

L/L RESEARCH



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PRESENTERS' MATERIAL AND QUOTES
COLLECTED FOR THE HOMECOMING SYMPOSIUM

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SEGMENT I
THE USES OF ADVERSITY

Carla R-M. – Presenter

Holly Journal for October 27, 2007

Good morning Holly! What is your Word for today?

Greetings, dear child. I see how bewildered you are by this illness. Where is the love in this illness? What gifts does this discomfort bring in its arms?

We suggest that as your body alters to find a new and higher balance that is stable, this period of adjustment is needed. The only occasion for concern on your part, dear one, is that you not become discouraged. Trust that all is being made well, in its own time.

Holly, I had determined to go back to work today and yet I feel, if anything, worse than when I began this period of rest. The bronchitis has diminished. But the earache has settled in and the whole right side of my face hurts, as well as my mouth, tongue and throat. And I have developed charley horses in both of my calves which make it painful even to take a step, and torture to go up and down stairs. What should I do about trying to work?

If you work from the love of it, then work. If you work from the feeling of obligation, rest. You shall need to use your sense of discrimination.

Holly, is this totally a psychic greeting or am I sickening in some natural way?

It is half and half. You are naturally rebalancing your body and releasing toxic material. At the same time, the distortions are being energized. Lay to rest any thought of resistance and cooperate with the healing process in good cheer. The only way a psychic greeting is effective is if it causes you discouragement. Focus on love and be not afraid. Focus on Jesus the Christ and commit this day to His service. Jesus is counting on you.

Q'uo, May 14, 1989

At this time in your planet's history, it is approaching a time when conditions for third density will become most difficult, and it will not make a great deal of sense to attempt having third density life forms upon this planet. Consequently, we speak to those who are, shall we say, advanced students, old souls. In order for each of you to have been born at this time, you had to be able, through the use of faith and will, to achieve service to others of a 51 percent grade or higher; that is, you are capable of serving others more that you serve yourself. One might describe it as giving the other person the larger half of the sandwich instinctively. That is a simplistic way of describing the attitude of service to others. It is not that one is hurting the self—one takes a little less and gives a little more. This is the path of the suffering servant, but it is also the path of unending joy.

Therefore, before you came into this incarnation, you planned for yourself temptations, trials and troubles aplenty. You may have piled your plate very high, or, as this instrument has put it about herself, you have done the equivalent of taking a twenty-one hour semester. It is not advisable, but there are certain souls which are advanced enough that we permit even an ambitious lifetime, for if the ambition turns into fruit, it shall be great fruit. And those who suffer are those who bear fruit, therefore, each of you has chosen difficulties on purpose, not for your abstraction, disgust,

apprehension, fear or worry, but for catalyst, that you may learn the lessons of love that it has been given you to learn to make the choice of service to others.

Q'uo, May 14, 1989

Each of you is upon a journey, upon a quest. What you are to do is directly in front of your eyes. It may be the scrubbing of a pot, it may be a great adventure, it may be professional work or waxing the car, but if it be done for the love of the Creator, then shall it be blessed and nothing shall be unholy within your spirit, your heart and your mind. For as you do all that you do, you do it for the love of the Creator, and adversity then seems much further off, much more distant, and you are strengthened by your faith and by your will to be yourself.

That God-self within you waits to come forth as you tame your will; therefore, will to know the Father's will until finally your will is one with the Father. Ask always, "Not my will but Thine," for in this harsh chemical illusion you cannot see every desert experience ahead of time. Through the grace of the one infinite Creator, you may be led to instinctive actions. Trust those instincts if they are helpful, if they bind wounds, if they create better situations. Trust those instincts that you know not quite how you found. Ask before sleep the solution to that which puzzles you. Ask at all times and strengthen your will to know, your will to seek the truth.

Q'uo, May 14, 1989

Be yourself, for you are part of I AM, you are part of consciousness, you are part of All That There Is. Do not be discouraging to yourself, but give yourself every encouragement as would a mother, and do all that you do for the love of the Creator. If you are imperishable, you must ask yourself the question, when adversity begins and you feel that friction: "Shall I move with my catalyst and eat it as fast as I can and learn from it, or shall I surrender to it and be taken like a ship in high wind with no rudder out to sea?" Needless to say, you wish to maintain control of the rudder, control of the sail, control of the direction of your tack or sail.

You do this by being yourself and being radiant and positive where there is difficulty. Find that which is hopeful while recognizing the difficulty.

Q'uo, May 14, 1989

Once one has discovered the basic lesson of the incarnation, one may quickly move, when the sliding resistance begins, into a positive attitude of asking for the change, asking for the experience, asking to change, opening that biocomputer of the mind to new programming, new selfhood, new ways of perception and new ways of storing memory.

Much of your brain is not at this time used. Start suggesting to yourself that a spiritual portion of your mind, so often symbolized by the third eye of the forehead but containing the whole of the skull, be recognized. Above all, we ask that you allow adversity, handled well or handled poorly, to mellow into sweetness within the character. Kindness and charity and hope and faith—all of these things are different ways of saying love, and that is the essence of your being, that is the essence of your Creator, that is the essence of creation itself.

Q'uo, May 14, 1989

You shall one day be interested, rather than fearful, of what the day may bring, for the entity which rules himself needs little but the infinite Creator and the ability and opportunity to love others.

When there are practicalities involved, we suggest that one use one's biocomputer as logically and carefully as possible. However, over against this caution, we assure you that you cannot truly make a mistake, for whatever road upon which you turn, you shall meet your catalyst again and again until you recognize it, love it, forgive it and move beyond. You are queens and kings, rulers of yourselves, all of you royal. Remember who you are, remember your birthright and remember that you live in a spiritual democracy where each entity is precisely, mathematically equal. The differences within the illusion come from your use of will through faith.

Q'uo, October 13, 2007

Friends, you live in two worlds simultaneously. One world is that world in which you become discouraged and feel that your work is in vain. The other world is a world of vibration, color and texture. It is a world of light without the heavy forms of the physical illusion. You are a citizen of both worlds equally. It often seems that there is a choice to make as to whether to live in one world or the other—the world of form or the world of vibration and light.

It is our humble opinion, however, that it is not necessary to choose. What is needed by the spiritual seeker who wishes to access the joy, the aliveness, and the unconditional love of the world of light is a dedication to the techniques involved in unifying those two worlds.

The seeker begins by realizing that there is another world, a world far more beautiful, real and profound than the everyday world of form. That is the time of awakening and it brings to the seeker a hunger and a thirst for light and love. The seeker wants to find out just how to live in that world. So the seeker begins to meditate or to contemplate. And this is an excellent thing. At the same time it creates within the conscious and rational mind a sense of separation between the person that you are when you are not meditating and the person that you are when you are meditating.

It is often the work of many years of moving into the silence and the meditation and coming back out of it into the everyday world before the seeker becomes aware in a moment that the everyday world is permeated and imbued with the Companion. Everyday things are saturated with the love of the Beloved. There is no nook or cranny within your mind or your emotions and your fears that is not drenched and marinated in love.

This is so in an unalterable and irresistible way because at the heart of every cell of your body is the one infinite Creator, and that Creator has a nature. That nature is love. When your heart beats, it beats love. When you breath in, you breath in love. When you breathe out, you breathe out love.

Q'uo, October 13, 2007

This instrument was speaking in the round-robin discussion that precedes the seeking through meditation of this particular group about loving everything that she does and we would comment upon that, for the statement that this instrument made, though she is not aware of it, is not a statement that is literally true. There are many things that she does within her day which she does not, with her rational and conscious mind, love. Indeed, she must encourage herself and even goad herself into taking care of many of the details of her day.

Yet her statement was true insofar as it was her honest and sincere experience. Yet this is not because of the work. Friends, it is never because of work that you find your joy. It is because you have accessed or remembered that you walk with a beloved Companion whose name is unconditional love. It is because you have remembered who you truly are and why you chose to be here now.

We would offer each seeker the assurance that, no matter how dreary life may seem at this particular time, everything in your life is moving just as it should. For you are receiving those experiences which you carefully planned before your incarnation began. No matter how dark or seemingly difficult the moment, it comes with gifts in its hands.

The writer of Ecclesiastics said long ago that there is nothing new under the sun. Did this wise entity write those words out of despair? We do not believe so. We believe that this entity wrote those words to pierce the veil. If nothing under the sun is new, then even that which is new to you at one particular time will inevitably be repeated and repeated.

Were you to leave the type of work that you do in order to receive the money that pays your bills, as this instrument would say, and were you to find something that is exciting and new to you, within a matter of days or weeks, months at the very most, your new occupation would seem repetitive and wearisome and you would think fondly of the possibility of lifting away from these responsibilities and of, as the one known as R said, having just two days in which nothing whatsoever was related to that which this entity does in order to earn his daily bread.

One cannot change things around in the world of form and thereby come into one's joy. One cannot change one's circumstances and thereby arrive at a sense of peace and contentment. In seeking otherness, one ultimately finds that every gift one has opened becomes old; every wine, once tasted, becomes stale; every luxury, once repeated sufficiently, pales to nothing. In the world of form there is no escape from weariness and ennui, and this, the writer of Ecclesiastes knew.

When you seek for inspiration, do not seek far, for the inspiration is walking beside you. It is filling your heart. It is the air breathing in and the air breathing out of your lungs. It is the pounding of your blood. It is the rustling of every dry leaf and the song of every bird.

It is not because all is one that these voices speak to you. It is because you are a larger self than you can possibly be aware until you ask for that awareness to become open to you.

Q'uo, October 13, 2007

If you do not perceive within yourself the outer gifts that are so obvious in musicians and poets, then your gift here, your purpose here, your mission at this time, is not to sing, or to write, but to be.

That which shall assist you most in cleansing yourself of that feeling of sameness is the ability to release the mind. Certainly many among your people have done this by artificial means. Perhaps they drink an intoxicating beverage. Perhaps they ingest the smoke of some mind-altering substance or they ingest food that creates an alternate reality. We are not suggesting outer substances as a solution for one who chafes under the sameness of the work-a-day world. We are suggesting that that very work-a-day world is full of angels and spirits and guidance and the Beloved.

It is the peculiar nature of those who live with that veil of forgetting that the very last thing that is thought of is faith. Faith is your stoutest ally in becoming re-inspired. Faith is the spiritual breath of life. And sometimes you need resuscitation, spiritually speaking. The great and fortunate thing about faith as a tool and a resource for the seeker is that you do not have to do it well. You do not have to "believe," as it were. You have only to claim it and say, "I have faith," and suddenly your eyes open and you can see that the comrade beside you on the road to Emmaus is none other than love itself.

SEGMENT 2
INCREASING THE NUMBERS FOR HARVEST

Bob R. – Presenter

(Carla presenting in Bob's absence.)

Ra, August 8, 1981, Session 65

We may note at this point while you ponder the possibility/probability vortices that although you have many, many items which cause distress and thus offer seeking and service opportunities, there is always one container in that store of peace, love, light, and joy. This vortex may be very small, but to turn one's back upon it is to forget the infinite possibilities of the present moment. Could your planet polarize towards harmony in one fine, strong, moment of inspiration? Yes, my friends. It is not probable; but it is ever possible.

Q'uo, May 7, 2006

Concerning the basic setup of the transition, there is a moment of transition in terms of the planet itself. That moment of transition is at some point near to the winter solstice of 2012. It is fairly set—cut and dried, as this instrument would say.

For the human tribe that inhabits the surface of Planet Earth, things are not so cut and dried. The time of choice is greatly limited now among your peoples. This is not a cause for great concern for most of those, if not all of those, who shall make that choice for graduation have already made the initial choice of service to others. There is still time to make that initial choice, but you may do the calculation necessary to see that the time is short. [The year] 2012 is within [the] lifetime [of] each of those to whom we are speaking. This is something that you may choose and you may do completely and well in the next few years.

Q'uo, March 6, 2005

Enough positive energy has begun to be gathered in the hearts of the planetary population of humankind upon planet Earth that the very likely polar shift that was expected before the end of your twentieth century was averted. What is occurring now on your planet as it goes through the labor of planet Earth into fourth density is that delicate task of releasing the negative energy collected by this planet in ways that do not destroy the planet. And so, as we have said before, you can see the tsunamis, the earthquakes, the catastrophes that are terrible but not Earth-shattering, and we mean that literally. Love has transformed your possibilities and now you gaze at the genuine possibility of bringing the planetary sphere together in a web of true love.

Q'uo, May 25, 2003

For two decades of your time at least, we have seen what this instrument would call the rubber band effect, as the light generated by those who are awakening affected the planetary shift. So that it was as if the band was being released very slowly, by a tiny increment each time. This is the reason for the many earthquakes and other changes in the planetary experience, none of which is so earth-shattering that it does indeed shatter the earth or remove the general population. Those who have been actively involved in this lightening of [the vibrations of] planet Earth are perhaps five percent of the population and yet much has been accomplished because of a few. And that few has begun to

grow exponentially as more and more entities begin to wake up and then, by their influence, begin to lighten the atmosphere around them to enable others the freedom from fear which it takes to begin to wake up.

Q'uo, January 20, 2006

We have seen a tremendous dawn break upon your planet. We realize that the outer picture remains grim. We ask you to look beyond the surface. Those who are in power upon your planet have a great tendency to be oriented to service to self. It is natural for this to be so at this time, as the dynamic between service to others and service to self becomes more and more obvious. However, this does not have much to do with life as lived by the majority of those upon your planet.

In general we see the peoples of your planet awakening in record numbers all over the globe. It is very exciting to see and feel the energies of the people stir and to become aware of the fact that there is something happening of which they can be a part, that it is truly positive, and that it will truly change the face of the Earth. It is a dim awareness but there is a stirring that cannot now be put back to bed.

Yada, July 17, 1985

You have so few moments while you are in your body, while you are dealing with each other, and you have so much work to do, for within you there is that which is far more than your "Armageddon." You have your egos with which to deal. You have all the structures that are not helping you to live as you wish to live, to think as you wish to think. You are working toward a spontaneity of love that will allow you to become more and more aware of the universal presence of the one original Thought.

And what is your work here, but inner work? What does it matter when the ice age comes, or when the trees must die, or when the rains come and there is a flood, or when the poles shift? These are things that will happen to your outer self, and it will go away. You probably knew that before you came here. Hah! Is that not so? You knew that before you came here: you are going to die.

But there is a you that is not going to die. That is the one with which you must live, if we may use the term, my friends. Put your mind on that which lasts, on the questions that matter.

What questions do you think matter at this moment? We speak to imperishable beings on a perishable sphere in space that is moving and changing. There is that that will not move and that will not change except by your will. It has nothing to do with the planet and its changes. It has to do with your will to do, to seek, to find. What shall you seek? We leave you with this question.

Q'uo, September 17, 2006

Nature does not need a pole shift, so-called, at this time because the Earth's people are waking up quickly at the grass roots level. Many of them cannot explain it. They cannot talk about it. They are not confident enough to be able to say anything about what is occurring to them to the world around them.

But what is occurring to them is that they are waking up and realizing that the goodness of themselves and the goodness of other people cannot depend upon governance but can only depend upon the self and the other selves in the local area about the self, so that more and more, people are becoming awakened to the possibilities of cooperation and peace done somewhat under the radar of government and the larger culture.

Q'uo, August 24, 2003

Your entire planetary system has spiraled into a brand new area of space/time in which the energies are different. The energies are shifting. There is dramatic change, and your entire planet is recreating itself by birthing itself as the fourth-density planet.

Consequently, as each entity reaches the point of leaving the earth plane through the normal processes of what you would call death, there is the opportunity at this time to graduate from third density and move into the fourth density and what is often called ascension. In this process of ascension, the soul energy that is you, the essence of you, takes up a fourth-density body for its next incarnation and therefore takes up a whole different environment with a whole new set of lessons.

So, in general, moving into the next density is as moving into the next grade in school. It is an exciting thing to move ahead and start the first day of the school year, when all the lessons are brand new and all the lessons seem good. And this is the experience to which you may look forward, as you look into that next life that may come after this one.

Q'uo, November 28, 2004

We would encourage you to see yourself as a secret agent of fourth density at this time. Have you heard the phrase, "Perform random acts of kindness"? This is the very essence of being a secret agent for love. The ones known as Ra long ago channeled through this instrument, "When faced with a situation, ask yourself the question, "Where is the love in this moment?"

And we say to you: be an agent of that love, and be an instrument of peace. In all situations, there is at least a tiny peephole; a tiny window that lets in the light and the love of the one infinite Creator. Do what you can to find it. Make this transition into fourth density personal.

If you think in terms of world powers and world wars, you have no control and you can do no useful thing. However, that is a mental projection. You are the center of your universe and you have power. You are a magical being and you are the face of the Creator in the little place that you occupy in this vast creation. Be an agent. Be proud and happy to be an agent of the Creator and part of the creative principle. And let your light shine, let your love embrace.

Q'uo, January 20, 2006

There is a feeling of planetary change in the climate as well as in the climate of the emotions of the heart of the people. We would encourage you at this time to realize that you are here, not to be concerned with these changes, not to react in fear of them but rather to lend to this environment, which could be distressing for many, the comfort of your faith. Many are listening and looking for some indication that there is hope and a positive expectation possible for those upon planet Earth at this time. And so we would say to you that if you are awake and if you wish to serve, you are in an excellent position to do so, simply by being who you are.

Please see yourself as magical, powerful parts of the godhead principle. You are spiritual entities who have chosen to take flesh for very laudable purposes at this time, and we do praise you for having the courage to come into incarnation at a time that is very challenging to the senses.

For those who would wish to remain safe and unchallenged, this is a difficult time. We ask you to respond to these waves of intense energy that you are feeling, not with fear but with faith. Take this opportunity to stand on your own two feet and remember who you are and why you are here. As you breathe in and as you breathe out you are little lighthouses, able to take that breath and that

energy of life and bless it with your firm intention to serve. The glow and the radiance of your beings shall be a beacon for many.

You do not have to explain, or discuss, or *do* anything to be light workers at this time. You have only to be yourselves and to know yourselves. So we would ask you to investigate and explore who you are and why you are here.

Q'uo, November 28, 2004

There is a true hope among your peoples that is growing daily for the energies of love and trust and peace to come swelling up like buds opening into flowers in spring. When each of you chooses love over fear, you start something happening in the unseen worlds. You create an energy that is compatible with fourth density. Each time you choose to trust, to love, to have forbearance and compassion, to see the other person's point of view and truly walk in his shoes instead of your own, you are expanding the kingdom of fourth density right where you are. And the more people that begin consciously to do this, the faster this kingdom will expand.

We say to you plainly, fourth density is all but complete. As you walk about in third density, the fourth-density energy is stronger every day upon your planet. The Earth itself is vibrating largely in fourth density now. That is why so many entities are sensing the need to become closer in contact to the Earth itself, touching the ground, working with the Earth, working with plants and animals and those things that abide in the creation of the Father and have nothing to do with the world of the mind of man.

Health is abundant in the Earth itself. Its labor is ongoing but the birth is going well.

Q'uo, November 21, 2005

You are not an entity that shall be stopped by death in any way.

Nor do we suggest for a moment that all of you shall die in one dramatic planetary cataclysm. Indeed, once 2012 has come and gone, we are hoping that third density will have a considerable number of years, perhaps even centuries, in which those who choose to dwell in third-density [physical] vehicles may see to the continuing restitution or healing of your planet.

Many are the entities on your planet who have destroyed other planetary vehicles for existence such as Maldek, Mars and other [planetary] entities outside of your solar system. We ask that you become more and more aware that you have the opportunity, at this time, within this incarnation, to turn that energy within yourself around and to become stewards, loving and wise, of whatever little acre or square foot that you may have of planet Earth.

Q'uo, November 21, 2005

You are potentially one of those who is able, as one simple, single being, full of flaws, and yet full of good intentions, to join in groups that have a hope of coping with and creating solutions to those imbalances that have resulted in pollution and illness within the planet itself.

The healing begins within your own heart whether you live on a large parcel of land, a small parcel of land, or in that high-rise of which we spoke earlier. Heal the pollution within yourself. Love yourself. Be a steward to your own body, your own mind, your own nature and your own advancement.

Q'uo, October 14, 2005

It is the hope of many entities such as this instrument that in between now and 2012 it will be possible to continue to create an environment in which entities may awaken as to the choice of polarity that they have to make.

It is equally hoped by this instrument and many others that they will be able to serve by helping the planet itself, and in this case we are speaking of the third-density Gaia, after 2012. There is a considerable amount of restitution and rebalancing which entities such as you and this instrument may do in order to help the planet itself to heal after the grievous wounds inflicted upon it by the humankind that dwells upon this planet.

