when you are using your power in ways that are appropriate, within the bounds of your relationships and that which has been requested of you. You do not have to be as concerned as we in the normal run of your life and in your interactions with those in your environment. It is acceptable and within the bounds of free will to express your opinion when asked, and even to discuss that opinion again when it is asked of you.

There are many ways in which free will needs to be abridged within your third-density environment. When you have a child, that child must have his free will abridged many times. He must follow the rules of the family and learn the limitations of his power. It is not an infringement upon free will, in the sense of there being any karmic damage, to keep a child from harming himself on a hot stove, walking off the side of a porch, or otherwise hurting himself.

As parents and teachers train their charges and show them and explain to them how to be good people, these seeming infringements upon free will are appropriate and needed. When one is asked to be a mentor or teacher, it is not only acceptable but also desirable for you to express yourself to the very best of your ability, for guidance has been requested.

And when you are asked questions, whether of a physical, emotional or spiritual nature, it is entirely appropriate to offer your opinion, again using your own sense of rightness and goodness to shape your replies.

However, it is indeed possible within third density for people to infringe upon each others' free will in ways that do involve karma. Take for instance the institution that you call marriage. A marriage of equal partners may involve many spirited discussions, but if one of the mates reserves the right to give orders to the other, there has been an infringement upon the free will of that individual whose liberties have been limited without his or her consent.

In a work situation it is entirely acceptable for the leader to give orders to the employee as long as they do not shame him or abase him or disrespect him as a human being. When one entity uses a weapon to coerce or force another to do his bidding, whether it is in criminal acts or acts of war, this, too, goes beyond the bounds of acceptable usage and constitutes an infringement upon the free will of the one who is limited.

There is no question but that in all of those three circumstances and more there is much infringement upon free will among your people. To those who feel that there is a question as to whether they are acting appropriately or whether they are moving beyond the bounds of acceptable influence and infringing upon another's free will, we might suggest that, in your mind, you turn the tables and see the situation as happening the opposite way, not from you to

another but from another to you. If, in that turnaround, you see the goodness of your actions, you are most likely behaving appropriately and maintaining unity between yourself and the other self. If, when you turn the tables, you realize you would resent such a thing were it to happen to you, then you know that you have infringed upon the rights, the peace, and the liberty of another.

In general, you may trust that you are acting well when you are responding to another's request by offering information or continuing a discussion.

We understand that when you have been awakened and excited and impassioned for the good, the true, and the beautiful by truths that have been revealed to you that seem fair and worthy of being shared, it is a great temptation to share these wonderful truths with others as a way of relating to them. However, we would suggest that you refrain from doing so, relating to entities not by what you think but by who you are; giving yourself to the relationship with them, not your ideas. When relating self-to-self you may encourage and support the good that you see in another in any way that comes to you, but rest from sharing your opinions except insofar as they seem to spring up in conversation of their own accord.

As we have said before through this instrument, it is perfectly fine to share a thought and let that thought drop like a seed on the ground of another's consciousness. But, like Johnny Appleseed, do not look back when you have dropped that seed. Move on. It is not a concern of yours whether the seed takes root or whether it withers and dies.

You have asked concerning karma. In response, we would contemplate the power of words. If you bind another with ropes, it is obvious that you have infringed upon their free will. If you bind another with words, it is not at all obvious that free will has been abridged. And yet, especially when the one to whom you speak is one with whom you are in close relationship, the power of your words is great, perhaps greater than you realize.

When you are listening, you can do no wrong. Supportive listening is a blessing to all and you can err in no way as you listen. Words of encouragement are always welcome. They shall never infringe upon the free will of another. Encouragement and support create confidence between yourself and another and give that entity to whom you speak gifts to take with him.

Yet, how easy it is, when you know somebody very well, to be careless with your words. You know the other's weaknesses. You know the other's suffering. You know those points that are painful to contemplate. You know those memories, the reminder of which shall cause another pain. And when there is anger or resentment because of catalyst that has not yet been processed, how easy it is to push a button, to evoke a sad memory, or otherwise to cause pain by your words.