November 28, 2004

Those coming into incarnation at this time are often very able to vibrate fourth-density values and ways of thinking, so that as your children are growing up, they are representing individual cases where they have been more and more able to welcome fourth-density energies. They are seen by their own parents often as amazing beings and much has been spoken of these young entities, which are sometimes called Indigo Children or Crystal beings. There are many terms for them but their difference is that they have come into incarnation with some features of their fourth-density inner bodies activated as well as being activated in third density.

Q'uo, January 20, 2006

You are one of the last generations of those who experience third density in a third-density activated body. There are upon your planet at this time many entities that have a dual activated body, their energy bodies being activated in third density and fourth density.

The third generation of those who have moved into the energies of planet Earth at this time from other places in space and time are those pioneers of fourth density who have wandered here with the firm intention of helping not only the planet's people, but the planet itself. These entities are equipped with the ability to withstand a tremendous amount of disharmony and chaos. They do not do this with a great deal of native joy, but their makeup is such that they are capable of independent action and have little use for the traditional kind of authority which expresses itself in your established religions and those cultural icons such as the classical philosophies and so forth. To these entities, the Earth itself is speaking.

These entities are often called the Indigo Children or the Crystal Children. There are many words that try to describe the difference betwixt this generation of wanderers and previous ones. The hallmark of this breed is an insensitivity to traditional modes of expressing religious dedication while maintaining a great sensitivity and an authentic feeling for the most intensive kind of work in consciousness that is chosen by the self for the self and created as an individual expression rather than there being a great desire to become a part of an already established religion.

Quo, November 21, 2005

We do not see at this time the probability of planetary destruction from nature. We do see the possibility of planetary destruction from the toxic nature of the human tribe. If those who have chosen to fear are allowed full sway they may well bring about planetary destruction, as has happened with many of those entities now in power upon your planet on other planets and even on your own planet, to a certain extent, for those who are among your leaders at this time are often those who brought about the destruction of one of your continents, the continent of Atlantis.

If these words resonate to you, my children, pay attention. This is the hour in which you can choose another way.

Q'uo, November 21, 2005

Were we to begin to focus in on specific details of this shift, we would, we believe, be detracting from the intention of the question to discover the heart of what the so-called end of time is about.

What that time is about is spiritual evolution. It is amazing to consider what occurs in any lifetime. From the beginning of your lifetime to this present moment, how many things have changed in your world? What progression has there been? And as you approach this present moment have you not seen how these energies of progression have intensified and speeded up? As this time approaches, these energies will continue to intensify.

What we would wish to do, then, rather than focusing on any detail, is to focus on the general nature of this cosmic moment. You dwell in a time that is coming to an end and yet in your body, in your mind, and in your heart you carry the seeds of the future within you.

As live your life, breathe in and breathe out, you are planting seeds that shall be reaped by those that come after you. We ask you to plant the seeds of love and faith with a happy heart and a peaceful mind.

As you see suffering from the energies of war and from the energies of a planet that is adjusting itself as it must to new energies and new life, we ask you to become ever calmer, reaching deeply down into your store of faith and hope.

PRESENTER'S MATERIAL

BOB R.

WELCOME

To The Home Planet
Network

This website has been established to assist the Human Race in the ascension process now underway as we approach the dimensional shift that has been anticipated for so long. Our goal is to help precipitate a smooth transition to this new reality that is soon to be ours.

By "ours," we are referring to Humanity—the race who now rightfully claims the Earth as its "Home Planet." Over the eons, many Extraterrestrial Races have claimed ownership of our beautiful Planet, and have sought through genetic manipulation, to control the population for their own agendas, attempting to create a useful slave race, to serve their needs. In creating us, they did their job too well. Humans have evolved. We have reached the point where soon, membership in the Inter-Galactic Community of evolved; spiritually advanced species will take place. This is a time of great celebration, for our people, and our Planet.

There is a "loyal opposition," who will attempt anything to prevent this from happening. In the end, they will lose. For now is the time to engage this enemy, and decidedly prove once again and perhaps for all time to come, that there is no power on Earth, or in the Heavens that can separate a man from his Desire to be Free.

We can envision now, a Human Society where freedom from Fear, and Freedom from Want are our core principles; as well as those Ideals enshrined in the American Declaration of Independence: that

all men have the God-Given right to Life, Liberty, and the Pursuit of Happiness. And, we are free to begin living in this reality Now.

We welcome all awakened and awakening Spirits to join us in spreading this message of Freedom to all of the six and a half billion souls now riding along on our beautiful "Home Planet." In fact, it's the only game in town ...

SEGMENT 3
THE TRIALS AND TRIBULATIONS IN SERVICE TO OTHERS

Steve T. – Presenter

Ra, February 4, 1981, Session 18

As one proceeds from the primal distortion of free will, one proceeds to the understanding of the focal points of intelligent energy which have created the intelligences or the ways of a particular mind/body/spirit complex in its environment, both what you would call natural and what you would call man-made. Thus, the distortions to be avoided are those which do not take into consideration the distortions of the focus of energy of love/light, or shall we say, the Logos of this particular sphere or density. These include the lack of understanding of the needs of the natural environment, the needs of other-selves' mind/body/spirit complexes. These are many due to the various distortions of man-made complexes in which the intelligence and awareness of entities themselves have chosen a way of using the energies available.

Thus, what would be an improper distortion with one entity is proper with another. We can suggest an attempt to become aware of the other-self as self and thus do that action which is needed by other-self, understanding from the other-self's intelligence and awareness. In many cases this does not involve the breaking of the distortion of free will into a distortion or fragmentation called infringement. However, it is a delicate matter to be of service, and compassion, sensitivity, and an ability to empathize are helpful in avoiding the distortions of man-made intelligence and awareness.

Ra, February 10, 1981, Session 22

By the end of the second cycle, the Law of Responsibility had begun to be effectuated by the increasing ability of entities to grasp those lessons which there are to be learned in this density. Thus, entities had discovered many ways to indicate a bellicose nature, not only as tribes or what you call nations but in personal relationships, each with the other, the concept of barter having given way to the concept of money; also, the concept of ownership having won ascendancy over the concept of non-ownership on an individual or group basis.

Each entity then was offered many more subtle ways of demonstrating either service toward others or service to self with the distortion of the manipulation of others. As each lesson was understood, those lessons of sharing, of giving, of receiving in free gratitude—each lesson could be rejected in practice.

Ra, February 25, 1981, Session 31

There is some, shall we say, contamination even of the sexual, this showing mostly in your own culture as the various predispositions to adversary relationships, or, as you call them, marriages, rather than the free giving one to another in the love and the light of the Infinite Creator.

Ra, April 5, 1982, Session 83

QUESTIONER: What techniques and methods of penetration of the veil were planned and are there any others that have occurred other than those planned?

RA: There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown. It was discovered, experientially and empirically, that there were as many ways to penetrate the veil as the imagination of

mind/body/spirit complexes could provide. The desire of mind/body/spirit complexes to know that which was unknown drew to them the dreaming and the gradual opening to the seeker of all of the balancing mechanisms leading to adepthood and communication with teach/learners which could pierce this veil.

The various unmanifested activities of the self were found to be productive in some degree of penetration of the veil. In general, we may say that by far the most vivid and even extravagant opportunities for the piercing of the veil are a result of the interaction of polarized entities.

QUESTIONER: Could you expand on what you mean by that interaction of polarized entities in piercing the veil?

RA: We shall state two items of note. The first is the extreme potential for polarization in the relationship of two polarized entities which have embarked upon the service-to-others path or, in some few cases, the service-to-self path. Secondly, we would note that effect which we have learned to call the doubling effect. Those of like mind which together seek shall far more surely find.

QUESTIONER: Specifically, by what process would, in the first case, two polarized entities attempt to penetrate the veil, whether they be positively or negatively polarized? By what technique would they penetrate the veil?

RA: The penetration of the veil may be seen to begin to have its roots in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

Ra, April 14, 1982, Session 84

Perhaps the most critical difference of the veiling, before and after, was that before the mind, body, and spirit were veiled, entities were aware that each energy transfer and, indeed, very nearly all that proceeds from any intercourse, social or sexual, between two entities has its character and substance in time/space rather than space/time. The energies transferred during the sexual activity are not, properly speaking, of space/time. There is a great component of what you may call metaphysical energy transferred. Indeed, the body complex as a whole is greatly misunderstood due to the post-veiling assumption that the physical manifestation called the body is subject only to physical stimuli. This is emphatically not so.

Ra, April 14, 1982, Session 84

The harvest from the previous creation was that which included the male and female mind/body/spirit. It was the intention of the original Logoi that entities mate with one another in any fashion which caused a greater polarization. It was determined, after observation of the process of many Logoi, that polarization increased many fold if the mating were not indiscriminate. Consequent Logoi thusly preserved a bias towards the mated relationship which is more characteristic of more disciplined personalities and of what you may call higher densities. The free will of each entity, however, was always paramount and a bias only could be offered.

Q'uo, January 13, 1991

The most basic truth is that all that there is is created of one Creator, and of one material. Love has chosen to move into being through the use of light. When we greet you in love and light, we greet

you as all that there is in all that there is, hoping to imply the spiritual reality that all are one. The most you may experience normally within third density is harmony. You are not just harmonious entities, you are One. You are truly each other. As you love others, you love yourself.

Our second background proposition to you is our opinion that the mated relationship, indeed, any close relationship, seems especially biased against the possibility of doing great spiritual work because inevitably neither entity in such a relationship is at one with itself. Thusly, all relationships, to the extent that the disharmony in one and the disharmony in the other can be multiplied, will result in a certain strength of collision. The more discordant the vibrations of each, the greater the impact of the collision.

We speak in metaphysical terms, but the motion of emotion, and its vector, are both important concepts to consider when examining disharmony between two mates. The energy that is being experienced subjectively has a certain intensity depending upon the degree and the kind of disharmony in the entity. The vector of that energy, which is of a negative nature, is a free choice also, and may be pointed inward towards the self, or outward towards others, or it may be ignored because of guilt or other reasons, repressed, and thereby become a fixed and unmoving solidity of disharmony.

Thusly, no matter how subjectively miserable it makes a spiritually oriented entity to speak disharmoniously, it is at all times far more appropriate for service to others entities to move any expressions of emotion whatsoever into clear and honest expression than to keep it within the self that it may putrefy and sicken the self in one way or another, because the energy of that disharmony must express itself. If it is not expressed as catalyst by the mind and the emotions, it shall move into the body complex and create disharmony within the second density manifested entity which is the temple or tabernacle within which your consciousness meets the infinite Creator during this incarnational experience.

From this beginning, you may perhaps see that we shall start not with two entities, but with one, for the source of disharmony is fear, fear of one kind or another. When there is disharmony it is well first to move within the self and ask the self to look at the expression that was disharmonious, not the other's expression, but the expression of the self. Examine it not for excellence—you are not a judge—but examine it to discover the underlying fear.

Q'uo, January 13, 1991

In those who are of one piece, those who have developed a personality that is seamless, they are not open to the experience of adversarial relationships, because in themselves they have no adversary. All of themselves is focused in one direction. May we say that this entity is seldom found among your people, but that it is very frequently an hoped for ideal. The unity of the self is in little [i.e. in miniature] the unity of the creation. Peace within any relationship betwixt two people involves the illusion of war because the progress of any one person in third density includes the experience of hard won wars. There is almost always a significant amount of friction in at least one substantive area of the personality in which part of the self feels one way, part another, and instead of being content to allow that balance to go forward until it has resolved itself, entities push and probe and pull at themselves emotionally and analytically, attempting a sort of Band-Aid treatment of that which is as deep as the Grand Canyon.

It is the wounded entity that is truly at war. All other expressions of disharmony come from this adversary relation of self to self. It is, therefore, never intelligent to work upon another without regard to the self, for there is no right and wrong, there is only disharmony. We do not say this to include acts of needless or unprovoked violence of a random kind. We say this to express the opinion

that entities need, when faced with disharmony, to turn not outward, but inward, for within the self are the seeds of all negative as well as all positive expressions of mind, thought, emotion or action.

How does one go about this? As always, the daily meditation, perhaps at the beginning, perhaps at the end, perhaps both times, in the amount of time needed by the individual, is the daily bread that enables all of the spiritual work which you wish to do, for your energy to do this work comes not only as the gift of the infinite Creator in the very creation of the self, in the way the physical vehicle is able to internalize the infinite energy of the infinite One, it is also a matter of focusing that energy, of experiencing from intelligent infinity, by this calling for love and light, that immediate presence that is the fruit of faith.

Now that each is aware that each is responsible for the self, we would offer our opinions concerning the mated relationship, its—to us—quite obvious advantages, and its—to you—quite obvious disadvantages. The great advantage and the great opportunity for disadvantage in the mated relationship is one and the same thing. Entities without the intention of going through difficult times as well as good are excellent mirrors for a time. But insofar as honest discussion and expression of disapproval and so forth is repressed, the relationship will remain distant, and it is the very intimacy of relationship that makes it both extraordinarily worthwhile spiritually, and often extraordinarily difficult.

When an entity perceives the true kinship and potential unity of the mated relationship, especially, it seems wonderful. To some few, who either do not have the wit to be disturbed, or the wisdom not to be disturbed, there is no particular down side. This is true of perhaps a handful of entities upon your planet at this time, compared to the vast normalcy of friction and subjectively experienced pain from intimacy. However, the discussion of instruments within this circle recently produced an image which we may use to good effect. That is the image of the cocoon. When entities choose the mated relationship, they are temporarily, in a romantically oriented marriage, not quite well. They are ill, they are ill with too much giving. Because of the tremendous attraction that brings people together romantically, mates often begin with extremely un-human concepts of the capabilities of third-density entities, including themselves. All that has been said has been delightful, company has been enjoyed, and even though it may be spoken intellectually that this has been a Sunday relationship and is now going seven days a week, the impact of this upon the psyche cannot be gauged.

Think of the image of the cocoon in winter. From the outside it looks protective, smooth and comforting. Upon the inside every available space is crammed with life and food, consciousness and catalyst. In a mated relationship two entities agree before the infinite Creator and in its presence to live as one entity serving the infinite Creator. This is a magical and profound promise, a covenant. Each of the mates has expressed its co-Creatorship, and a new entity for use within your illusion has been born. It is difficult to remember that there are not two, but either one or three entities in that cocoon. There are those who would express oneness by saying that as each portion of the creation is the Creator, there is only one entity in this womb that produces so much beauty. Just as legitimate is the opinion that there are three, the self, the mate and love itself, the one infinite Creator, Who has become the bridge between the self and the mate, enabling two singular entities to harmonize, strengthen the strong points, release the weaker points in terms of harmony, and create an entity, that together with a full heart and merry laughter, may continue long and without the burnout of being solitary which afflicts many of your peoples, in polarization of the service-to-others aspect which is so very profoundly the great mover and shaker spiritually for one who seeks the acceleration of the pace of spiritual evolution.

Now, if an entity is unable to deal with the concept of being in a cocoon, and being crowded, then there is that within the self which may not have the most rapid growth in the ability to deal with the petty disagreements which excellent and truly loving entities still always seem to offer. This is as it should be. How could you learn if you did not have catalyst? The placing of two entities this closely together is that created by the Creator as an opportunity for two to do intensive, accelerated work which neither could do by the self. It is an invitation to a series of seemingly disastrous misunderstandings and a seemingly endless chain of negative emotion and pain.

Within the illusion, this is what change and transformation feel like. It does not feel good to release the portions of the self that are not able to come into harmony with portions of the other self. This does not mean that entities need to change in order to be active and powerful co-Creators of beautiful, service-filled lives. It simply means that each entity has its lessons to learn, and although it can learn them through the random catalyst of strangers, acquaintances and the indifferent friends and family, yet the more intimacy that is in any relationship, the more the opportunities for disagreement, debate, confusion, hurt, guilt and many other seemingly negative experiences which may, by the free choice of an entity who is spiritually aware, be perceived as opportunities for service, for learning and for growth.

To become truly intimate is to release the self from its strictures, for true intimacy, within the illusion of third density, is found only by guess and by hunch. One may do work upon one's own consciousness and one's own personality to attempt to eradicate pettiness, meanness, the irritability, the friction. But just as you cannot deny any degree of the 360 degrees of the third-density personality, so you cannot get rid of any of those degrees within this illusion.

Consequently, in all but the most—we shall use this instrument's word—saintly, there are the variations in behavior which predict with great probability continuing disharmony, as normally innocent entities—that is, innocent of malice—discover themselves misunderstood, disturbed, distraught or upset by the actions not only within the self, but some action, speech or thought which the mate has had.

Now, you are in a cocoon and you are facing each other. By this cocoon of mating with commitment until death the entity agrees to accept the conditions of intimacy. How can one become non-adversarial? The first step, needless to say, lies completely within the self. Look through the life experience in any way deemed appropriate, with an eye to discovering recurring themes of discontent, recurring triggers for fear and the often extremely biased and difficult to understand actions of those who fear. As the entity known as Aaron has said, do not gaze at the situation, as it is a symptom [of fear]; gaze instead at the fear until you grasp what you fear, and with what method you wish to welcome love and allow fear to go its way.

This is an ongoing process which must be done by the self of its own free will. A mate can suggest, but it can never do the work of another. Often the more advanced within third density entities are, the more difficult the hands they deal themselves within a life experience, for they wish, knowing the value of third-density decision making, to have the opportunity to make unifying music, harmonious solutions to scratchy, discordant, relationships.

Once the self has done all the work that it can at one particular time in scratching the surface of this area of fear, do not feel that it is arranged, fixed or repaired, for the levels of emotion which come to the surface in an intimate relationship through a process of many years are those that move deeper and deeper into the self that is below the door sill or threshold of consciousness.

Now, some are within this cocoon. Most of those within this cocoon do not know its nature, or the reason for the discomfort. It is not simply the closeness to another entity. It is the mirroring effect

brought to a state of honesty not possible to be offered by those who are not privy to the especially private moments, be they happy or sad, which occur between two people alone. Indeed, this is true of every relationship in which the self is committed in some degree. Close friends of whatever kind may also do work together, but they must be willing to be repeatedly uncomfortable.

After one has done all the work that is possible within the self at a particular time, it is temporarily a friendlier mirror, a kinder reflection, to the mate. However, each of you is not intended to find it easy to be of a positive polarity at all times. There are various, and often subjectively confusing cycles of energy within the mind, within the body, within the emotions and within the spirit. The combinations, in their endless variance, of the particular energies at a given moment will cause the most stable and unified entity to behave in seemingly various ways. Although there is a general tenor of character and personality in the kind of events, there is no afore-set series of actions, beliefs, thoughts and beingness upon which one may count, not for anyone, not at any of your times. Each entity is free, within that cocoon, but free. If it does not wish to become a butterfly it may leave the cocoon, and be pupa and larva and so forth once again, eating and growing and preparing.

The state you call marriage is that cocooned, protected state in which two entities vow to enhance their service to others by joining together, and to enhance each other's personal polarity, creation and creation of service to others, each for the other. It is an absolute ideal which flies in the face of the illusion. It is a claiming of eternity where before there was a passage of time betwixt physical birth and physical death.

Now, there are many who do not experience this in the marriage ceremony or in the marriage. This does not mean it is not real. It means that it has been unnoticed, unvalued and unused. Those who asked this question wish to use the cocoon in which they have placed themselves for the purpose of supporting each other, and supporting an enhanced collaboration for the service of humankind. When the relationship, because of outer or inner circumstances, may change, then there is outward as well as inward pressure placed upon the close knit intimacy that has gone before. Each entity, then, is experiencing two separate kinds of catalyst: the catalyst from within, the catalyst from without.

The catalyst from within comes as two entities discover their helplessness. It is not usual for entities which are not in a stressful position to experience helplessness. It is the nature of each entity's instinctual mind to protect the self. Thus, one goes from protecting the self from one's own negative 180 degrees, to protecting the self from the negative 180 degrees of an intimate other self. This protection is done, as always, through the fear of annihilation. Entities so close must, at last, it is thought, blow apart because they cannot breathe.

We suggest to you that this image of the cocoon is that of a cocoon without substance except for light. It is indeed a place for transformation. It is indeed a place where every ounce of humility and humbleness and peacefulness and compassion for the self and for the mate will be endlessly useful. But at heart, the only answer to fear is love itself, whether it is expressed in faith, in expressions of hope, or in a simple, inarticulate embrace, indeed, expressed in any way whatsoever that is understandable by the two within the cocoon.

This is the key to moving into harmonious mirroring once again, to remember that you are truly inharmonious not with the other, but with the self, and that the other has been a mirror to you, a painful, honest and rather irritated mirror. This does not mean it is necessary to placate the mirror. It is necessary only to give thanks for that mirror that is causing you, seemingly, such pain, for it enables you to grapple with spiritual principles and issues of which the self has not been aware.

It is very difficult for a well working spiritually oriented mated couple to be blind-sided and surprised by the difficulties of mundane life, for in that mated relationship which is sturdy, the structure has been built with love, with creative love. That cannot be defined, but we may say that romance is not a deep portion of the relationship that achieves oneness, but rather love itself, and the shared work of creating a stable and unified home of love. That is the beauty of the successful, continually agonizing, but continually hoping and thankful cocooned mated couple. Two people seeking together, trusting themselves, trusting each other, and trusting in love.

Hope, trust, charity, love; these are only words. The reality lies deep in your hearts. Move, you poor in heart, into the richness of the heart visited by infinity, and see butterflies dancing amidst a metaphysical field of infinitely beautiful flowers. This is a gift you are paying for that will not be delivered within the incarnational experience for longer than moments at a time. You see the struggle, you see living in a sardine can, living in a cocoon. We see the maturation of a thing of surpassing spiritual power, delicacy and beauty.

SEGMENT 4
URBAN TO RURAL ON THE SPIRITUAL PATH

Melissa – Presenter

Q'uo, February 10, 2008

All of the densities of Planet Earth within this octave, one through seven, are nested together and interpenetrate each other, much as the various channels on your television set are nested together, being picked up by the same transmitters and receivers and being available by the turn of the knob from one to another to another.

Indeed, there are those among your peoples who are able to switch from the channel of third density to the channel of fourth density now, and who can somewhat reliably report on the development of fourth density. Fourth density, indeed, is fully formed at this time. Because it would violate the free will of third-density entities, fourth density chooses not to be seen, not to be visible to the five senses of your human bodies. Yet it is impossible to eliminate or hide the vibrations of fourth density, which are interpenetrating third density at this time.

Indeed, it is not even desirable to attempt to hide or remove these waves upon waves of fourth-density energy. For they are another part of that which is enabling the last of those who would be harvested at the end of third density on Planet Earth to do their work, to proceed, and to polarize to the extent that they shall, with no trouble whatsoever, walk the steps of light that lead into fourth density.

However, third-density Earth has absorbed a great deal of the accumulated neglect that speaks to the racial karma of many, many of those who are upon Planet Earth at this time, who have come to this planet from planets in which their own third density was interrupted by their removing the ability to live a third-density existence on their home planet. In some cases they have even blown their planet to smithereens. In other cases they have simply rendered the planet or, in Atlantis' case, the continent, uninhabitable.

There has been an ever-increasing energy among those who are incarnate upon Planet Earth at this time towards desiring to retake the reins of stewardship of Gaia, of Mother Earth, and to administer healing and restoration to the planet which has been so loving and so good to them, and has been their home. And this shall continue for some hundreds of your years to be that great work which many who graduate from third density wish to accomplish before they move on into other lessons.

Q'uo, March 19, 2006

There are many people among your tribes all over the globe who feel a tremendous love for the planet itself and a desire to heal it. We would encourage this line of thinking, for truly all is one and your planet is a part of you. As you move into the future, realize that part of your job has to do with radiating the love and light of the infinite Creator. And another part of it may well have to do with working with whatever energies that are about you in your natural, everyday environment to attempt to become better stewards of that which is around you.

What is your environment? How can you interact with it lovingly? How can you create islands of peace and joy so that when you enter the door to your home you are entering a sacred place? If you perceive of the Earth as a sacred place, what shall you do to clear the moneylenders out of the

temple? We leave this to your consideration. Fourth density already exists. It is a very sound and healthy child. It is a new heaven and a new earth.

Q'uo, December 19, 2005

There are many, many entities upon this planet whose route or road to realization of their true situation involves becoming aware of and responsive to the sad plight of the planet itself and the fact that your culture and your way of life are gradually destroying the viability of this planet.

The desire to change this pattern is a key to the activation of the will to choose in many entities whose energies are unconsciously but deeply involved with connecting with restitution and the energies of stewardship and unconditional love, not so much to the people of the planet as to the planet itself.

**From the article, "What is Biodynamic Farming," on the web site
<http://www.biodynamics.com/biodynamics.html>**

Essentially, biodynamic farming and gardening looks upon the soil and the farm as living organisms. It regards maintenance and furtherance of soil life as a basic necessity if the soil is to be preserved for generations, and it regards the farm as being true to its essential nature if it can be conceived of as a kind of individual entity in itself - a self-contained individuality. It begins with the ideal concept of the necessary self-containedness of the farm and works with furthering the life of the soil as a primary means by which a farm can become a kind of individuality that progresses and evolves.

*** (indicates that there is intervening material which is not quoted)*

Biodynamic agriculture is a way of living, working and relating to nature and the vocations of agriculture based on good common-sense practices, a consciousness of the uniqueness of each landscape, and the inner development of each and every practitioner.

Common-sense practices include striving to be self-sufficient in energy, fertilizers, plants, and animals; structuring our activities based on working with nature's rhythms; using diversity in plant, fertilizers, and animals as building blocks of a healthy operation; being professional in our approach to reliability, cleanliness, order, focus on observation, and attention to detail; and being prompt and up-to-date in doing one's job.

The concern with the uniqueness of a particular landscape includes developing an understanding of the geology, soils, climate, plant, and animal life; human ecology; and economy of one's bioregion.

Rudolf Steiner presents a notion of science that says we can know things that go beyond what we can weigh, measure, and calculate. Science is the practice of observing phenomena and relating them in a way that correctly represents the phenomena's reality. Agricultural judgments about health, what to do where, and when to do what, best succeed when we begin to rely on a certain wisdom gained through observation and experience and when we perceive consciously and concretely the phenomena that induce life itself.

Biodynamic farming and gardening combines common-sense agriculture, an understanding of ecology, and the specific environment of a given place with a new spiritual scientific approach to the concepts, principles, and practices of agriculture.

Melvin D. Saunders, from the article, “What is Biodynamic Farming,” on the web site <http://www.braincourse.com/biodyna.html>

The term biodynamic is taken from the Greek words bios meaning life and dynamis meaning energy. Hence biodynamic farming refers to “working with the energies which create and maintain life.” By sidestepping the typical preconception that light makes chlorophyll plants grow, biodynamic farmers realize that other energies contribute to a plant’s growth. Because of the differences in these contributing energies, planting your crop one day will be totally different than planting it another day. In fact, planting during certain days of the moon cycle is important.

Biodynamic farming is not easily learned from a textbook, but rather it is better “sensed” through “experiencing” it. Hence, an enthusiast can best learn biodynamics through observation and feedback from an already practicing biodynamic farmer. For example, instead of indiscriminate distribution of vast quantities of compost and organic materials over the soil, the correct disposition of specific quantities of specific qualities of organics can better maximize your crop’s potential more effectively. It is far more complex than just planting crops organically. There is an integrated relationship between plant, animal and soil that must be understood.

Niki Stonjnik, from the article “Biodynamic Farming: In Tune with the Sun, Moon and Stars,” on the web site <http://seattle.consciouschoice.com/index.html>

It wasn’t until I met Martina and Christopher Mann at the Michael Fields Institute that I learned about biodynamics as a practice. I was so taken with what they were doing, I wanted to do it myself.

The concept started with Rudolf Steiner, a philosopher and founder of Waldorf education, who in the early 1900s was asked by farmers to use his renowned brain to come up with a new agricultural model other than the status quo. What he came up with is a system that, at its core, connects everything: The earth is a living presence and the soil not only contains organisms, but also is itself one, says Haakenson. It flies in the face of mainstream thinking about agriculture. “Most of us have been trained in viewing the world in a Cartesian fence [that is] the world is a substance and we [humans] are different from the earth.” The philosophy also emphasizes the importance of the rhythms of the universe—the sun, moon, planets and stars—to plant and animal life.

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Adherents to biodynamic farming call it the “original organic,” and it’s clear why. Lia, who lends a hand on Jubilee Farm as well as S + S Farm on Lopez Island, explains the difference between organic as we know it and biodynamic is like night and day: “Organic often becomes a substitution for traditional farming methods, but it’s still using the commercial and industrial agricultural models. Biodynamics gets you off the industrial and commercial model, because the emphasis is on self-sufficiency.”

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If anything might give one pause about biodynamic agriculture, and, for that matter, organic agriculture performed as it was originally intended, it is the high level of knowledge required for its successful practice. It is theoretically possible to eke equal measures of calories from the land using sustainable agricultural practices compared to chemical dependent practices.

But the number of people involved in farming worldwide, and the level of expertise they would have to possess, would have to increase by orders of magnitude. Is it likely that we will repopulate the great plains of North America with small biodynamic - or organic - intensively cultivated farms?

Because if we did, then American crops might still feed the urban centers of the world, but how likely is that?

It is a beautiful dream, but in reality biodynamic or pure organic agriculture will probably remain a practice that takes root slowly, establishing niches of enlightened practitioners all over the world. The best we may hope for at the level of agricultural commodities may be Big Organic, somewhat reformed, more thoughtfully monitored, incrementally improved, but never completely true to its ideals.

Biodynamic agriculture is a science and belief system that transcends Steiner, or anyone's individual theories and teachings. It was articulated first by him, partly in reaction to the onslaught of industrialized agriculture that began a century ago. Mechanization, chemical treatments, and increasing standardization of agriculture prompted Steiner's attempt to preserve millennia of accumulated wisdom and superstitions which in their application had practical value - and were being washed away in a single generation.

To see the farm as a healthy ecosystem, to emphasize the health and interdependence not just of the crops, but all the plants, along with the farm animals and wildlife, and the soil and micro-organisms - to recognize the uniqueness of each terrain and live sustainably within the seasons - this at the core is highly advanced organic agriculture, true to its highest ideals. That is what Steiner, who in his heart and throughout his intellectual output was a scientist first, meant to be the overriding meaning of biodynamic agriculture. Biodynamics is a science that is meant to evolve, shedding the superfluous, yet recognizing the seasons, the stars, the individuality of each farm, each farmer, each climate and micro-climate, indeed every distinct culture and tradition where it may find its expression.

From the Home Page of the web site, <http://www.steinercollege.org/biodynamics.html>

Biodynamics (literally: life forces) is an agricultural method developed from indications given by Rudolf Steiner in a series of 1924 lectures. The Agriculture Lectures were his response to concerns of farmers and veterinarians about the deteriorating health and vitality of their crops and animals. Rudolf Steiner laid the foundation for a new way of thinking about the relationship of the earth and the formative forces of nature. The practical methods he outlined were intended, above all, to revitalize natural forces which are depleted by modern agricultural practices. Thus, Biodynamics became the first organized organic approach to farming.

The underlying picture of a Biodynamic farm is that of a self-sufficient organism. Although impossible to fully attain, it is the goal of the Biodynamic farm to provide for all of its own needs. Any external input brought onto the farm is considered medicine for a sick organism. At the heart of the Biodynamic method is the use of compost made with homeopathically applied herbal preparations and the use of mineral- and manure-based spray preparations for the land and plant life. The Biodynamic practitioner enlivens the farm by applying the Biodynamic compost and spray preparations in cooperation with the natural rhythms of the earth and of the cosmos.

As a practice, Biodynamics heals and balances the land, the individuals that work it, and the community it supports. As a philosophy, rooted in Anthroposophy, Biodynamics offers a spiritual path that moves the practitioner beyond physical labor into a deeper, more intimate connection with themselves, the earth and the cosmos.

Q'uo, November 24, 2007

Intention plays a tremendous role in terms of whether or not a seeker feels successful in his seeking. It is our way of thinking that the seeking creates its own success, not in terms of results or effects, but in terms of the seeking being the reward. It is not getting to the end of the journey of spiritual seeking that holds the reward, in our opinion, as much as it is the journey itself. It is not the questions that are answered that holds the virtue for the spiritual seeker. Rather, it is the questions that are asked.

Spirituality is a movement beyond words and beyond the crutches of perception that give a limited physical existence its bounds. Without words, without anything but feelings and sensing and the knowing of gnosis or insight, a seeker can be doing tremendous work at the soul level and, because of a lack of perceiving the virtue of that work in and of itself, may shut himself off from feeling that he has made any gains whatsoever.

It generally goes back to the process of not only getting to know the self but becoming willing to fall in love with the self that makes the difference in perception between a seeker who does not feel he is doing well and a seeker who is satisfied simply to be on the journey and have the day's light in which to do his work.

Q'uo, August 12, 2007

Do you feel merely like a candle of light in the midst of all the darkness of the outer world? Then, my friends, know that a candle can be seen a mile away. Just one candle can be a beacon of light to those far off. Those to whom you are a source of light know only that they like to be near you, yet as they absorb the radiation of your love, they themselves are activated to be beacons themselves. And so you pass it on and infect others, who in turn infect others, until the world at last is aflame, united, harmonious and complete.

Shall this happen before the harvest is completely white? We do not know, for it is up to you to be as purely a flame of love as you know how to be. However, look not to the outer things for knowledge of your success. Rather, look to your intentions, your dreams, and your ideals and create them ever firmer, ever truer, ever sturdier. These are the measures of the ability to create changes in the consciousness of your planetary sphere.

Therefore, the most important work that you can ever do is done within yourself, for as you heal, strengthen and arm yourself with love and light, so you change your entire world.

Latwii, August 5, 1984

Do you feel merely like a candle of light in the midst of all the darkness of the outer world? Then, my friends, know that a candle can be seen a mile away. Just one candle can be a beacon of light to those far off. Those to whom you are a source of light know only that they like to be near you, yet as they absorb the radiation of your love, they themselves are activated to be beacons themselves. And so you pass it on and infect others, who in turn infect others, until the world at last is aflame, united, harmonious and complete.

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PRESENTER'S MATERIAL

MELISSA

AVALON

- I. Transition: When your spiritual path takes you from an urban world to a rural, even sub-rural, one.
 - A. Existing (or is that surviving?)
 - B. Networking
 1. Professional & Educational
 2. The Local Natives
- II. Working in/with nature
 - A. Alone and in group
 1. Goals and Project Planning: Are we on the same path? Or are we just crossing paths?
 2. Important factors
 - a. Love (... in action or ... as armchair philosophy?)
 - b. Labor
 - c. Time & Timing
 - d. Money
- III. Defining success and failure
 - A. What is it to succeed?
 - B. Twists, turns and the unexpected
 - C. Re-evaluating failure
 - D. Re-defining position
 - E. Champagne and Band-Aids

SEGMENT 5
PERSONAL EXPERIENCES WITH ASTRAL TRAVEL AND SPIRIT COMMUNICATION

Vince B. – Presenter

Ra, February 3, 1981, Session 17

QUESTIONER: How many levels do we have here in the third density at this time?

RA: I am Ra. The third density has an infinite number of levels.

QUESTIONER: I've heard that there are seven astral and seven devachanic levels. Is this correct?

RA: I am Ra. You speak of some of the more large distinctions in levels in your inner planes. That is correct.

QUESTIONER: Who inhabits the astral and devachanic planes?

RA: I am Ra. Entities inhabit the various planes due to their vibration/nature. The astral plane varies from thought-forms in the lower extremities to enlightened beings who become dedicated to teach/learning in the higher astral planes.

In the devachanic planes, as you call them, are those whose vibrations are even more close to the primal distortions of love/light.

Beyond these planes there are others.

QUESTIONER: Are there seven sub-planes to what we call our physical plane here?

RA: I am Ra. You are correct. This is difficult to understand. There are an infinite number of planes. In your particular space/time continuum distortion there are seven sub-planes of mind/body/spirit complexes. You will discover the vibrational nature of these seven planes as you pass through your experiential distortions, meeting other-selves of the various levels which correspond to the energy influx centers of the physical vehicle.

The invisible, or inner, third-density planes are inhabited by those who are not of body complex natures such as yours; that is, they do not collect about their spirit/mind complexes a chemical body. Nevertheless these entities are divided in what you may call an artificial dream within a dream into various levels. In the upper levels, desire to communicate knowledge back down to the outer planes of existence becomes less, due to the intensive learn/teaching which occurs upon these levels.

QUESTIONER: Is it necessary to penetrate one level at a time as we move through these planes?

RA: I am Ra. It has been our experience that some penetrate several planes at one time. Others penetrate them slowly. Some in eagerness attempt to penetrate the higher planes before penetrating the energies of the so-called more fundamental planes. This causes energy imbalance.

You will find ill health, as you call this distortion, frequently to be the result of a subtle mismatch of energies in which some of the higher energy levels are being activated by the conscious attempts of the entity while the entity has not penetrated the lower energy centers or sub-densities of this density.

Ra, April 18, 1981, Session 47

The green-ray body is that body which may be seen in séance when what you call ectoplasm is furnished. This is a lighter body packed more densely with life. You may call this the astral body

following some other teachings. Others have called this same body the etheric body. However, this is not correct in the sense that the etheric body is that body of gateway wherein intelligent energy is able to mold the mind/body/spirit complex.

Latwii, November 30, 1980

Those who are able by nature to travel astrally are those whose attachments to the physical vehicles are not taken as totally integrated, either consciously or unconsciously. There are some souls who seem to know and consciously be able to leave the body and travel in the higher bodies. There are others who are unconscious of this ability but who have it happen spontaneously due to a misalignment of the physical body with the higher bodies or because of some trauma which occurs, whether it be joyful or sorrowful.

It is not particularly helpful to experience astral travel unless it is needed by the individual in order to prove to himself the subjective truth of the fact that consciousness does not reside in the physical vehicle. In that context, astral travel is very valuable. In and of itself, however, it is not inclined to be a valuable experience unless the entity is very highly trained in what this instrument would call magic.

If trained in the western traditions of magic, it is possible to reach through the astral body guides who may then instruct you while you are completely conscious. This is seen by those who work in these realms to be of great benefit. In the Eastern tradition, there is much the same consideration of the benefits of astral travel, although it is taken much more for granted in that tradition which is, of course, much older and therefore less structured and more complex.

Latwii, November 30, 1980

Questioner: [My friend wants to do astral travel.] Should he be encouraged? Is he ready?

My brother, I am Latwii. You should neither encourage nor discourage a person who is in pursuit of a phenomenon. Encourage only that the Creator may be known. The entity himself may choose the route by which he finds the Creator.

For this entity, it might be the experience of astral travel. However, it is not the perquisite of any individual to give advice to another on these matters, but only to witness to one's own feelings and knowledge of the Creator and of the methods by which he has experienced a change in his feelings, in his life, or in his work of a positive nature, due to his involvement in [a] spiritual path.

We do not mean to denigrate or, as you might say, put down astral travel. It is a natural thing to do, rendered unnatural only because those of your peoples are very largely sleeping in their spirit and unaware of the possibility of separating the higher bodies from the physical body connected only by the silver cord.

It is not to be encouraged any more than any other experiential phenomenon should be encouraged, simply because it is unknown to anyone whether his brother may be ready for such an experience. It is impossible to judge the state of a brother or sister; therefore, it is impossible to give advice. For some this experience might be very beneficial. For others it might be terrifying due to an unfamiliarity with the process, for there are physical sensations connected with the leaving and returning to the body that are somewhat alarming to some who experience them.

Therefore, you see you are more or less in a position where you may give information but without any emotional bias. You may say, "This is what I have heard. This is information that I have been able to share but I do not know what you must do. You must seek inside yourself for the answer to

that question.” In this way your friend will know you to be a person of integrity, as well as a friend who attempts to hate, to help—we will correct this instrument—a friend who attempts to help when asked.

Q’uo, June 26, 1994

All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing there. There is only everything, and it takes up no time, nor space. So, the distinction betwixt the self between incarnations and the self during incarnations is in fact a subcategory. An even smaller difference exists betwixt these two. But in terms of the work of incarnation, the difference is, of course, most telling.

The times of meditation which we encourage are those opportunities wherein the self within incarnation is able to link up with those selves before, those lives before, and that self which more and more has become articulated through the continuing process of reincarnation. That self’s great desire is to move back into unpotentiated great Selfhood.

Latwii, January 15, 1989

It is true that each entity between the incarnations sees far more clearly the nature of the self, the nature of the creation and the journey that the self makes through the creation.

The entity between incarnations is able to see and assess all previous incarnational experiences, as one of your entities would look upon the courses of study within the school system that has been completed for the entity.