If you start a sentence, "This is what's wrong with you," think before you finish the sentence. If you must criticize, wait until your heart is full of love and compassion so that that which must justly be shared is shared in unity, in harmony, and in support.

It is especially difficult to remember to be gentle with your words when others are ungentle with you. It is understandable and human to wish to defend yourself, and we encourage those words of defense that express your belief in yourself and in your worth.

Be aware, however, of the temptation to give hurt for hurt, slight for slight, insult for insult. That entity which has insulted you, slighted you, or offended you in some way has given you a gift. You are blessed. There is always a blessing and a gift that accompanies being misunderstood, resented or otherwise hurt. That gift is the gift of self-knowledge.

Self-knowledge then leads you to a greater awareness of yourself. All things that are challenging to you are those things which promote spiritual maturity in those who are willing to work with the catalyst that has been given. It is against the ways of your culture to give thanks for the challenges of insult and injury through words. It is the way of your culture to respond in words of anger.

And my friends, we are aware of the rightness of the emotions that flood through you at those times. We do not discourage you from experiencing those emotions. We only encourage you to be aware of the power of your own words.

Do the work that anger offers you, that resentment offers you, that suffering offers you, within yourself. Give yourself time to work through difficult emotions. But insofar as you are able, refrain from sharing those difficulties with those about you.

Realize that it is a delicate thing to determine what is a just communication and what is a bullying or a manipulative conversation.

We realize that you must play with these judgments endlessly as you strive for the most open and clear communication that you can find. We do not discourage the speaking of truth. We only note that there are many ways to approach truth. Further, there are the accompanying unspoken languages of tone, posture, facial expression and other points of body language which go into the communication that you are attempting to share with another.

The attention and the honest attempt to avoid hurtful and abusive language with another carries with it a high probability that no matter how imperfect your actual actions, you shall not retain karma.

All of you have considered at one time or another some situation where an entity had killed another and consequently had adhering karma from that act. There are many ways to acquire adhering karma. There is only one way to relieve karma and that is to forgive. If you feel that you have injured or harmed another, then we would encourage you to go to that person and ask for forgiveness. Then we would encourage you to go to yourself and ask for your forgiveness of yourself.

By far, the most adhering of karma is that which is self-judged. Do not fall into the trap of forgiving another but failing to forgive the self. For in a karmic transaction there are two. And the entire transaction must be forgiven before the wheel of karma can stop turning.

How can you forgive yourself? It is indeed a quandary! For you, in your creation, are the judge. That which you forgive is forgiven. That which you do not forgive is unforgiven.

Shall you be harsh or shall you be merciful? Have you the courage to forgive completely and start over? Can you die to old memory and awaken anew, an unblemished person? We ask that you give yourself permission to do so. In that way your life shall be sweet and there shall be no karma but only newness and the opportunity to bloom.

We are those of Q'uo, and would ask at this time if there is a follow-up to that query, my brother?

D: Thank you, Q'uo. I think a lot of people would thank you for bringing light to that topic.

I would ask if you could make the distinction between an awakened one speaking of truths, which you recommended against, and the giving of thoughts much like Johnny Appleseed and then moving on.

We are those of Q'uo, and believe we understand your query, my brother.

The distinction between bending someone's ear, as this instrument would say, and the dropping of thoughts is that in the dropping of thoughts, the one for whom the thought is dropped has no awareness that his ear is being bent. That subject which you feel is a beautiful opening for something that you would like to share has come up in conversation, and so you share it and you move on.

The line that is drawn here is between taking advantage of a conversation that happens to go in a direction in which you have something to share and in creating a conversation that gives you the opportunity to share.

On the one hand, you are simply communicating back and forth and in a spontaneous way you have found a nugget that you'd like to share and so you do.