The entity between incarnations is far more aware of the unity of all creation and the binding quality of love which holds the creation together.

The entity between the incarnations is able to see the purpose of its existence, and is able to see the efficacy of the incarnational experience in that it offers the entity a far more accelerated means of evolution than should be offered the entity if it were not to enter into the incarnational experience, for as we mentioned previously, the lessons which are learned beyond the veil of forgetting, within your illusion, carry far more weight within the total beingness of the entity than the simple recognition of these basic truths outside of the veil of forgetting.

Q’uo, November 5, 2000

In the context of life between incarnations, time does not hold sway. And rather than a linear movement of incarnation after incarnation after incarnation, what your higher self is looking at is a circle of incarnations—past, present, and future—which are affecting what this instrument has been calling the soul stream, so that influences from various incarnations, lessons learned from various incarnations, lessons misaligned from various incarnations, information good and bad, is being filtered and refined and being placed into that repository of self that is far deeper than any personality shell which you experience as yourself within any one incarnation.

Q’uo, December 18, 2005

There is a division in the Eastern system which deals with the communication of the self with the extended family of guides, presences, essences and entities that are connected with the self.

We say this realizing that the subtleties are such that we cannot say to you in general what those various essences are. Each individual creates a web of family throughout not only the incarnation

which you are enjoying at this time, but also those entities with whom you have worked between incarnations, those entities that you have worked with in past incarnations, and the known planetary, non-local energies which have been drawn to you as a local entity within incarnation because of your work within incarnation and work you have done between incarnations.

Each of you within this circle and each to whom we speak in the extended family of internet and listener and reader-ship that is constantly growing contains a large, loving, extended family that awaits your focus and your request for help in order to become more active within your life. It is important to remember, therefore, to request help from your guidance system.

Lori Lothian, from the web site <http://www.accessnewage.com/articles/vario/LOTTALK.HTM>

The first directive to successful spirit communication may seem the most obvious: You have to want to make contact. Fear, guilt, shame and anger can all get in the way of communing with a loved one who has made the transition from the physical world. Emotions that run deep often act as a self-erected unconscious barrier not only to dealing with grief, but also to making an afterlife connection. When an aging parent dies, for instance, it often becomes apparent which sibling has the most unprocessed “stuff” about that parent. Other siblings will often report dream visitations while the sibling in angst reports nightmares instead. On the flip side, sometimes the lack of contact may also be the spirit itself making a decision that for the bereaved’s best healing, contact may need to wait until a later date.

The next to thing to remember about spirit-communication is that if you are not listening, you won’t hear. Those in spirit make every effort to get our attention in ways that are gentle and non-threatening, so much so that these subtle messages are often missed. Cues can include a ringing in the ears, a fleeting image of movement in our peripheral vision and of course, dream appearances and waking signs.

Communication is always a two-way street and it’s no different when chatting with the dead. We can ask for guidance from the departed by simply thinking it or writing down our questions in a journal. Answers come through signs, synchronicities and sometimes dream conversations.

If after trying to make the connection yourself you choose to seek the services of a medium or psychic, be discerning. You will want to find someone who has a word-of-mouth clientele and remember that the medium need not be famous to be good. Many clairvoyants or psychics will include spirit communication in a session without ever referring to their service as mediumship, so don’t become fixated on the séance and medium shtick. Just ask while making your appointment whether the reader is able to work with spirit communication should it arise.

In the end, the best communication is contact that convinces you without a doubt of the departed person’s presence and that provides healing or closure in some way. This may mean seeing a professional only because you may fear your desire to communicate is so great that your own signs and experiences are your imagination only. But whether you find yourself at a psychic’s door or talking to a loved one in your sleep, the experience of communicating with the dead is profoundly life-changing as for once we remember the truth that we do not die, we simply move on.

PRESENTER'S MATERIAL
VINCE B.

My Personal Meditation Experience in Four Stages

My meditation sessions generally occur in four stages:

1. Firstly, there is a focus on the sensations of the physical body. Most specifically the isolation of pain/injury areas of the body, for the potential purpose of triggering new healing energies and/or siphoning energies from the healthier organs into the unhealthier organs in a context of cellular regeneration.
2. Secondly, any unprocessed memories/engrams of the recent day/night begin to circulate themselves in the brain for re-prioritization/re-categorization to be stored in different brain locations, much like unprocessed files which are eventually processed and then relocated.
3. Thirdly, the dream state is broken into in a context of wake-dreaming. Drug-free sensory deprivation is most effective for generating a healthy transitional effect.

The dream state is triggered when the psyche is not yet functionally acclimated to the reality/existence of the finer ethereal/material dimensions. The body has fallen asleep while the psyche remains conscious, albeit still disjointed/confused due to the transition of focus from our common material plane to focus upon other dimensions existing along other ethereal/material frequencies.

Basically, when the average psyche gets confused during the transition of focus from one dimension to the next, it begins to project a protective veil of dream distortions, until it may otherwise potentially acclimate itself to alternate dimensions in a climate of psychological security.

However, I've witnessed that for some people, their psyches get stuck in a distorted dream state between two planes, failing to reconcile the differing scientific principles between multiple dimensions (for example, the law of gravity), and therefore suffer psychical damages in a failure to accomplish safe and secure transition (as is common among those unwise enough to use illegal/illlicit drugs as artificial developmental accelerants that damage the brain's cellular integrity). These people are then treated for hallucinogenic psychiatric conditions by medical doctors, and are left with quandries about the existence of our physical reality.

4. Fourthly, when the psyche is securely acclimated to the ethereality/materiality of alternate frequency dimensions, the protective dream veil vanishes away completely, and direct perception is accomplished within such dimensions, wherein dialogues with other-dimensional entities may occur. Hopefully, the entities encountered there will have ceased dreaming also, lest they themselves continue projecting dream distortions themselves as evidence of their own lack of secure psychological acclimation to the astral planes.

From there, psychically cleared astral educators will at times establish telepathic communication/intimacy at a much deeper level than what I've found available with mortal educators, who are themselves otherwise limited to psychological distortions in a context of their material focus. In my personal experience, these entities tend to be much clearer of the psychic poisons and/or ideological distortions that I commonly encounter with educators of our mortal realm, and are therefore much less dangerous than common mortal educators in the lessons that they present.

SEGMENT 6
MOVING INTO THE HEART

Scott S. – Presenter

Ra, April 5, 1982, Session 83

The penetration of the veil may be seen to begin to have its roots in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

Q'uo, April 21, 2002

Certainly, it is to be hoped that more and more of your experience within the illusion is able to take on that centered feeling which graces and blesses all environments with a beauty that comes from within. But the concept of remaining centered at all times sets up for entities such as this instrument the incorrect idea of coming up to a standard or being considered inadequate, and we would not suggest in any way by what we are saying that any state of mind is inadequate or wrong.

Precisely what you feel is that which is right for you, yet you are creators. You are those who have all of the infinite resources of that spiritual part of self that has nothing to do with the illusion. You are people of magic and power, and you can, as this instrument was saying earlier, dream a new present for yourself and envision a new future. You can use techniques that allow you to release old pain and embrace the present and the future with confidence.

Perhaps we would say that there is a secret to coming into the open heart. The secret is buried in each religion and we encourage each to play with and sense into the various religious and mythical systems to find those images and icons of the Creator that pierce your heart. For this particular instrument that image is of Jesus Christ. Whatever your image of unconditional and sacrificial love, the secret is to know in the deepest part of your soul that who you really are is the Creator, so that moving into the open heart is a matter of coming home.

There is a home within your heart that this instrument would call the sanctuary or the *sanctum sanctorum*, the holy of holies, the inner temple of self. You might consider it a room that is locked against casual visitors, even yourself. The key that unlocks this door is silence. There is the momentary stopping of the voice within, the coming into the silence of sacredness and, once there within the heart, you are in a tabernacle with the Creator. And you may sit and rest and even, as this instrument often does, picture the self crawling into the lap of the Creator and resting against that comfortable, strong breast. For the Creator has a very deep and infinite love for you and is waiting for you in every moment of every day, hoping and rejoicing when you do come home.

One of this instrument's catch phrases is, "Christ is the I of me." In the cosmic sense, whatever your belief system, unconditional love is not something for which you need to strive because at the very center of your self, the truth of your self is this same shining, unconditional love. When all other things of the self are released, this is your truth. This is your nature. This is your being and your essence, and your outer personality becomes as a pane of glass, clear and transparent and able to let the light shine through.

Q'uo, April 21, 2002

Each time that you do a day you are creating one set of ripples in the ocean of common being, and that which you think and that which you do and that which you envision for that day is your expression of beauty, of essence, that you give as a gift to the common race of humankind and to the energies of planet Earth of which you are her stewards.

You cannot see the effects of that day, just as ripples move into the ocean and finally fetch up on a distant shore. You do not know what you have done. The joy of it is in the doing, not in the results. The gift was the day and the life is a gift to the future. Others will reap those seeds that you now sow with your being this day. Each day is a brand new gift, a brand new life, a new opportunity to be you and to find the most creative ways to love.

Q'uo, April 21, 2002

When you talk about coming into the open heart, each of you is perhaps thinking mostly about how you can serve other entities, for that is your energy and your hope: service to others. And yet how essential it is that you retain the energies to give to the self that love that you hope to give to others, and to do that before you attempt to give to others.

It is as though each of you wishes to beautify the lives of others while leaving at home that self within that is as the neglected child. In this instrument's holy works the directions are to love others as you love the self. It is important to love the self. This is not selfish, nor is work done to untangle the threads that keep you from loving yourself selfish. It is important work. It is work that will probably need to be kept up day after day, ministering to yourself with the same joy that you minister to others.

Each of you has seen how easy it is to forgive others, and we ask you to forgive yourself in just that way for all perceived faults, not attempting simply to ignore those faults. You have a mind and a power of analysis. You have techniques and resources that you can use to work with yourself. And we are happy to speak to you about this. Each of you needs somewhat different ways in order to work upon various distortions which you have picked up, places where you are holding energy within yourself so that your energy is not flowing into the heart and through the heart in full measure.

As the one known as R said, in the great urge to get into the heart and to do work in consciousness often that self that is expressing in the lower energy centers is simply left behind. What are your issues? Are they diet? Are they exercise? Are they emotional healings? Are they moving back into an abandoned and lonely childhood and bringing that child into the heart and giving it the love that was not perceived in the young days of that soul? Whatever your issues are, honor them, respect them, and minister to yourself. It is not selfish. It's needed work in order to free you up to be that essentially joyful self that you already are when you are not burdened with concerns.

Cherish and protect your sweet, sweet essence of self, for each of you truly is a child of the Creator.

Q'uo, April 14, 2006

We ask all of those who find themselves wise and who know themselves clever, has it helped you to love? Has it opened your heart? We have often spoken through this instrument of the most difficult journey an entity such as those you have described will ever make. That journey is the fourteen or so inches from your head to your heart.

Q'uo, April 14, 2006

It is impossible to make a direct assault upon the closed heart. The heart itself is protected within what this instrument would describe as an outer courtyard. The overarching dome of light that signals the presence of consciousness is gently enswathed in the basilica of the inner heart.

Outside of that *sanctum sanctorum* is that place where entities come, in all their dirt, to see if they are ready to enter their own heart. The difficulty that entities find when attempting to enter their heart is that they must needs integrate all of their personality shell into that entity which stands at the door and seeks entrance. All entities carry the full 360 degrees of personality. The entire spectrum of light and dark lives and thrives within each spirit sent forth by the one infinite Creator before the world was.

For those who carry that arrogance of wisdom, there is subtle work to be done in emptying the pockets of self. It is lonely and unforgiving work to break yourself open to the point where you can see and acknowledge all of the factors that go into what on the surface is a simple and seamless attitude of confidence and self-knowledge. Nevertheless, this is the task ahead of one who wishes to open his heart.

It is a difficult thing to grasp because there is no cleverness involved in opening the heart. There is only the acknowledgment of the falsehood of any claim that one may wish to make to true wisdom. For wisdom uninformed by love is not stable or balanced, in terms of that lesson which entities such as yourself incarnated in order to balance.

The wiser an entity is, the more narrow his ability to see beyond his own intelligence. The ability to use higher chakras further confuses the issue, because from the viewpoint of manifestation, there seems to be such a likelihood that such powerful knowledge will be useful to the self, to the Creator, and to the planet.

In orienting you and those like you to the actual situation, we would ask each to move back in perspective until there is a broadness that takes in all of the third-density pattern. A pattern involves a choice of how to be and how to serve. In third density, the path to graduation involves a simple choice followed by a series of congruent choices which progressively tune the spirit under such discipline to the point where that spirit is able to surrender to love.

The difficulty is in releasing all of the intelligence and knowledge that is so proudly carried and so skillfully used in the outer manifestations of life on planet Earth.

In order to dig down into the treasure of self, you must break the container that holds all of that pride or arrogance of accomplishment. When you have released this structure, you will find that you are as vulnerable as a tiny kitten, such as the one that is snuggled up against this instrument's ankle at this moment. Only when you have become as a tiny child, free of the burden of your wisdom, can you at last break the bunker of self-consciousness.

My brother, how deeply and how truly you seek to do that! And yet how clever are the many, many thoughts and strategies that will gladly entrain your intelligence and distract your will. These forces within you do not wish for you to open your heart. They like having full pockets. They do not want you to empty your pockets of these things which, to the surface personality, seem to suggest selfhood. Yet there is a powerful voice within you that says that this is not true consciousness. And you hunger for that.

What is the "I" of a person and of a soul? When consciousness itself is the "I" of you, then shall your heart be free to open and blossom and radiate infinitely. And from that perspective alone shall you at

last be able to march from the *sanctum sanctorum*, fed and strengthened, in full knowledge of who you are for the first time and ready at last to do serious work upon balancing the wisdom which you offered to yourself as a gift and as catalyst.

You seek to wend your way from the penumbra of articulated thought to the daylight of love. We wish you every good fortune in your seeking and we commend you for your awareness of the basic situation.

Q'uo, December 30, 1990

Though one may be working intensely upon opening the heart as much as possible, it is indeed true that many do this without sufficient respect and time spent in preparing the earthen vessel that is your physical vehicle and the mind, which is your mental vehicle, for the realization that, for all their strength and for all their truth, these realizations must wait for witness until the entity that you are within this relativistic illusion has cleared the pathway, made the rough places plain, brought the high places low, and made straight your own pathway to your heart.

The one known as John the Baptist said, "Make straight in the desert a highway for God with us." Make straight in your hearts the pathway for I AM. How does one make this pathway straight? Largely by coming to terms with your three so-called lower, but what we would call perhaps fundamental, energies, through which all living light must pass to flow into the heart to give it the power and the strength and the stability it needs in order that it may heal, or communicate, discern wisdom, discern spirits, or any other gift of the open heart, all of which are concerned with loving the Creator and humankind.

How can you do this if the heart is open but the energy moving into it must move through far too small an opening because you have not come to terms with yourself; you have not accepted yourself; you have not accepted your relationships? You have not accepted the primacy of love, unconditional love, over any personal preference whatsoever.

You have not done the work of forgiveness, perhaps, or self-forgiveness, acceptance, or more likely, self-acceptance. In this instrument's life, for instance, this instrument struggles to like an entity close to her which she chose for the precise reason that she in no way could possibly like this entity. What was the lesson? To love. Not to like, not to prefer, not intellectually to crave, but to love, simply that. In each entity's life there are these things which cannot be liked, but which can, through the grace of an Infinite Creator which is Love, be loved, and in the loving of them floats a continuous prayer like a bell-tone that rings throughout space and time and eternity.

So you wish, above all else, not to advertise but to protect this child, while you, to the best of your ability, amend and improve the basic energies of a physical, weak, finite vehicle with finite energies, finite amounts of time and space in which to do the work of a complete incarnation, and to do that right quickly, for in truth, a century of your time is far too short even for you to achieve the first true maturity.

So know yourselves as perpetual teenagers, perpetual rebels, perpetual prodigals, far from home, confused, poor in heart, until you are able to realize the richness that lies within this vessel of earth, which noble earthly vessel carries you through an incarnation with its greatest devotion and care.

If your quarrels are with yourself, let them not be that you are ill, or poor, or unhappy, or unfulfilled. These are situations extremely productive of spiritual growth, and cannot be judged within your illusion for their true worth. It is a matter of faith not to rebel against the stringencies that open the heart and cleanse the more basic emotions of love for the self, for life itself, for the

relationships that you have with entities, and with social groups. Before one word should be spoken, the dedication to the daily clearing of these energy centers needs to be complete, for it is in persistence and patience and an unflagging desire to realize the truth that we have heard that all densities' entities may move forward in evolution in the spiritual sense.

Q'uo, November 27, 2002

The very heart of third-density existence is the experience of utter confusion. It is the goal of this density to create an atmosphere in which only by faith can one see the health and rightness of the present moment. The purpose of this confusion is to wean the infant spirit from its biological choice-making brain and into the fourth-density gateway, shall we say, which is the fourth chakra of the energy system of the human vehicle, the green-ray energy center or heart chakra. Once the seeker is able to grasp the value of this opened heart and the limitations of both intellect and personality, the seeker is far more able to retain a certain sector of consciousness which is devoted to refining the accuracy and lack of emotional bias with which it receives the incoming information.

We would suggest that the biological mind has as its purpose the protection and the survival of the organism, and in order to adapt to its circumstances, from its very beginnings in the second-density kingdom of the great apes, it has prospered because of its adaptive nature. Once this occurs—this opening of the heart—once this inner ear is able to begin suggesting to the consciousness as a whole when it is biasing its incoming information, then it becomes far more possible to detect within oneself the triggers that create confusion beyond the necessity of the incoming information.

Q'uo, November 27, 2002

The responsibility of the open heart is to love unconditionally that which it sees and to see each and every thing and person as the self or a part of the self. In times of disquiet and conflict, entities are offered a sharpened opportunity to behold the shadow portion of the self, the wolf that bites at the heart within. This forthcoming year may contain disquiet. We can only encourage each to open the arsenal of inner and outer gifts towards the third-density situation, finding ways to respond appropriately in service to others as inspired and as able.

With this concern reduced to that which is its actual nature, that is, that which can only be affected positively by knowing all is well or negatively by worry, the concern can then be turned to that which is the true business of this hour, this year, and indeed the decade to come. That is aiding the planet itself and aiding the self and each other self to achieve the ability to enjoy an increased density of [the] light that lights your physical sphere. The nature of that light is changing, and it will become less and less possible for third-density physical vehicles to dwell in that light, not because it is damaging to the physical body but because the energy is hardened in a way into a state of mind that is characteristic of third density and is connected with the concept of self-protection and survival.

The enjoyment of [the] light of fourth density is dependent upon being able to move into a state of consciousness in which all other selves are seen as the self and all crimes and achievements are seen as a portion of the universal self and to move that 180 degrees [until] the self is seen as all things and as the Creator. That unification of consciousness opens the self to loving and being loved in a way that the body loves itself rather than the way entities who are separate units love each other.

Each is unique. We do not presume a high mentality, but rather we suggest that, at the subconscious level, all entities within creation are already one, and therefore the process of moving from third to fourth density in part consists of accepting the oneness at a level which has moved into the belief and perception system of the entity. This biases the conscious entity towards retaining the attitude of

unconditional love and outgoing radiance of being at times when there is a perceived threat. The one known as St. Francis of Assisi is said to have called the fire, Sister Fire and the pain, Brother Pain, seeing that all things and qualities are a portion of one infinite creation.

Q'uo, November 27, 2002

The attempts to keep the third-density heart open within incarnation are reliably imperfect. However, the sheer desire to keep that infinite love flowing through the energy body has a tremendous impact upon the time/space, rather than the space/time, universe. Within that universe, intentions and ideals are things.

Consequently, even though the entity has been thoroughly imperfect in keeping the heart open, the intent, repeated and repeated without tiring, to return to a state of openheartedness allows the entity to respond to the fourth-density portion of the vibrations by seeking [them], and, in so doing, the entity moves into its needed next healing crisis.

Many times, these crises are emotional and expressed through emotional, what this instrument would call, conditions. Many other times, there is the actual difficulty with the physical vehicle or other effects which vary with the reactions of the individual to the increased density of light and the imbalances within that entity's energy system.

The goal, then, is not perfection but rather that sturdy returning and remembrance of unconditional love. That is the nature of the one infinite Creator, and that nature permeates and fills the universe that you are aware of and all that you are not yet able to measure. Indeed, the very space that has so long been considered a vacuum is far more intensely packed with the love and light of the one infinite Creator than the atoms of what you perceive as matter.

Q'uo, November 27, 2002

There are many suggestions of such rituals of opening the heart, and we would encourage entities who seek such to search the information available for such suggestions. For ourselves, our suggestions are more along the lines of that ineffable and spontaneous expression of joy and thanksgiving which each has experienced in ecstatic moments.

We bring to this instrument's mind the experiences of the bonding of a man and woman in love, the bonding of friendships, the discovery that one loves one's work. Such feelings open the heart by their very nature. Beauty, when perceived purely, opens the heart totally.

Therefore, what will open the heart for each seeker is unique. For this entity, it is the returning again and again to the table of Jesus the Christ to take into herself that very being which this entity views as unconditional love. This entity is in ecstasy as she hears the central words, "Do this in remembrance of me," and to that, this instrument replies mentally, "I will remember, Lord." For another, the opening of the heart may involve the beauty of a song, the flight of a bird, the odor of a rose or the abstract dwelling upon an idea. Each entity's place of balance is different.

However, all have in common the need to open the heart, but not from a careless or unprepared position. When the heart is asked to open, first we ask each to ask their energy body to come into balance, to open, and to be unclogged. The simple asking of the mind to the self to take care of this aids in the ability to move into that state of consciousness which is the inspiration of love, the passion of right livelihood or the firm settling upon that which is highest and best for one. These feelings of realization of the nature of the self and the nature about the self greatly aid in the opening

of the heart. Certainly, anything which seems inspiring and resonant may be trusted by the discrimination of the entity.

The suggestion with which we would close is that we would ask each to remember that spiritual evolution is a process of change. Change is, by its nature, a condition which biases the consciousness towards discomfort. The more work one does in consciousness in a day, the faster the metabolism of the consciousness rises. It is as though an entity were exercising muscles. It is well to seek using measured times of meditation especially if such practice is being done in solitude. In groups, it is much more safe to meditate for longer periods, and we would certainly suggest that entities in groups are more powerful magnetically than by themselves.

We suggest a gentleness with the self, for the first self which must be loved in order to love others as the self is the self, and it is the hardest of selves to love, for the secret thoughts of the self are known. We would ask that each attempt to keep the light touch, being passionate and fiery as a lover in pursuit of the truth of the one infinite Creator and of the nature of the deeper self while being able to keep the light touch with the surface of the illusion, not disrespecting or dishonoring its importance but recognizing that illusion is involved in the information that is being offered.

SEGMENT 7

WITNESSING, ISOLATION AND AN ENVIRONMENT OF MENTAL IMBALANCE

Aaron T. – Presenter

Q'uo, December 21, 2003

In the darkness within the self lie both the riches of the soul and the less appreciated of the riches of the shadow side of that soul. As you bring this infant that is you as a soul into conscious awareness and begin to nurture that part of yourself as if it were an infant that needed love and tending, you begin to pull that structure within you that is the witness to all that you undergo in incarnation into more clarity. It is that witness that can release thoughts of the

darkness and thoughts of the gaiety and simply continue witnessing as that child within begins to express itself, to reach towards the light that it sees, to begin to have the energy and vitality to move upon its own and to begin to grow within incarnation.

Q'uo, August 12, 2007

It may seem that you are quite a small part of a very large universe, and in the outer world, this is certainly so. As the one known as Don [3] has often said, you are sticking up from the surface of the planet like hair on a head, with your heads reaching towards the stars and your feet pointing toward the womb of the earth. You circle a very insignificant-looking sun, in terms of the brightness and size, at the outer part of a very small and undistinguished-looking galaxy that is part of billions and billions of other galaxies. In that scale of things, you are indeed small.

Yet, in the inner or metaphysical sense, you are the sun of your inner universe. You have created that universe and you can recreate it at any time. That which you judge remains judged. That which you love remains loved. In every thought, in every circumstance, you are the Creator. That which you hold to be true is true.

Therefore, it is well to remain at all times attentive to that which is deepest within you; to that which is truest within you. And as you sense into the "I" of you, remember to ask for help in coming even more fully into the presence of the mystery that lies within you.

It is as if you are approaching, across a vast courtyard, the gateway to your open heart. That courtyard is littered with all of your beliefs and judgments. It is thickly littered with your senses of self: your unworthiness; your dislike of your shadow side; your desire not to know your shadow side. And so the journey into full communion with your own open heart, with that sun that lies within, consists at first of going about this courtyard, taking up the shadow side, the unworthiness, the thoughts and beliefs which limit your viewpoint.

They may seem to be like wild animals when first you take them up, for indeed you have powers within you that are very strong and seem ultimately negative. When they are not developed by the light within you, they may act out as murder, war, jealousy, anger, hatred, guilt, resentment and all the brothers and sisters of these energies.

Yet when you take these wild animals, these fearsome energies, into your arms and love them, that gets their attention. And when you have their attention, then you may speak to them tenderly and affectionately. For you must ask for their help. You must ask them to come into your heart and allow themselves to be redeemed by your sense of their worth and by your honor and respect for these dark energies within you.

And when they kneel before you, you take the sword of truth and you dub them your “white knights” of determination, grit and patience, so that you may endure all, bear all, persist through all, with love.

As you gaze out from yourself finally and see the clean courtyard, you know that you are ready to meet the lions at the gate of your open heart. Because there are lions there, my friends, who will not allow you into that sacred space, that holy of holies, that sanctum sanctorum, until you are whole.

It is not that you become perfect and then enter the open heart. You enter the open heart in all your dirt, just as you are. And yet the secret is to know that you are worthy, just as you are, and give honor to yourself, even within this illusion in which you seem to be quite unworthy in some ways. This surety and confidence is your strength and your salvation, and the lions then sense your readiness for the light within your own open heart and the love that lies waiting to embrace you.

The lions bow, the door opens, and you are finally home. What a joy it is to be home in your own open heart, at the center of your creation, where the lion and the lamb lie down together, where peace flows like a fountain, and where all upon which you look as blessed and being blessed, blesses you back. So love is reflected in love; so that all that you see is loved; so that all that you do is love.

As you open to this upwelling of love that is infinite and infinitely available, the ever self-sustaining resource of the one infinite Creator, you become that which is “I am that I am.” And your small ego has melted away before that impersonal self that is at the heart of the personal self.

It may seem to you that there are impediments to becoming the “I am that I am” of what this instrument would call cosmic consciousness or Christ consciousness, and as long as you feel that there are impediments, so there are. Therefore, as you experience the feeling of being impeded it is well to rest in that awareness and to collect yourself to bear witness to this awareness, and to sit with it as if it were an honored guest.

What is it that impedes you this day? What thought has caused you to stop feeling as though you are the one infinite Creator in much shadowed form? Sit with this question until it begins to answer itself within you in whatever way it will. Experience to the fullest the energy of that blocked self. Was it impatience? Was it irritation? Was it the feeling of unworthiness? Was it the hesitation that comes from being confused?

Whatever that momentary blockage is, first experience it and intensify it and then allow it to call forth its dynamic opposite. If your stoppage was due to impatience, allow the feeling of patience to come over you. For it will, if you focus upon this dynamic. Once you have begun to experience that patience, then encourage it to intensify itself within you and to become all of your attention’s span. And in that wise you may know true and undistorted patience.

Then allow the two dynamics to come together in everyday life, into the center of yourself, so that you have balanced this distortion within yourself.

It is well indeed if you can practice this on a daily basis. For even within a day you may lose the memory of your thoughts. And each of your thoughts is a creation, metaphysically speaking. This is difficult to understand in everyday life because, in the outer world, things and objects are what seem to be real, and thoughts are the lightening bugs and butterflies and moths and all those little beings that fly about. They are beautiful and they are worthy of their own kinds. And yet, should you take them seriously?

We say to you, yes, my friends, for in the metaphysical world, thoughts are things. What you think is what you create. The one known as G gave this instrument a story recently from Indian lore. It

was the story of two wolves. One wolf was everything that was good, positive and beautiful. The other wolf was all that was dark, aggressive, violent and evil. The young man went to his father and said, "What should I do with these wolves? How shall I treat them?" And the father said, "Feed the one you wish to grow and let the other one pass away." [4]

Which wolf will you feed in your thoughts? One great secret to spiritual seeking is to remember which wolf to feed.

Hatonn, March 27, 1994

The service that is rendered by overtly speaking is easy to understand rationally and, therefore, it looks like the best way to serve. However it is hard to overestimate the effect that a silent witness may have. There is a witness which each gives by the way it lives, by the way it moves through the being and the doing of everyday living. If you are practicing the presence of the one infinite Creator, if you are living in faith rather than seeking and scrabbling for proof, if you have hope and trust and love and a smile, these things will speak for you, without your doing anything. And this silent witness may bless without invading, for it is primary that each entity freely choose that which it chooses.

Q'uo, April 14, 1996

Now the third-density lessons are lessons in love, lessons in connecting with other entities in loving ways.

When one has spiritually awakened, one becomes aware of a world of suffering. An enormous cry of pain is all about one and not only exists within the self but is found whenever the entity reaches out here or there.

Touch that place. Gaze into that interest and you will find that the human heart has suffered there too, and in this suffering all are one, just as all are one in the perfect joy and peace of love. And so each seeker dances amid distortions, choosing whenever possible to find the love that is there.

Each hopes to serve and we assure you that this is both simple and nearly impossible. It is simple in that simply by being who you are you are expressing love, for that is all that can be expressed. The question is always, "How shall I give love?" And we say to you that if you attempt to give love of yourself with your own energies you shall quickly run out of love, for it is in short supply within your illusion.

However, it is not necessary for any to give love from the self. It is only necessary that the one who seeks to serve move the self out of the way of that love which comes in infinite supply from the one Creator. That love can be poured through the instrument that is open and empty, and the world shall feel that light and shall not know whence it comes.

Yet the one who is able to be a witness of light, the one who is able, if you will, to be a channel of love, in that effort and in that desire to serve one has reached its greatest apex.

If one wishes to accelerate the speed or rate at which one evolves spiritually, then one simply attempts to spend time and attention on love in daily meditation, listening to the silence within. One enters the inner sanctum of one's own heart, and one feeds there on that life-giving water that ends unrest.

And as one becomes able to do so, one attempts more and more to see each moment as a moment in the silence; to see that all is perfect beneath that surface noise and confusion that characterize mortal humankind.

Q'uo, November 12, 2006

This instrument recently read an article which described an Hawaiian healing technique called oponopono.[1] In this healing technique, the healer never touches the patient and may not even see the patient. He may simply be told about the patient. This healing technique is intended to be used in healing mental illness, emotional distress and the criminal mentality. The healer receives all the information concerning the patient. He then looks within to discover that condition within himself. When he has found that condition within himself, he sets about healing that condition within himself. When he has healed himself, quite often the prisoner or mental patient is found to require no more medication or to have been healed of criminal tendencies.

The spiritual principle that is behind this healing technique is the very basic principle of unity. All things are one. It is interesting that we see all of you, individually and collectively, as enormously greater in substance than any other details of your Earthly environment whereas you see yourself as the smallest portion of an environment that towers above you, beneath you, and on all sides of you, making you insignificant, helpless, hopeless and full of despair.

We would encourage those who wish to make a difference on planet Earth to gaze at the planetary dysfunction and then to internalize that gaze and find the dysfunction within.

Hatonn, March 14, 1982

C: Do some people spend a lifetime of sickness for a purpose?

I am Latwii. My sister, may we say this is, indeed, quite true. It might be the preincarnative choice of an entity who experiences that known as sickness and ill health. To experience such a condition, to balance those experiences which have been distilled from previous incarnations, as you call them, it might be, for instance, that an entity has been of great service in previous incarnations, has given much selflessly, has been able to share a great deal of that which was available to it as love and light, and it might then be necessary for it to learn that others might also give unto it in like manner, and thereby choose an incarnation which would be full of that known as sickness so that the opportunity for others to give unto it would be established and perpetuated in its motion.

There are, of course, an infinite number of reasons for that known as sickness and ill health. We have given but one. May we answer you further, my sister?

C: What about a condition known as paranoia? Would any entity ever choose such a state as that?

I am Latwii, and am aware of your query. May we say that the preincarnative choices are made from a plane of existence which is far removed from that which you now experience. Those various distortions such as the mental aberrations, the physical sickness and the spiritual yearning, each of these having certain desirable and undesirable traits, is seen from this plane of experience as simply an experience which may teach a certain lesson. The preincarnative state then does select those situations which will produce the catalyst necessary for learning of certain lessons. A certain state of mind [such as] that which you have described as paranoia may be chosen for a certain period of time for a certain lesson, then, when that lesson is learned, may be discarded as the shoes are discarded at the end of the day. It may also be that such a state has resulted from the entity's inability to learn those lessons programmed. There are no mistakes, but there are occasional detours and delayings of the learning. It cannot be said that any mental, physical or spiritual state of being denotes only one purpose, for each offers an infinite array of opportunities for learning. May we answer you further, my sister?

Carla: Then, you think that mental illness in general, since the person is too enrapt to know what's going on, is perhaps a little bit like an electrical circuit blowing a fuse, so that just the fuse goes instead of the whole circuit. It's a safety valve to save the individual, while it isn't quite integrated. Is that sort of what you're saying?

I am Latwii, and we thank you for your query, and we may in general agree with your supposition. We do, however, wish to add that such a safety valve, as you have called it, is not the only particular, shall we say, cause or result of the entity's protective measures which it used to ensure the continuation of the mind/body/spirit complex. There are numerous protective measures or safety valves which entities may utilize for such a purpose. The mental condition which your peoples describe as neurotic or schizophrenic, and even that known as catatonic may be used for various purposes, as we have mentioned previously. Their greatest use, however, as you have mentioned, is that of providing a mechanism whereby the entity may be put into a holding pattern until the stabilization of the catalyst and experience of the entity is achieved. At that time further lessons may be undertaken. Is there another question at this time?

C: Yes. May I pursue that just a little further? From having worked in a mental hospital, I got the feeling that such mental aberrations are childlike in nature, and an attempt to escape responsibility, but you indicate that it may be a holding pattern instead of an escape. Do I get that right?

I am Latwii, and am aware of your query. We might use either term, but have chosen to use the term "holding pattern," for it does not have the characteristic of judgment which that term "escape" carries with it. The entity has, in many cases, experienced some degree of difficulty in assimilating the lessons of its incarnation, and then does, with the assistance of what might be called the higher self, place itself in a pattern of experience which, indeed, is likened unto the child, in that further growth is not attempted, but is delayed until those patterns that have caused the difficulty can be stabilized, and further growth then attempted.

Ra, March 4, 1981, Session 34

RA: I am Ra. We observed your interest in the catalyst of pain. This experience is most common among your entities. The pain may be of the physical complex. More often it is of the mental and emotional complex. In some few cases the pain is spiritual in complex-nature. This creates a potential for learning.

The lessons to be learned vary. Almost always these lessons include patience, tolerance, and the ability for the light touch.

Very often the catalyst for emotional pain, whether it be the death of the physical complex of one other-self which is loved or other seeming loss, will simply result in the opposite, in a bitterness and impatience, a souring. This is catalyst which has gone awry. In these cases then there will be additional catalyst provided to offer the unmanifested self further opportunities for discovering the self as all-sufficient Creator containing all that there is and full of joy.

SEGMENT 8
DOES THE LAW OF CONFUSION (FREE WILL) GIVE RISE TO SCIENCE?

Steve M. – Presenter

Ra, January 21, 1981, Session 3

RA: There is a law which we believe to be one of the more significant primal distortions of the Law of One. That is the Law of Confusion. You have called this the Law of Free Will. We wished to make an healing machine, or time/space ratio complex which was as efficacious as possible. However, we did not desire to allow the mystery to be penetrated by the peoples in such a way that we became worshipped as builders of a miraculous pyramid. Thus it appears to be made, not thought.

Ra, January 22, 1981, Session 4

QUESTIONER: Can you state the Law of One and the laws of healing to me?

RA: The Law of One, though beyond the limitation of name, as you call vibratory sound complexes, may be approximated by stating that all things are one, that there is no polarity, no right or wrong, no disharmony, but only identity. All is one, and that one is love/light, light/love, the Infinite Creator.

One of the primal distortions of the Law of One is that of healing. Healing occurs when a mind/body/spirit complex realizes, deep within itself, the Law of One; that is, that there is no disharmony, no imperfection; that all is complete and whole and perfect. Thus, the intelligent infinity within this mind/body/spirit complex re-forms the illusion of body, mind, or spirit to a form congruent with the Law of One. The healer acts as energizer or catalyst for this completely individual process.

One item which may be of interest is that a healer asking to learn must take the distortion understood as responsibility for that ask/receiving. This is an honor/duty which must be carefully considered in free will before the asking.

Ra, January 25, 1981, Session 7

QUESTIONER: I am interested in the application of the Law of One as it pertains to free will with respect to what I would call the advertising done by UFO contacts with the planet Earth. The Council seems to have allowed the quarantine to be lifted many times over the past thirty years. This seems to me to be a form of advertising for what we are doing right now, so that more people will be awakened. Am I correct?

RA: I am Ra. It will take a certain amount of untangling of conceptualization of your mental complex to reform your query into an appropriate response. Please bear with us.

The Council of Saturn has not allowed the breaking of quarantine in the time/space continuum you mentioned. There is a certain amount of landing taking place. Some are of the entities known to you as the group of Orion.

Secondly, there is permission granted, not to break quarantine by dwelling among you, but to appear in thought form capacity for those who have eyes to see.

Thirdly, you are correct in assuming that permission was granted at the time/space in which your first nuclear device was developed and used for Confederation members to minister to your peoples

in such a way as to cause mystery to occur. This is what you mean by advertising and is correct. The mystery and unknown quality of the occurrences we are allowed to offer have the hoped-for intention of making your peoples aware of infinite possibility. When your peoples grasp infinity, then and only then, can the gateway be opened to the Law of One.

Ra, January 26, 1981, Session 8

QUESTIONER: I have a question regarding what I call the advertising of the Confederation. It has to do with free will. There have been certain contacts allowed, as I understand, by the Confederation, but this is limited because of free will of those who are not oriented in such a way as to want contact. Many people on our planet want this material, but even though we disseminate it many will not be aware that it is available. Is there any possibility of creating some effect which I would call advertising, or is this against the principle of free will?

RA: Consider, if you will, the path your life-experience complex has taken. Consider the coincidences and odd circumstances by which one thing flowed to the next. Consider this well.

Each entity will receive the opportunity that each needs. This information source-beingness does not have uses in the life-experience complex of each of those among your peoples who seek. Thus the advertisement is general and not designed to indicate the searching out of any particular material, but only to suggest the noumenal aspect of the illusion.

Ra, January 27, 1981, Session 10

QUESTIONER: Then although many entities are not consciously aware of it, what they really desire is to accelerate their growth, and it is their job to discover this while they are incarnate. Is it correct that they can accelerate their growth much more while in the third density than in between incarnations of this density?

RA: This is correct. We shall attempt to speak upon this concept. The Law of One has as one of its primal distortions the free will distortion. Thus each entity is free to accept, reject, or ignore the mind/body/spirit complexes about it and ignore the creation itself. There are many among your social memory complex distortion who, at this time/space, engage daily, as you would put it, in the working upon the Law of One in one of its primal distortions; that is, the ways of love.

However, if this same entity, being biased from the depths of its mind/body/spirit complex towards love/light, were then to accept the responsibility for each moment of the time/space accumulation of present moments available to it, such an entity can empower its progress in much the same way as we described the empowering of the call of your social complex distortion to the Confederation.

QUESTIONER: Could you state this in a little different way ... how you empower this call?

RA: I am Ra. We understand you to speak now of our previous information. The call begins with one. This call is equal to infinity and is not, as you would say, counted. It is the cornerstone. The second call is added. The third call empowers or doubles the second, and so forth, each additional calling doubling or granting power to all the preceding calls. Thus, the call of many of your peoples is many, many-powered and overwhelmingly heard to the infinite reaches of the One Creation.

Ra, January 28, 1981, Session 11

QUESTIONER: We have crusaders from Orion coming to this planet for mind control purposes. How do they do this?

RA: As all, they follow the Law of One, observing free will. Contact is made with those who call. Those then upon the planetary sphere act much as do you to disseminate the attitudes and

philosophy of their particular understanding of the Law of One which is service to self. These become the elite. Through these, the attempt begins to create a condition whereby the remainder of the planetary entities are enslaved by their free will.