If you create the conversation by bringing up the topic you wish to discuss, then in a subtle way you are herding or bullying this entity and hoping to have a certain effect upon him.

Do not create the opportunity to share spiritual truths but only respond to openings in which such a truth is relevant and apt.

We are those of Q'uo, and would ask if we can answer you further, my brother?

D: That's great. Thank you.

Is there another query at this time? We are those of Q'uo.

T: Yes, Q'uo. This is T, and I am trying to write about one of the biggest catalysts here in third density, which is money. I would like whatever advice you have to say about this catalyst which would be good, or bad, in a positive, service-to-others way.

We are aware of your query, my sister, and we are glad to speak to you concerning that which is called money.

The virtue of money, or as this instrument would call it more generally, supply, is that it creates a way to fill the needs of the self and those who are dependent upon that self. Without money, the body has no way to be sheltered. There is no way to clothe a person without money. Money is a great blessing.

There were times upon your planet when the barter system, as this instrument would call it, by and large replaced the need for coinage. In this system there was the give and take between peoples that respected all of the value of all of the various kinds of labor for which entities have gifts. There was an equal appreciation of hard work, such as labor in the land, artistry of various kinds, craftsmanship of various kinds and the services which entities could offer each other. In this environment supply was easier to see as that which flowed between entities as a kind of nutrient. Perhaps it is well to think of wealth, or money, or supply as nutrient, a way of feeding the self the things that it needs.

Money or supply, in and of itself, is innocent. It is rightly said in your holy works that the love of money is the root of all evil.<sup>1</sup>

When entities see money as a kind of energy that flows through their lives and extends out into others' lives, then we feel that that money is given its appropriate value. It is a blessing to be able to pay the bills, as this instrument would say, to feed the belly, to clothe and shelter the body, to gain those things of which one finds need.

When that which may be called greed and acquisitiveness enters the thoughts concerning money, so that money is amassed and put aside for its own sake, it begins to be toxic. The values of such an entity no longer visualize money as a nutrient that flows ceaselessly through the culture, enriching it as it goes. Rather, it holds it and amasses it and stops the flow of it. There is a forgetfulness involved

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<sup>1</sup> *Holy Bible*, I Timothy 6:9-11: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

in such greed and that forgetfulness is the forgetting of the needs of other selves.

Interestingly enough, it is to the one who is most generous with that nutrient of money and who makes sure that that which is received is passed on to whom abundance comes most easily. It is not to the one who holds, but to the one who opens the hand that more and more shall be given.

May we answer you further, my sister? We are those of Q'uo.

T: Only briefly. I guess I want some clarification on amassing wealth. Most people tend to amass it and save it in another place, whether [in] businesses or corporation [stocks] or bonds, governments or municipals, or [other] things that go to keep the system going. Is that the same thing you're talking about? Most people that amass wealth tend to put it to work somewhere.

We are those of Q'uo, and are aware of your query, my sister. When one examines the thoughts behind conserving wealth, one shall see either a prudent plan for assuring the security of the family and so forth, or one shall see an unreasoning greed, a desire for money for its own sake.

When there is a reasonable and just plan at work in the conserving of the work of your hands and the labors that are translated into salary and money and supply, there is no greed involved but only prudence.

We think, for instance, of the story from your holy work, of the rich man who was owed money by another. This man begged the rich man, saying he had no way to pay him and could he please forgive him the debt. The rich man relented and forgave him the debt. Then, that man turned around and demanded money that he was owed by another.

*(Side one of tape ends.)*

*(Carla channeling)*

And that man said, "Oh, but please forgive me for I have not the money to pay you." But that man did not forgive the third man and demanded his money and when he could not pay, he threw that man into prison.<sup>2</sup>

<sup>2</sup> *Holy Bible*, Matthew 18:23-35: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was

The rich man, when faced with need, was generous. He was not greedy and he was not at fault, for he did not love money for its own sake, but only appreciated what it could do. On the other hand, the second man who, having been forgiven, could not forgive another, was an entity who loved money in a greedy way.