Ra, January 28, 1981, Session 12

QUESTIONER: I don't understand how the Confederation stops the Orion chariots from coming through the quarantine?

RA: There is contact at the level of light-form or lightbody-being depending upon the vibratory level of the guardian. These guardians sweep reaches of your Earth's energy fields to be aware of any entities approaching. An entity which is approaching is hailed in the name of the One Creator. Any entity thus hailed is bathed in love/light and will of free will obey the quarantine due to the power of the Law of One.

QUESTIONER: What would happen to the entity if he did not obey the quarantine after being hailed?

RA: Not to obey quarantine after being hailed on the level of which we speak would be equivalent to your not stopping upon walking into a solid brick wall.

QUESTIONER: What would happen to the entity if he did this? What would happen to his chariot?

RA: The Creator is one being. The vibratory level of those able to breach the quarantine boundaries is such that upon seeing the love/light net it is impossible to break this Law. Therefore, nothing happens. No attempt is made. There is no confrontation.

Ra, January 30, 1981, Session 15

QUESTIONER: Is there any publishable information you can give us now about particular exercises or methods of balancing the energy centers?

RA: The exercises given for publication seen in comparison with the material now given are in total a good beginning. It is important to allow each seeker to enlighten itself rather than for any messenger to attempt in language to teach/learn for the entity, thus being teach/learner and learn/teacher. This is not in balance with your third density. We learn from you. We teach to you. Thus, we teach/learn. If we learned for you, this would cause imbalance in the direction of the distortion of free will. There are other items of information allowable. However, you have not yet reached these items in your line of questioning and it is our belief/feeling complex that the questioner shall shape this material in such a way that your mind/body/spirit complexes shall have entry to it, thus we answer your queries as they arise in your mind complex.

Ra, January 30, 1981, Session 15

QUESTIONER: In yesterday's material you mentioned that the first distortion was the distortion of free will. Is there a sequence, a first, second, and third distortion of the Law of One?

RA: Only up to a very short point. After this point, the many-ness of distortions are equal one to another. The first distortion, free will, finds focus. This is the second distortion known to you as Logos, the Creative Principle or Love. This intelligent energy thus creates a distortion known as Light. From these three distortions come many, many hierarchies of distortions, each having its own paradoxes to be synthesized, no one being more important than another.

QUESTIONER: You also said that you offered the Law of One which is the balancing of love/light with light/love. Is there any difference between light/love and love/light?

RA: There is the same difference between love/light and light/love as there is between teach/learning and learn/teaching. Love/light is the enabler, the power, the energy giver. Light/love is the manifestation which occurs when light has been impressed with love.

Ra, January 31, 1981, Session 16

QUESTIONER: I would like to ask, considering the free will distortion of the Law of One, how can the Guardians quarantine the Earth? Is this quarantine within free will?

RA: The Guardians guard the free will distortion of the mind/body/spirit complexes of third density on this planetary sphere. The events which required activation of quarantine were interfering with the free will distortion of mind/body/spirit complexes.

QUESTIONER: I may be wrong, but it seems to me that it would be the free will of, say the Orion group, to interfere. How is this balanced with the information which you just gave?

RA: The balancing is from dimension to dimension. The attempts of the so-called Crusaders to interfere with free will are acceptable upon the dimension of their understanding. However, the mind/body/spirit complexes of this dimension you call third form a dimension of free will which is not able to, shall we say, recognize in full, the distortions towards manipulation. Thus, in order to balance the dimensional variances in vibration, a quarantine, this being a balancing situation whereby the free will of the Orion group is not stopped but given a challenge. Meanwhile, the third group is not hindered from free choice.

QUESTIONER: Could these “windows” that occur to let the Orion group come through once in a while have anything to do with this free will balancing?

RA: This is correct.

QUESTIONER: Could you tell me how that works?

RA: The closest analogy would be a random number generator within certain limits.

QUESTIONER: What is the source of this random number generator? Is it created by the Guardians to balance their guarding? Or is it a source other than the Guardians?

RA: All sources are one. However, we understand your query. The window phenomenon is an other-self phenomenon from the Guardians. It operates from the dimensions beyond space/time in what you may call the area of intelligent energy. Like your cycles, such balancing, such rhythms are as a clock striking. In the case of the windows, no entities have the clock. Therefore, it seems random. It is not random in the dimension which produces this balance. That is why we stated the analogy was within certain limits.

QUESTIONER: Then this window balancing prevents the Guardians from reducing their positive polarization by totally eliminating the Orion contact through shielding. Is this correct?

RA: This is partially correct. In effect, the balancing allows an equal amount of positive and negative influx, this balanced by the mind/body/spirit distortions of the social complex. Thus in your particular planetary sphere, less negative, as you would call it, information or stimulus is necessary than positive due to the somewhat negative orientation of your social complex distortion.

QUESTIONER: In this way, total free will is balanced so that individuals may have an equal opportunity to choose service to others or service to self. Is this correct?

RA: This is correct.

Ra, February 4, 1981, Session 18

QUESTIONER: Much of the mystic tradition of seeking on Earth holds the belief that the individual self must be erased or obliterated and the material world ignored for the individual to reach “nirvana,” as it is called, or enlightenment. What is the proper role of the individual self and its worldly activities to aid an individual to grow more into the Law of One?

RA: I am Ra. The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away.

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience. We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One, thus preserving the primal distortion of free will.

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming, thus, creates the further environment for holding on to that which apparently has been overcome.

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate distortion shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.

Ra, February 4, 1981, Session 18

QUESTIONER: Basically I would say that to infringe upon the free will of another entity would be the basic thing never to do under the Law of One. Can you state any other breaking of the Law of One than this basic rule?

RA: As one proceeds from the primal distortion of free will, one proceeds to the understanding of the focal points of intelligent energy which have created the intelligences or the ways of a particular mind/body/spirit complex in its environment, both what you would call natural and what you would call man-made. Thus, the distortions to be avoided are those which do not take into consideration the distortions of the focus of energy of love/light, or shall we say, the Logos of this particular sphere or density. These include the lack of understanding of the needs of the natural environment, the needs of other-selves' mind/body/spirit complexes. These are many due to the various distortions of man-made complexes in which the intelligence and awareness of entities themselves have chosen a way of using the energies available.

Thus, what would be an improper distortion with one entity is proper with another. We can suggest an attempt to become aware of the other-self as self and thus do that action which is needed by other-self, understanding from the other-self's intelligence and awareness. In many cases this does not involve the breaking of the distortion of free will into a distortion or fragmentation called infringement. However, it is a delicate matter to be of service, and compassion, sensitivity, and an ability to empathize are helpful in avoiding the distortions of man-made intelligence and awareness.

The area or arena called the societal complex is an arena in which there are no particular needs for care for it is the prerogative/honor/duty of those in the particular planetary sphere to act according to their free will for the attempted aid of the social complex.

Thus, you have two simple directives: awareness of the intelligent energy expressed in nature, awareness of the intelligent energy expressed in self to be shared when it seems appropriate by the entity with the social complex, and you have one infinitely subtle and various set of distortions of which you may be aware; that is, distortions with respect to self and other-selves not concerning free will but concerning harmonious relationships and service to others as other-selves would most benefit.

SEGMENT 9
THE POLITICAL IMPLICATIONS OF THE LAW OF ONE

Jeremy W. – Presenter

Ra, March 4, 1981, Session 34

The unmanifested self may find its lessons those which develop any of the energy influx centers of the mind/body/spirit complex. The societal and self interactions most often concentrate upon the second and third energy centers. Thus those most active in attempting to remake or alter the society are those working from feelings of being correct personally or of having answers which will put power in a more correct configuration. This may be seen to be of a full travel from negative to positive in orientation. Either will activate these energy ray centers.

There are some few whose desires to aid society are of a green ray nature or above. These entities, however, are few due to the understanding, may we say, of fourth ray that universal love freely given is more to be desired than principalities or even the rearrangement of peoples or political structures.

QUESTIONER: If an entity were to be strongly biased toward positive societal effects, what would this do to his yellow ray in the aura as opposed to an entity who wanted to create an empire of society and govern it with an iron fist?

RA: I am Ra. Let us take two such positively oriented active souls no longer in your physical time/space. The one known as Albert went into a strange and, to it, a barbaric society in order that it might heal. This entity was able to mobilize great amounts of energy and what you call money. This entity spent much green ray energy both as a healer and as a lover of your instrument known as the organ. This entity's yellow ray was bright and crystallized by the efforts needed to procure the funds to promulgate its efforts. However, the green and blue rays were of a toweringly brilliant nature as well. The higher levels, as you may call them, being activated, the lower, as you may call them, energy points remaining in a balance, being quite, quite bright.

The other example is the entity, Martin. This entity dealt in a great degree with rather negative orange ray and yellow ray vibratory patterns. However, this entity was able to keep open the green ray energy and due to the severity of its testing, if anything, this entity may be seen to have polarized more towards the positive due to its fidelity to service to others in the face of great catalyst.

QUESTIONER: Could you give me the last names of Albert and Martin?

RA: I am Ra. These entities are known to you as Albert Schweitzer and Martin Luther King.

Ra, July 13, 1981, Session 62

Nearly all positive channels and groups may be lessened in their positivity or rendered quite useless by what we may call the temptations offered by the fourth-density negative thought-forms. They may suggest many distortions towards specific information, towards the aggrandizement of the self, towards the flowering of the organization in some political, social, or fiscal way.

These distortions remove the focus from the One Infinite Source of love and light of which we are all messengers, humble and knowing that we, of ourselves, are but the tiniest portion of the Creator, a small part of a magnificent entirety of infinite intelligence.

Ra, January 1, 1981, Session 1

We as a group, or what you would call a social memory complex, made contact with a race of your planetary kind which you call Egyptians. Others from our density made contact at the same time in South America, and the so-called “lost cities” were their attempts to contribute to the Law of One.

We spoke to one who heard and understood and was in a position to decree the Law of One. However, the priests and peoples of that era quickly distorted our message, robbing it of the, shall we say, compassion with which unity is informed by its very nature. Since it contains all, it cannot abhor any.

When we were no longer able to have appropriate channels through which to enunciate the Law of One, we removed ourselves from the now hypocritical position which we had allowed ourselves to be placed in. Other myths, shall we say, having more to do with polarity and the things of your vibration that are complex, again took over in that particular society/complex.

Ra, January 28, 1981, Session 11

A mind/body/spirit social complex becomes a social memory complex when its entire group of entities are of one orientation or seeking. The group memory lost to the individuals in the roots of the tree of mind then becomes known to the social complex, thus creating a social memory complex. The advantages of this complex are the relative lack of distortion in understanding the social beingness and the relative lack of distortion in pursuing the direction of seeking, for all understanding/distortions are available to the entities of the society.

Ra, January 31, 1981, Session 16

In a positively oriented society with service to others, it would be simple to move a large boulder by getting everyone to help move it. In a society oriented towards service to self, it would be much more difficult to get everyone to work for the good of all to move the boulder; therefore, it is much easier to get things done to create the service to others principle and to grow in positively oriented communities than in negatively oriented communities.

Ra, February 8, 1981, Session 19

The second-density concept of serving self includes the serving of those associated with tribe or pack. This is not seen in second density as separation of self and other-self. All is seen as self since in some forms of second-density entities, if the tribe or pack becomes weakened, so does the entity within the tribe or pack.

The new or initial third density has this innocent, shall we say, bias or distortion towards viewing those in the family, the society, as you would call, perhaps, country, as self. Thus though a distortion not helpful for progress in third density, it is without polarity.

The break becomes apparent when the entity perceives other-selves as other-selves and consciously determines to manipulate other-selves for the benefit of the self. This is the beginning of the road of which you speak.

QUESTIONER: Then, through free will, some time within the third density experience, the path splits and the entity consciously chooses—or he probably doesn't consciously choose. Does the entity consciously choose this path of the initial splitting point?

RA: I am Ra. We speak in generalities which is dangerous for always inaccurate. However, we realize you look for the overview; so we will eliminate anomalies and speak of majorities.

The majority of third density beings is far along the chosen path before realization of that path is conscious.

Ra, February 9, 1981, Session 20

QUESTIONER: The way I understand it, at the beginning of this 75,000 year cycle, then, we had a mixture of entities—those who had graduated from second density on Earth to become third-density and then a group of entities transferred from the planet Mars to continue third density here. Is this correct?

RA: I am Ra. This is correct. You must remember that those transferred to this sphere were in the middle of their third density so that this third density was an adaptation rather than a beginning.

QUESTIONER: What percentage of the entities who were here in third density at that time were Martian and what percentage were harvested from Earth's second density?

RA: I am Ra. There were perhaps one-half of the third-density population being entities from the Red Planet, Mars, as you call it. Perhaps one-quarter from second density of your planetary sphere. Approximately one-quarter from other sources, other planetary spheres whose entities chose this planetary sphere for third-density work.

QUESTIONER: When they incarnated here did all three of these types mix together in societies or groups or were they separated by groups and society?

RA: I am Ra. They remained largely unmixed.

QUESTIONER: Then did this un-mixing lend to a possibility of warlike energy between groups?

RA: I am Ra. This is correct.

Ra, February 11, 1981, Session 23

QUESTIONER: I was going back to the root of thought that created the possibility of disease. Could you briefly tell me if I am correct in assuming the general reduction of thought over the long time on planet Earth with respect to the Law of One created a condition whereby what we call disease could develop? Is this correct?

RA: I am Ra. This is correct and perceptive. You, as questioner, begin now to penetrate the outer teachings.

The root cause in this particular society was not so much a bellicose action although there were, shall we say, tendencies, but rather the formation of a money system and a very active trading and development of those tendencies towards greed and power; thus, the enslaving of entities by other entities and the misapprehension of the Creator within each entity.

Ra, May 29, 1981, Session 54

There is an energy in each of the centers needed to keep the mind/body/spirit complex, which is the vehicle for experience, in correct conformation and composition. Both negative and positive entities do well to reserve this small portion of each center for the maintenance of the integrity of the mind/body/spirit complex. After this point, however, it is correct that the negative will use the three lower centers for separation from and control over others by sexual means, by personal assertion, and by action in your societies.

Contrary-wise, the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo and will be similarly transmuting

selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return.

Ra, April 5, 1982, Session 83

The third density is, by its very fiber, a societal one. There are societies wherever there are entities conscious of the self and conscious of other-selves and possessed with intelligence adequate to process information indicating the benefits of communal blending of energies. The structures of society before as after veiling were various. However, the societies before veiling did not depend in any case upon the intentional enslavement of some for the benefit of others, this not being seen to be a possibility when all are seen as one. There was, however, the requisite amount of disharmony to produce various experiments in what you may call governmental or societal structures.

QUESTIONER: In our present illusion we have undoubtedly lost sight of the techniques of enslavement that are used since we are so far departed from the pre-veil experience. I am sure that many of service-to-others orientation are using techniques of enslavement even though they are not aware that these are techniques of enslavement simply because they have been evolved over so long a period of time and we are so deep into the illusion. Is this not correct?

RA: I am Ra. This is incorrect.

QUESTIONER: Then you say that there are no cases where those who are of a service-to-others orientation are using techniques of enslavement that have grown as a result of the evolution of our social structures? Is this what you mean?

RA: I am Ra. It was our understanding that your query concerned conditions before the veiling. There was no unconscious slavery, as you call this condition, at that period. At the present space/time the conditions of well-meant and unintentional slavery are so numerous that it beggars our ability to enumerate them.

QUESTIONER: Then for a service-to-others oriented entity at this time meditation upon the nature of these little-expected forms of slavery might be productive in polarization I would think. Am I correct?

RA: I am Ra. You are quite correct.

QUESTIONER: I would say that a very high percentage of the laws and restrictions within what we call our legal system are of a nature of enslavement of which I just spoke. Would you agree with this?

RA: I am Ra. It is a necessary balance to the intention of law, which is to protect, that the result would encompass an equal distortion towards imprisonment. Therefore, we may say that your supposition is correct. This is not to denigrate those who, in green and blue-ray energies, sought to free a peaceable people from the bonds of chaos but only to point out the inevitable consequences of codification of response which does not recognize the uniqueness of each and every situation within your experience.

Ra, February 27, 1981, Session 32

The yellow ray is a focal and very powerful ray and concerns the entity in relation to, shall we say, groups, societies, or large numbers of mind/body/spirit complexes. This yellow ray vibration is at the heart of bellicose actions in which one group of entities feels the necessity and right of dominating other groups of entities and bending their wills to the wills of the masters.

Q'uo, October 22, 1995

The energies that are being worked on in third density are potentially all energies, from the basic red-ray or sexual energy center through that rainbow of energies. However, it is the function of third density to complete work on that orange ray of personal relationships and to study and attempt to absorb ways of learning to love within the yellow-ray energy center, that ray which is involved when group-oriented energies are shared between individuals. The instinct to gather together in groups is deep. The instinct to include some and exclude others is very deep. And it is extremely easy for the seeker to become quite lost in the sea of confusion in which all of these energies are experienced, for your world is indeed a sea of confusion.

Q'uo, November 22, 1996

This [yellow ray] is the plane of your Earth. This is the social energy center where the self deals with society and its associations, whether experiencing as a member of a family, as a citizen of a country, in any group in which you are working with distortions of the yellow-ray energy center; and again, the choices that you make can, through the incarnative experience, help to crystallize and make transparent this center.

Q'uo, January 19, 1997

The concerns of yellow ray, this being a yellow-ray density, take on a good deal of centrality of importance. This is the heart, shall we say, of third density—the relating of self to groups, the opening of self that will in fourth density become the social memory complex when thoughts are shared, private thoughts simply skirted about, seen, appreciated, respected and left alone. There will be other lessons to learn in fourth density, but this lesson that you now work upon, of opening the self without fear, this one you will work upon until you are able to feel that contact with other selves as an identity of one to one, heart to heart, and love to love.

Ra, March 20, 1981, Session 41

The appropriate true color for third-density is, as you have ascertained, yellow. However, the influences of the true color, green, acting upon yellow ray entities have caused many entities to revert to the consideration of self rather than the stepping forward into consideration of other-self or green ray. This may not be seen to be of a negatively polarized nature, as the negatively polarized entity is working very intensively with the deepest manifestations of yellow ray group energies, especially the manipulations of other-self for service to self.

Those reverting to orange ray, and we may add these are many upon your plane at this time, are those who feel the vibrations of true color green and, therefore, respond by rejecting governmental and societal activities as such and seek once more the self.

Q'uo, January 9, 2006

It is very difficult to walk that razor's edge between using your will from the yellow-ray position and making things happen, and allowing the energy to move up into the heart and from that heart into the blue-ray chakra and so forth. For you are attempting to work with blue, green and indigo in your chakra system in bringing forth and manifesting spiritually oriented information without significant distortion.

Q'uo, October 21, 2001

In the upper part of the belly, in the solar plexus, the yellow-ray energy center can easily be blocked by fears having to do with the family, the society, one's place within that family or society; in short, one's dealings with the larger groups that go beyond personal relationships and move into the roots of being, the family, the mated relationship, and so forth. And a great deal of that which many are experiencing during this particular autumn season among your peoples has to do with the energies that became manifest on the 11th of September of this year. These are basically yellow-ray fears, and the solar plexus of many, many entities within your culture has been punched, shall we say, hard and given the opportunity to choose fear, not just once but many times.

When fear closes or even partially blocks the energy that is flowing through the energetic body, energy moving into the heart becomes less and less, depending upon how bad the blockage is. Consequently, the natural effect of allowing fear into the energy body in any settled way is to close the heart. When the heart center is not receiving very much energy, then it is that there is not sufficient energy to do work in consciousness. It may be said that one cannot hear when one is screaming, and in a way that is what fear does: it deafens the ears of the heart.

Q'uo, May 25, 2003

The train of yellow-ray third-density Earth has been shunted into a lateral experience by the determined and repeated actions of what this instrument would call the Sons of Light and the Sons of Darkness, or those who promote peace and joy and those who promote war and suffering. In the outer sense, these few entities have again and again, upon other planets and upon this one, in many different societies, chosen the ways of war and chosen them for reasons unknown to themselves; being manipulated by those far cleverer than they, who use the suffering and the pain of third density, in its endless repetition of war, as food.

It is time to stop feeding fifth-density entities who feed on fear. The only way to move back onto the normal time track of this planet is to find ways to lose fear and to respond to all situations not with hesitation but with confidence, not with the feeling that something needs to be done but with the knowledge that something is being done. It is being done with the mind and with the heart. The power of each to help each in these realizations is great.

Q'uo, February 18, 1996

The third-density expression of the yellow-ray energy, taken to the more advanced end of the scale, would see entities working harmoniously with each other in the groupings of the daily round of activities, each moving into more and more harmony, compassion and understanding of those with whom the illusion is shared, this done in a more and more conscious fashion.

PRESENTER'S MATERIAL

JEREMY W.

The Political Implications of the Law of One

<http://blog.6thdensity.net/?p=1136>

Introduction and Acknowledgements

As humanity nears fourth density, a spiritual context for the political mode of social interaction becomes more important. The Law of One may inform our exploration of this aspect of the Creator,

helping us recognize dynamics that prefigure genuine oneness. However, it is important to distinguish between our increasing tendency towards social memory and the authoritarian collectivism of institutions. Key to achieving this discriminatory awareness in a confusing political landscape is self-knowledge and the appreciation of the special role of individual experience in third density.

In putting together this essay I am deeply indebted to the work of Butler Shaffer, whose book Calculated Chaos: Institutional Threats to Peace and Human Survival (I reviewed it [here](#)) established a sociological basis for much of the spirituality I had long thought was above and beyond the political realm. I cannot overstate the impact of Shaffer's approach on this essay's thesis. Of course, the continuing service of Carla Rueckert, Jim McCarty, Gary Bean, and the rest of my dear family at L/L Research was also indispensable. Their annual Homecoming events provide not only an emotional home for weary seekers like me, but they also facilitate a unique, cross-disciplinary approach to the Law of One, without which this essay would never have been conceived.

Why Spirituality and Politics?

There is danger in attempting any analysis of political issues in the context of the Law of One. Politics is incredibly divisive and deeply tied to one's worldly identity and interests. To associate it with anything that is perceived to have transcendent, timeless truth will inevitably look like criticism on those who disagree with the author's political views. I can only hope the reader will look beyond what are, in the end, merely the opinions of one individual among many other equally valid ones. None of this is the heart of the message of the Law of One; should these ideas fail to resonate with the reader's sense of the Creator, they should feel free to discard them.

But there's also a deeper concern that students of the Law of One are wise to maintain when dealing with such topics. Those of Ra try to steer clear of topics that are peripheral to genuine spiritual growth - topics that are transient, as they put it. The reason is that the more specific the information is to a given material context, the farther away it is from the abstract universality of spiritual truth, and therefore the more distorted the information is likely to be. So above and beyond any partisan conflict this essay unintentionally engenders, there is the threat of bogging down a spiritual exploration with unessential ephemera. It is not the author's intent to cheapen such an extremely helpful body of knowledge with crass, worldly analysis. So why even attempt to bring in the political?

Politics is about how people make decisions in groups, and not simply those decisions in the context of the state or of government. There's office politics, politics in churches, politics in clubs, politics in families, etc. It is useful to be able to recognize aspects of interpersonal dynamics that trend towards unity not only in current national events but also in one's daily life, not least because these experiences are ultimately inextricable from the larger evolution towards social memory that those of Ra discuss.

The Law of One actually has important things to say about organizational theory, and there are identifiable patterns that are more likely than others to realize service to others. There may be possibilities for organizing, even under third density conditions, to bring about a more authentic and peaceful unity - to prefigure fourth density as much as possible in the third. By recognizing these patterns, we may be able to not only serve more effectively but also avoid service that fights the natural tendencies of human behavior.

Not only will this study give us insight into how we can best serve others, but it will help us identify when other people who might disagree with us on the surface are actually deeper allies in service to others. Unnecessary conflict can be avoided, and precious energy can be saved for positive work, if

people possess the impulse to look deeper than superficial terms and labels that so confuse the landscape of politics and identify the undercurrents which provide spiritual context for the outwardly observable third density dramas. Many, if not most, of man's political divisions arise from contrived notions and false dichotomies, and to find the true nature of our oneness it is necessarily required that we be willing to delve deeper and look beyond seemingly insoluble differences.

We carry around a lot of value judgments, mental structures, and simple fears around about our fellow man. While present political structures may help protect us from those "otherselves," a spiritual perspective can suggest how to directly and personally achieve that "more perfect union." Bringing the unified perspective to bear on the problem of human decision making can change our attitudes towards how we interact with others, with the natural benefits of reinforcing positive interactions and a more conscious and lasting experience of the Creator in our neighbors. All that is required is mindfulness, so we can appreciate the unity that is there and any distortions that reflection uncovers.

There is also the potential that study in this area will help us understand these principles from a different angle that may assist their application in other, more personal areas. Where the Ra material is unclear or silent on certain crucial questions of the nature of this unified creation, there is a role for interpolation and an ever so mindful "filling in the blanks" by observing the nascent social memory complex around us. Indeed, if we take the unified perspective seriously, we can't help but integrate their philosophy into our daily experience. The question is whether we'll "fill in the blanks" consciously and carefully, or whether we'll tack on unexamined biases without thought or reflection.

We can learn about this unified creation and its principles, both those discrete concepts and an appreciation for its transcendent unity, by studying issues of organization and decision making - indeed, we are uniquely privileged to study these things as third density beings. There may be aspects of the Law of One that we can better learn through the study of our own social memory complex, however primitive it may be. In other words, those lessons might be able to be mapped to our more general understanding of the unified creation - indeed, they might turn out to be themselves more spiritual in nature than we at first recognized.

My intent is not to suggest that it is desirable to superimpose our political preferences on the message of Ra. There is a tendency among political types to universalize their opinions of the good or the true, and to then demand that others recognize the moral authority that an individual has discovered for himself. When dealing with the concept of political authority, the sharpest of distinctions must be drawn between personal political conclusions and actual universal truths. In an equally important sense, I do not argue that we should seek to force Ra's message into our political interests where it seems unfitting - we shouldn't be the carpenter who sees everything as a nail on which to use our Law of One hammer. The real goal here is to see if we can find a spiritual context in which to understand political dynamics, and to carefully assess the potential for new, actionable strategies for lightening the planetary vibrations and understanding ourselves as we approach fourth density.

The trust, brotherhood, and harmony necessary to realize fourth density will not come about within the current paradigm. We are going to need to release a lot of suspicions and fears about our fellow man and fundamentally (though not uncritically) open up to new mental and emotional configurations. But just as we go through huge changes in personality and habits in our continuing spiritual development, the evolution of the "body politic" is another experience of knowing the Creator and knowing ourselves.

Individualism, Collectivism, and the Institution

To speak of politics as merely the way groups of people make decisions is a very general way of approaching the dynamics of collective will. Yet, if we want to tie a beginning point in third density human nature to some end in sixth density social memory, we should be able to begin to articulate common principles. The raw materials for such an evolution must surely be present in our reality, however dormant. Ideally, we should see evidence of these indicators as we near the end of third density.

Indeed, we feel this pull towards unity, as the entire planet communicates and trades in a truly unprecedented manner. But as all things in our density, this experience of unity is heavily distorted. There is a long history of forcible unification of peoples through various forms of collectivism, whether by tribe, ethnicity, nation, class, or other superficial characteristic. Conversely, a reactionary individualism champions the indispensable nature of the individual without realizing that much of our independence is artificial or illusory. Our interdependence has not been eliminated; it is simply mediated by authorities and systems, all of which promote individualism as a choice among available brands and formal institutions rather than authentic self-expression and community.

The tension between individualism and collectivism drives much of the political debate in modern times. It serves as a crucial context for understanding the emergence of social memory. While the individual is a reasonably well-defined construct in our society, the concept that best reflects the dynamic towards social memory is the institution. For understanding the transcendent nature of group identity and collective volition, study of the institution throughout history and in our present experience is invaluable to discovering the nature of social memory in its infant form.

Note that my use of the term “institution” is somewhat particular; I am not using the sense of the term that refers to mere social conventions (like marriage). Likewise, I’m referring to a construct more involved than people simply getting together, say to go to a movie or play bridge. Certainly, most institutions start out as informal gatherings of some sort, where people find it convenient to associate for a shared purpose. These informal associations can be as natural as a nuclear family, or as unserious as a conversation struck up between strangers at a bar.

In other words, these groups begin spontaneously. They are not the product of some overarching agenda or extensive coordination. Instead, these groups result from individuals cooperating in an immediate, personally defined sense with other individuals. The group is nothing in and of itself, but rather an instrument; a convenient way of referring to the individuals who associate with one another for their own, individual purposes. Should the association cease to meet those individual needs, the group is disbanded without much thought; people meeting spontaneously for their own purposes have no particular need to perpetuate the group for its own sake. The association is instrumental to individual interests and is judged by no other standard.

Sometimes, however, the group begins to assume an identity all its own - an identity that transcends the individual members and their individual agendas. The group begins to have interests of its own, above and beyond even the sum of members’ purposes. It is this kind of entity, this abstraction that nevertheless assumes an identity superior to that of the flesh-and-blood humans comprising it, which I’m addressing by using the term “institution.” It is this transcendent concept of identity that can be tied to the phenomenon of social memory.

In an institution, you begin to have an articulation of collective will that is bigger and demonstrably separate from those of its members. While individuals may join the institution for their own reasons, the successful institution convinces the member that the institution’s own existence, and therefore its rules and interests, are the best means to the individual pursuing his own interests. The problem

with this in third density is that, at a certain point, the institution's preservation and perpetuation becomes more important than the purposes for which it was assembled. At that point, it becomes vital to this artificial entity's survival that the members serve the institution and its interests rather than vice versa.

Humans, after all, are fickle creatures, whose needs and interests change often throughout a lifetime. They have varied interests and encounter unpredictable events. They have emotions, personal lives, families, and other cares that all matter at least as much as any collective interest. To put it another way, human beings are ends in themselves. But an abstraction like an institution has no existence without disciplining the member humans to act in ways that further its own interests - with the most important interest being its own perpetuation.

For the institution, the human members are means to achieving their collective, organizational purposes. Accordingly, the institution will promote a mindset among its members that subordinates their unique, personal interests to its overarching but ultimately abstract interests. Of course, it will attempt to foster a sense by which the individual identifies with the institution, so that the human member believes that his interests are the institution's interests, and vice versa. The goal is to make the human constituent a more predictable and reliable pillar on which to build this organization which, after all, cannot exist without humans acting on its behalf.

As this process continues, the human needs which the organization was designed to address become secondary (if not completely irrelevant). In many cases, it is even in the institution's interest to refrain from solving the problem that prompted its earlier founding - at least, not in any way that would jeopardize the continued need for the institution. Also, because the organization cannot prosecute an agenda different than those of its members, it usually takes a very mechanistic, rule-based approach to keep the entire machine of humans on task - hence, the appearance of "policy," or even "law."

Agreed upon norms of conduct and contracting for the performance of actions is something individuals do all the time among each other. But the dictates of institutions are special because they don't arise from an independent, interested entity with a conscience and with judgment about the varied situations or contexts into which they enter - in other words, they don't arise from a human being. Instead, these prerogatives arise from committees and people who depend on the existence of an abstraction to realize their individual interests - indeed, these people may begin to simply substitute the institutional agenda for their own, personal agenda. Because of this need for rigidity, conformity, and explicit coordination and planning, the manner in which institutions apprehend present conditions is always based on past experiences, which are easily channeled into codes and policies. Contrast this with the individual human being, who has the innate ability and coherent will to ascertain the unique situation and respond in such a way that honors that particular moment of Creation. While individuals are flexible and open to change when conditions demand, institutions rely so much on mechanistic policies, explicit agendas, and future planning that change disrupts the integrity of the organization. They and the people who identify with them are inevitably conservative, in the sense that they tend to resist change.

The most unfortunate part of this is the patterns of decision making that so often prevail in business, political, and military institutions. Because these organizations are not composed of any one person, they don't have any one person's conscience. Committees have a hard time factoring uniquely personal values like compassion, beauty, and virtue into their decision making processes. And often when they do act in altruistic or socially responsible ways it is for "the bottom line" and not out of the same sense of participatory community.

The Institution and the Social Memory Complex

If the above description of the height of social memory on our planet is disturbing, one should keep in mind how young it is. There is hard work ahead, to be sure - but in an infinite creation, time is not a limiting factor. And indeed, Ra took millions of years to achieve their harmonious integration of individual with the collective. That is why it is important to look for where the false collectivism of institutions can provide clues to the authentic collectivism of the social memory complex: we can start not only contrasting them, but comparing them and identifying telltale signs of progress.

Of course, the material brought through by L/L Research, as extensive as it is, simply cannot give us the full picture of what social memory is like. There are, however, clues. Those of Ra speak of the integration that full social memory represents:

A mind/body/spirit social complex becomes a social memory complex when its entire group of entities are of one orientation or seeking. The group memory lost to the individuals in the roots of the tree of mind then becomes known to the social complex, thus creating a social memory complex. The advantages of this complex are the relative lack of distortion in understanding the social beingness and the relative lack of distortion in pursuing the direction of seeking, for all understanding/distortions are available to the entities of the society. (11.17)

The political relevance of the social memory complex of which those of Ra speak lies not so much in the group mind phenomenon, which they seem to regard as a second-order result of a much more fundamental dynamic: the single will of all involved. This desire of all member entities to be integrated into one complex is never described in terms that would make it appear compulsory; instead, it is implied that the social memory complex is a voluntary association. As such, the complex serves not to subordinate the individual's interests to that of the group, but rather as a way for the individual to continue his or her spiritual development beyond what is possible in the individual experience. In other words, the unity achieved in social memory is not forced, or contrived, or planned, but instead it is a spontaneous phenomenon.

It appears that in this social memory complex, a harmony is achieved between the individual identity and the collective identity. So harmonious is it, in fact, that the conflict we experience in the distortions of the third density no longer apply. It is not simply that the individual can participate in the collective without sublimating his uniqueness; it is natural for the individual to do so. There is a perfect alignment between individual's expression of his or her own truth and the collective will that is divined from all individual wills; indeed, for all intents and purposes they are indistinguishable at the level of social memory.

The crucial point about the social memory complex is its achievement of collective will and identity without compulsion, discipline, or regimentation of the constituent members. The collective identity blossoms out of individuals associating as themselves, not by conforming an overarching, separate agenda of the complex itself. The individual is the collective, and vice versa, without any subordination or loss of unique identity involved. If this seems paradoxical, it is merely because it defies reality as we've always known it, but surely we are not conceited enough to think we've identified all the possibilities of future human development!

Even so, the reader can be forgiven for finding this study of metaphysics irrelevant to politics, for it is an incontrovertible fact that we don't share a group mind in third density. Whatever political forms we can cobble together will fall short of the effortless coordination and camaraderie available to sixth density entities. This lack of transparency in third density also leads to frequent deceptions, placing natural limits on the effectiveness of uniting for service to others.

Also, keep in mind that Ra's path to social memory is not the only one available. There is also the negative path to social memory, which Ra describes in terms that are very similar to many of our most ambitious and power-hungry organizations. Because the negative polarity relies on the power of the illusion of separation, their organizations tend to resemble earthly institutions: fractious, hierarchical, winner-takes-all, and above all domineering:

... in negative thinking there is always the pecking order, shall we say, and the power against power in separation. (62.16)

QUESTIONER: By creating as large a harvest as possible of negatively oriented entities from Earth, then, the social memory complex of the Orion group gains in strength. Am I correct in assuming that this strength then is in the total strength of the complex, the pecking order remaining approximately the same, and those at the top gaining in strength with respect to the total strength of the social memory complex? Is this correct?

RA: I am Ra. This is correct. To the stronger go the greater shares of polarity. (62.17)

The moral of the story is simply that collectivism is not, in and of itself, the way towards peace. As positive seekers, we long for oneness with the Creator and our brothers and sisters. Yet, this drive for unity can be twisted and manipulated. We simply are living under slightly different rules than Ra - we cannot experience any true, outwardly lasting material collectivism in this density without being controlled, ordered around, manipulated, or ruled.

So where do institutions fit into this analysis of social memory complexes? Perhaps the institution is nothing more than a distorted form of social memory. It is a false group identity that can be easily picked up in a superficial manner, and it can exert pressure on members to subordinate their own identities to the institutional identity. The institution can also be seen as a way in which an institution's founders or leaders, through the formulation of policy and executive direction, impress their own identities on the organization and by transmission onto the members as a way to aggrandize and amplify their own personality, agenda, and control.

Ultimately, the ability of the institution to enable the control of the many by the few is its chief negative characteristic. The need to regiment members' attitudes and activities, the hostility to change, the divergence of the institution's administration from the core interests of the members - all of these things indicate a desire to realize a very typically negative impulse: to reorder the Creation. Implicit in the institution's *raison de etre* is the assumption that the spontaneous order of people associating is insufficient, and that something must be done to convince or compel people to act in different ways than they would otherwise choose. The service to others path, in contrast, thrives on accepting oneself, others, and the Creation, respecting the free will and spiritual utility of our experiences.

If individual freedom relies on self-expression, then truly positive social memory relies on a society of people expressing themselves fully and freely, without fear or repression. Comprised of members all exercising their full potential and complete free wills, it is almost a totally different phenomenon than our meager, top down, centrally controlled political structures. The natural impulse of liberty and justice sometimes moves people to conflict and to discard outdated associations or unneeded organizations, but it is never the people who must justify their agendas to institutions. It is important to remember who created whom; we created institutions, and our interests trump theirs.

In a Creation where we are all equally the Creator, there can be no such thing as a leader or follower in any permanent sense; we may lead or follow at times, but there is no set "role" to play of the kind that institutions would assign us. Political authority is, at best, a temporary acknowledgment that

somebody has superior information or skills at the moment and might be worth listening to; at worst, it is a perpetual entitlement to domination. Organizations need authorities to direct us and subordinates to obey, but this is obviously an attempt to substitute a rigid structure of hierarchical control to cover up the reality of our lives: nobody has “the plan” that can coordinate all those synchronistic meetings, fortuitous opportunities, and sudden needs for action. Only individuals who know themselves have the wherewithal to act in the moment to make their lives and actions the testament to our oneness, instead of relying on an institutional identity to serve as a cheap approximation of our unity.

So what do we do about the institutions in which we currently participate? Obviously, they cannot all be simply chucked aside; in some cases, they coordinate vital activities. Other institutions compel us to recognize their primacy, sometimes through threats or acts of violence, sometimes through monopolizing control of the means of our survival. How can we move institutional politics in a less institutional and more human direction?

First of all, we should take personal responsibility for living lives of service to others, and not count on institutions to do that work for us. The government may patrol your streets and feed your homeless, but that is no substitute for your reaching out and personally expressing that portion of the Creator that only you can. The more we think of ourselves as part of a collective that is not reducible to national, ideological, ethnic, or other arbitrary characteristics, the more we will start to see that “service to others” is merely a matter of choosing from a wide variety of work those tasks that best fulfill our unique and irreplaceable concept of the Creator, as we each understand it individually.

When we do have to work within institutions, we should try and shake up their rigidity and demand they become flexible to serve our needs. If your interests in the organization are pursued through representative assemblies or committees, try to bring the group to a more direct participation from members. Instead of giving representatives broad mandates, demand that they restrict the prerogative of their office to only those matters that need attention. If they don't perform, throw them out, early and often (it is not a rejection of them personally, but of their location in an abstract, ultimately meaningless organization). There is also something to be said for keeping these organizations small, where individual consciences and personal relationships have the greatest potency and are not diluted by mass indifference and institutional inertia.

Above all, we should reject the notion that any of these abstractions are justified in using force or threats of force against people. Introducing violence into any collective decision making situation is practically inviting negative greeting. Frustration when dealing with others is natural; it is catalyst to be processed but never an excuse to violate another's free will. Ultimately, violence and the fear thereof props up the false permanence of our institutional society, and when we start saying no to those who wield weapons in others' names we will do a great deal to bring about a more peaceful planet. Too many die and live in fear because a politician, CEO, or bureaucrat somewhere made a decision disconnected from the reality of human life.

Politics Within and Without

While some personalities may revel in surrendering their conscience and sense of moral responsibility to higher authorities, the service to others entity understands that it is only through discovering the Creator within the self that one can achieve the clarity and context for realizing truly positive political unity. The most effective experience of unity lies in recognizing our true oneness with the Creator - even in an illusion of seeming separation. Our third density experiences are exercises in keeping this faith, not by joining organizations and working for any collective purpose, but in

realizing that in the spontaneous, mindful life one can always find opportunities to show others that we are all truly one.

Indeed, it appears that whatever we have come here to experience, our individuality is a very key component to the lessons of third density. While those of Ra demonstrate that we will move beyond this particular experience of individuated consciousness eventually, that only highlights how crucial this stage is. If that's true, then it follows that we can attain an awareness of self as Creator and others as Creator through our experience of self as individual. Whatever collective experiences we have, they must flow from our own knowledge of ourselves.