Does that make it clearer, by sister, or may we answer you further? We are those of Q'uo.

T: Thank you. That cleared it up.

May we ask if there is another query at this time? We are those of Q'uo.

D: Yes, Q'uo. I have another one. Could you speak on the relationship between psychic greeting and polarity, or how psychic greeting affects polarity?

We are those of Q'uo, and are aware of your query, my brother. We would say, my brother, that there is no necessary connection between psychic greeting and polarity. If one experiences a psychic greeting, the experience may be difficult, to say the least. Yet, if the entity retains the self and allows the self to experience the psychic greeting without judgment, that entity's true self has been allowed to maintain its integrity. It is often very difficult to refrain from responding to psychic greeting with vividly negative emotions. Yet, in those circumstances, the ability to retain the memory of who the self is and what the polarity of the self is and to continue to affirm those

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brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

truths about the self eliminates the likelihood that there will be a change in polarity.

It is certainly possible to become greatly discouraged in the face of a psychic greeting, yet this does not necessarily change the polarity of the entity, if that person continues to affirm who he is and why he is here.

May we answer you further, my brother? We are those of Q'uo.

**D:** Let me just see if I can get you straight. You say that if a positive entity can maintain a loving attitude throughout, no matter how bad the psychic greeting is, he will maintain his polarity?

We are those of Q'uo, and believe we understand your query. That is correct, my brother. The ability to remember who one is is powerful, even in the face of very discouraging catalyst. If one is immobilized and unable to act, yet still, one is who one is, and if one clings to one's true nature and remembers it in the face of discouraging catalyst, then that true self continues singing its song, vibrating as it vibrates, even as the emotions are ragged and torn.

There is tremendous power in maintaining [that] memory and there is great help to those who strive to remain positive in the face of negative catalyst. There are many, many entities within the inner planes who respond in support and encouragement to those who call upon the principles they wish to confirm: goodness, love, beauty, those things that remain when all illusion is washed away.

May we answer you further, my brother?

**D:** That's all. Thank you.

We thank you, my brother. We are those of Q'uo, and would ask if there is a final query at this time?

**T:** I have a brief one, just to continue on his thoughts. Does an entity's polarity right now affect how strong the psychic greeting is—the stronger [the entity is in] service to others, the stronger [the] service to self [psychic greeting]?

We are those of Q'uo, and are aware of your query, my sister. The phenomenon of psychic greeting is a large subject. There are basically two kinds of psychic greeting. By far the most common is the greeting of the integrated personality by those parts of the personality that are not yet integrated and that perhaps have split apart from the integrated

personality, so that parts of the self attack the self as if the self were another. The other type of psychic greeting involves an actual entity other than the self.

In the case of the greeting of the self by the self, the momentary vibration that is occurring at the time may well have something to do with why that greeting occurred. However, if the psychic greeting is coming from an entity outside the self, the momentary polarity of the entity will have almost nothing to do with the greeting. Rather, the greeting will have to do with how closely that entity is standing to the light.

When an entity is standing close to the light, attempting to serve in some way that is above the ordinary, healing, teaching or in some way serving others, that light reveals any small defect of character and shows to an outer entity the most likely place for a temptation or an incursion into the energy body. Consequently, those who are serving in such a way will find psychic greeting inevitable.

May we answer you further, my sister? We are those of Q'uo.

**T:** If you can. In this situation, being close to the light doesn't necessarily mean having an overall vibration of a strong service to others. It could be a situational "close to the light"?

We are those of Q'uo. My sister, we believe we understand your query. The type of psychic greeting of which we were speaking involves those who intend to stand close to the light. Those who merely brush against it situationally do not create enough of a persistent image to attract attention.

May we answer you further, my sister?

**T:** No. Thank you.

We thank you, my sister. We find that this instrument's energy begins to wane and so we would, with great gratitude and thanks, take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai. ✨