This individuated experience has two aspects, however. On the one hand, we have the outer world in which we interact with autonomous and seemingly separate entities. We practice seeing them as the Creator, and we treat them as parts of "ourselves" in the lessons of our daily lives. There's a certain mystery to our interactions with these otherselves if you insist on viewing them through a spiritual lens. Through these lessons we learn more about ourselves and about the Creator.

On the other hand, we have an inner experience that can seem just as mysterious as the outer. We often simply do not know our own minds, let alone our spirit. Going within through meditation introduces us to a chattering crowd of different thoughts and aspects of personality. They all flit through the mind, sometimes occupying the seat of control over our actions, sometimes being suppressed. But all of these inner phenomena are inescapably us - and yet, they seem to sometimes be foreign personalities, competing among themselves for attention and control.

If we encounter otherselves outside ourselves, and we encounter otherselves within ourselves as well, then that suggests an interesting dynamic. The utility of individuated consciousness seems to lie in the juxtaposition of our sense of self with a mysterious, hierarchical, seemingly separate Creation without and a mysterious, hierarchical, seemingly separate Creation within. It may be that just as we can accept others in the outside world as the Creator and self in the interests of achieving integration, we can apply the lessons of politics that normally apply to entities outside ourselves to those entities within ourselves!

Indeed, there may be interesting corollaries here. Perhaps discovering the self is not about forcing those parts of the self to fall into line as if the self is an institution, but to know the self well enough to allow one's personality and will to spontaneously emerge. It may be that good decision makers are simply entities with well integrated inner selves, where most of the parts of the self inside are not at odds with each other but each express their full nature while blending together into an influence that is usable by the conscious mind. What if moral rules are just shortcuts that we use because we're afraid of the decisions we'll make as truly freed individuals?

It also suggests that there are lessons that are learned in our plumbing our inner depths which can be applied to the interpersonal, political realm. As much as we dislike it, the experience of domination and control by others that is so typical to third density may actually be part of the reason we're here. There's a difference between accepting a reality of totalitarian government and legitimating it by giving it your consent. Reality doesn't need our stamp of approval; we simply need to see it with minimally distorted eyes, and in doing so we will see the Creator more and more clearly. The need to overcome evil without should not be yielded to without reflection.

The important point is that we begin to see the world outside ourselves and within ourselves as mirror images of an infinite Creation. As entities with free will, we can learn from our experiences without identifying with them. By seeking out opportunities for spontaneously manifesting the Creator in the unique way that only we can, and by giving ourselves permission to let all the parts of ourselves manifest that Creator, we make the most of our third density experience.

The individual, located at the fulcrum of experience, positioned between two infinite expanses of a unified Creation, is of central importance to the lessons of this density. The more we live as that entity, however mysterious or seemingly unacceptable it is, the more we can dispense with manufactured identities from without or artificial ones from within and simply learn to be who we are. Those of Ra summarize it perfectly:

The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away.

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience. We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One, thus preserving the primal distortion of free will.

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming, thus, creates the further environment for holding on to that which apparently has been overcome.

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate distortion shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self. (18.5)

SEGMENT IO
THE LOOP NEWSLETTER

Lorena L. – Presenter

Q'uo, July 17, 2003

We are delighted to share with you upon the subject of true freedom. It is a much overused and misused word. For what is freedom? In the context of third density, it is an illusion to speak of true freedom, in that the circumstance of incarnation, in and of itself, is that which may seem to be as the prison, through the bars of which one may gaze upon eternity without being able to slip the bars of the cage and enter its untrammelled reaches. And yet that too is an illusion.

What is true freedom? To examine this, one must examine what is the nature of the self. What is the nature of the self that is free to love?

We ask you to move into a space within your mind in which every stumbling block is removed, all direction is lost, and from which all concept of color or distance or size is missing, so that which you are, that infinite spark of the divine, is able to rest upon the waves of unknowing. These are the underground caves of freedom. These are the dark waters where there is no light, where prayers are true and the delusions and illusions of color and form have no meaning.

What has meaning in these caverns of self that lie beyond limit? Rest and know the strength, the absolute power, the infinity of self. Feel the self that has no need of boundaries, that has no need of bone or flesh or the illusory energy fields of form, texture and color, all of the details so dear to the eye and the ear and the senses. This state is as close as we can come with words at this time to describing the Creator that exists without the need for expression. In this state of absolute freedom from form, there are no boundaries, there are no limits, there is no personality, there is no distraction, there is no imperfection, all is truly one and everything is infinitely possible.

Lift the hand of the mind as if it were reaching for a string of a balloon and tug down to limit, to color, to personality through densities and dimensions, one after the other in a kaleidoscope—down, inward, until you reach the moment before this incarnation, before these details, before these personalities, when you decided, out of all the wisdom you had amassed, out of all the possibilities you could imagine, that this particular planetary sphere, this particular time, these particular relationships and these particular goals of service and learning are the very things out of all of the infinite possibilities available that you would choose at this time for your learning, for your joy, for your evolution. It is this juncture at which you both placed yourself in servitude and opened the doors to a different kind of freedom. For within the trammels of what this instrument would call this Earthly veil, lie the opportunities to love, imperfectly, brokenly, foolishly, again and again feeling the stumbling ways of humanhood, the clumsiness of limitation, the challenges of dwelling in a world where many things seem to be known which do not make sense and few things are known which make any sense.

A boundary is crossed when an entity chooses to enter incarnation. In some ways it is a boundary from great freedom to infinite limitation. Great vistas of awareness are shut down, closed as if they were slats in a Venetian blind which are simply turned and pulled shut to keep out the light of true awareness, of unlimited light, of unlimited knowledge. It is as if the soul coming into incarnation comes in from outdoors and forsakes the illumination of the sun in order to turn on the puny bulbs of 100 watts of artificial light that may or may not be there, depending on whether the power is on,

whether the jerry-rigged ways of producing an equivalent light, without the infinite love being the source of that light, have sway.

It is a shock to the system to come into the body and there is, from the moment of entering the physical vehicle, the necessity to breath and to work and to exist through time as a human being. There is a sense of unutterable loss and yet it is that which has been chosen. So, gazed at from that simple perspective of choice, the entrance into the morass of limitations and confusion that is the Earth plane is the entrance into true freedom. The entrance into confusion is that pearl beyond price which has been paid for ahead of time by the soul who risks everything in order to learn and to serve.

There is in any incarnation a sense of sacrifice, a sense of loss, and so the question becomes, for what did I take flesh? For what reason was I called to this path? And this is a key question for each entity. What was the motivation? Was it utterly, purely to serve humankind? Was it to serve humankind in a certain way? Was it to serve humankind in a certain way, with certain people? Precisely how was this arrangement created and blessed? May we suggest that an effort of the intellectual mind to organize detail as in an outline and therefore understand, intellectually, the reasons for incarnation is to allow to slip away the opportunity to move beneath the surface of the intellect and beneath the surface of the acculturated, societally vetted, or accepted version of that which the life is and that which the goals of life are. We do not need to express [more] to you for we are aware that each within this circle is already aware that those things which the mind can come up with are those things which are not satisfactory as full explanations for the reason for incarnation.

Truly, if you allow the heart to express, the heart itself with every beat, rhythmically, profoundly, simply expresses the truth of incarnation: love, love, love, love, love. The pump that pumps blood through the veins of the physical vehicle moves in waves of love. The second-density body which carries you about has no thought that is not steeped and marinated in love. The second-density vehicle is aware in every cell that it is the Creator and that it has no need of reasons to exist or to learn or to serve or to suffer and die. Is it ignorance or is it freedom that allows every cell of your body to give one hundred percent of itself in every moment for its continued existence and no less for the existence of that whole being of which it senses itself to be an integral part. As an entity, one not yet fully in communion with all other entities within its, shall we say, soul group, you have a great lesson to learn from those simple cells of your body, each of which is instinctual and vital with its identity, its every possibility and its readiness to respond to the stimuli that meet it in any given moment and so does your body, without question, without doubt, respond to that which it perceives. Is it experiencing freedom? Or is it experiencing a mindless, reactionary, slave's existence?

Let us draw back a step further and gaze at this body that is not you, yet which expresses as a great part of you within the solution. Your body perceives not according to the wisdom of the body alone; rather, the body accepts the information which that entity which you are comes to believe is true. If the entity which is you comes to believe that it cannot feel pain, then it can walk across hot coals or accept the needle in the arm, as has been demonstrated time and again by those who do hypnotism. And each cell of the body is free to ignore as completely unimportant and irrelevant those bodily sensations that otherwise would create great agony.

Similarly, that spirit and soul which you are, which is only imperfectly contained within the lantern of the body that holds the candle that is you and the light that is you, is only limited by its perception of its limits. And when that entity that is, at the soul level, the essence of you, is able to rest in peace, in power, within the temple of flesh that has been prepared for it, without strife and without argument, then that which the soul entity perceives is true. And those confusions and

difficulties which may seem to be the case upon the outer plane do not have the necessity to impinge upon the inner essence of being that is you.

Naturally we are not suggesting that, as an entity becomes spiritually more mature, it may then stop listening to those voices that are around it. We do not for a moment suggest that ignoring those precious other-selves about one is in any way a useful exercise for one wishes to know how one may serve, how one may be served, how one may love, how one may be loved. One does not come into incarnation to avoid catalyst, yet at the same time one does not come into incarnation to become a slave to catalyst. One is neither greater than catalyst, nor less than catalyst, but rather, one is one with the catalyst.

The skill that feeds into the concept of freedom is that skill which is able to see the energies, the thought clusters, and the directions that those thought clusters take in their inferences and their suggestions of further thought. In other words, it accepts all of those thoughts as interesting, useful, beautiful, intriguing and equal. And all of the thoughts may be enjoyed, appreciated, respected, honored and followed as one would follow the strengths of a beautiful painting, the motifs of a beautiful piece of music, admiring, appreciating, moving into new places within the mind, within the feelings, because of this catalyst, these works of art that the people around you and their situations offer you in terms of the feeling clusters, the emotional and ethical challenges that are unique to each situation. And as a connoisseur, there is great appreciation in your heart for each offering, whether it may seem to be positive or negative, whether it may seem to be helpful or a hindrance. There is the connoisseur's appreciation for all the sweet and bitter tastes that make a full palate of experience and always, whether it is full of light or seemingly full of darkness, there is a feeling of privilege and even thanksgiving that one is able to meet this moment, to have these experiences, to accommodate this utterly unique opportunity, to see the Creator within the endless mystery of appearance.

Q'uo, July 17, 2003

How may you be free? My brother, your freedom was never in doubt. It is the life itself, the incarnational illusion that is full of doubt. Is it happening? Is it real? Is it a dream? All of these things are true. It is real. It is happening. It is a dream. It is both valid and illusion, real and imagined, full of power and a vain and empty nothingness. And in these paradoxes, in these impossibilities, in these extravagances that we attempt to place in your mind as being irrational and noumenal, lies a resting place for gathering experience. This is what you have chosen.

So perhaps freedom lies in having the most utter faith which is possible for you in the moment. Faith in what? Faith in the self, as limited as that self may seem. Faith in the energies that delivered you to this present moment, as peculiar, odd and unlikely as they must seem. You are indeed, most free to love at will. The life experience may be seen, in one way, to be that environment in which the will itself, that is, that energy of the soul piercing through the illusion of mass and time and space, chooses its light, focuses its love, and opens the door to the great mystery that lies within, that mystery that is love, that is loving, and that is loved.

Q'uo, September 22, 2007

It is easy for us to say to you that all is one and that you are everything and every emotion. It is more difficult to grasp the unitary nature of your being and the being of those around you. The one known as Jesus addressed this unitary nature of all that is when he thanked those who were following him for feeding him and clothing him and giving him supper.

And his disciples said to him, “Lord we don’t remember feeding you or clothing you or giving you supper.”

And Jesus replied, “Even as you feed and clothe and give aid to the least of these my brethren, so you do unto me.”

The question of “Who am I?” extends beyond the precincts of selfhood and into that impersonal portion of the self in which the servant is the master and the master is the servant, in which the giver of love is the receiver of love and the receiver of love is the giver of love.

As the seeker grows to know itself better and presses its search, it begins to learn a great many things which seem paradoxical. For the seeker of identity finds that the self is both loving and unloving; both sympathetic and willing to offer consolation and unsympathetic and willing only to judge. All of these awareness of self, then, can begin to be recognized for the healthful and appropriate paradoxes that are a part of being a human being in third density, of being both sides of the dynamics.

When the seeker begins more fully to grasp the contradictory and paradoxical nature of his identity, he then begins to see the way ahead in terms of the business of the incarnation in third density, which is to choose between those paradoxes and dynamics and opposites, so that out of the welter of all that there is, and within the limitations of the quirks of personality and the cluster of gifts given, he begins to describe to himself the precise dance that he wishes to dance in these few and precious days of human incarnation. He begins to see which song he wishes to sing with the little breath that is given him in one lifetime. And he begins to treasure his time and his opportunity to make choices and to express the deepest and the highest of his ideals, his dreams, his hopes, and his intentions.

As he becomes more and more the master of who he is, he may then choose the manner of his living and his expression. And it is in this wise that the seeker comes to know himself. Certainly no seeker can exhaust the material of the incarnation and conclude that he is now in full possession of the knowledge of who he is. For beingness is a fountain that bubbles up from the depths of each being’s heart endlessly. Yet each bubbling fountain of selfhood shall have a unique flavor. Each entity shall sing his own song and dance his own dance.

Q’uo, September 22, 2007

Let us gaze know at what it is to accept the self. Accepting the self recapitulates the journey from head to heart, from manifestation to essence, which knowing the self offers. It is easy to accept the self intellectually. There are hundreds of clichés about the business of accepting the self:

“One person can only do so much.”

“I’m doing the best that I can.”

“I gave it my best shot.”

“Anybody would have done the same thing.”

With such commonplaces, the mind rationalizes the self to the self. And yet there is no satisfaction in such exercise. An entity may see the imperfection of the self and invoke an outer presence that comes from above to forgive. And there is an appropriateness to this construct, for the developing seeker has need for ways to ameliorate the effects of his awareness of falling short of his ideals and of making errors which he would take back if he could, but which he cannot take back.

In the song before this meditation began, the one known as Arlo was musing that “footsteps on the water take him back to who he is.”

So it is for this instrument, for in the figure of the one known as Jesus the Christ, walking upon the water and calming the storm, lies that outstretched hand which the seeker may take to bring him up out of the depths of his shame, his guilt, and his confusion.

Yet accepting the self goes beyond describing oneself as a wretch, as does the old hymn Amazing Grace. It is almost, in this song, as if grace were the Lone Ranger that comes riding into town and saves the wretch from whatever peccadilloes or villains the Western desert has brought forth to threaten or to condemn. There is, in accepting the self, the necessity to move beyond the need for others' acceptance of you and, likewise, to move beyond the need to beg acceptance of a higher power. For if one depends forever upon a higher power to be acceptable or to achieve acceptance or goodness as a spirit, then one can never become the Creator, but shall always remain a beggar at the Lord's table.

And many are content so to be. Yet the intent of the instruction to accept the self has to do with allowing the redemptive power such as a figure as Jesus the Christ to become internalized. It is to acknowledge the oneness between the imperfect self and the perfected self. It is to accept the power of one's ability to judge. It is to accept one's essence as magical and creative.

If all the world accepts you, yet you reject yourself as unworthy, you shall be unworthy; you shall not be acceptable. So the work of accepting the self is the work of gathering these awarenesses of self into full awareness and consciousness and then finding within that self the upwelling creatorship which is able to forgive the self for being its imperfect self.

Accepting the self is a matter of becoming a judge that is not condemnatory but compassionate. We do not argue in any way that each entity has many self-perceived imperfections. However, the nature of acceptance of the self is such that to accept the self is to forgive and to redeem the self.

And how shall that be done? It begins with the bare idea of the possibility of forgiveness. With an upwelling of faith that forgiveness is possible, a seeker may begin to have compassion upon himself. His interest is not in making excuses for himself or rationalizing things done amiss or things not done which ought to have been done, in the seeker's opinion. Rather, it is in the growing willingness to go after the lost sheep of imperfection and imperfect actions and to carry them back into the heart to be loved, respected, honored and forgiven.

It is the work of considerable spiritual maturity to accept the self. Even if every external action in a seeker's life is perfect in the seeker's own opinion, yet still the seeker knows his secret thoughts. He is aware of the mean and petty emotions that churn, unspoken and unrevealed to the world, within his heart. To accept the self, then, the seeker faces these very imperfections and, with willingness to flow into them, he moves into the energy body to the point where those energies dwell: in the shadows of red ray or orange ray or yellow ray; in lust or greed or the desire to persuade, manipulate or control. And he goes after that part of himself that covets; that part of himself that wishes to do murder; that part of himself that wishes to take that which he wants, even though it is not his.

He brings it back as the lost sheep, carrying it tenderly, returning it to the whole system of his being, bringing it into the compassionate heart of hearts wherein lies his part of the creative principle, his spark of the One. For never mistake that the fire of oneness burns within all, known or unknown.

Accepting the self, just as knowing the self, is an unending exploration, for there is always that which is new. New circumstances spring forth and create new situations in which the self has previously been untried. And each interaction in each situation brings its fruit of self-knowledge and its opportunity for further integration into self-acceptance.

The end result of these two processes together is to become the Creator, compassionate, loving and understanding. This is gained by working upon the self. And once one has forgiven and become compassionate towards the self, then that entity becomes that magical person who is able to love, forgive and have compassion on others.

SEGMENT II
BIBLICAL WISDOM VIA CONFEDERATION SOURCES

Gerri G. – Presenter

Ra, February 3, 1981, Session 17

QUESTIONER: When Jesus of Nazareth incarnated was there an attempt by the Orion group to discredit him in some way?

RA: I am Ra. This is correct.

QUESTIONER: Can you tell me what the Orion group did in order to try to cause his downfall?

RA: I am Ra. We may describe in general what occurred. The technique was that of building upon other negatively oriented information. This information had been given by the one whom your peoples called “Yahweh.” This information involved many strictures upon behavior and promised power of the third-density, service-to-self nature. These two types of distortions were impressed upon those already oriented to think these thought-forms.

This eventually led to many challenges of the entity known as Jesus. It eventually led to one, sound vibration complex “Judas,” as you call this entity, who believed that it was doing the appropriate thing in bringing about or forcing upon the one you call Jesus the necessity for bringing in the third-density planetary power distortion of third-density rule over others.

This entity, Judas, felt that, if pushed into a corner, the entity you call Jesus would then be able to see the wisdom of using the power of intelligent infinity in order to rule others. The one you call Judas was mistaken in this estimation of the reaction of the entity, Jesus, whose teach/learning was not oriented towards this distortion. This resulted in the destruction of the bodily complex of the one known as Jesus.

QUESTIONER: Then if the entity Jesus was fourth density and there are Wanderers on the planet today who came from fifth and sixth density, what was it that Jesus did that enabled him to be such a good healer and could these fifth- and sixth-density beings here now do the same?

RA: I am Ra. Those who heal may be of any density which has the consciousness of the spirit. This includes third, fourth, fifth, sixth, and seventh. The third density can be one in which healing takes place just as the others. However, there is more illusory material to understand, to balance, to accept, and to move forward from.

The gate to intelligent infinity can only be opened when an understanding of the in-streamings of intelligent energy are opened unto the healer. These are the so-called Natural Laws of your local space/time continuum and its web of electromagnetic sources or nexi of in-streaming energy.

Know then, first, the mind and the body. Then as the spirit is integrated and synthesized, these are harmonized into a mind/body/spirit complex which can move among the dimensions and can open the gateway to intelligent infinity, thus healing self by light and sharing that light with others.

True healing is simply the radiance of the self causing an environment in which a catalyst may occur which initiates the recognition of self, by self, of the self-healing properties of the self.

QUESTIONER: How did Jesus learn this during his incarnation?

RA: I am Ra. This entity learned the ability by a natural kind of remembering at a very young age. Unfortunately, this entity first discovered his ability to penetrate intelligent infinity by becoming the distortion you call “angry” at a playmate. This entity was touched by the entity known as Jesus and was fatally wounded.

Thus the one known as Jesus became aware that there dwelt in him a terrible potential. This entity determined to discover how to use this energy for the good, not for the negative. This entity was extremely positively polarized and remembered more than most Wanderers do.

QUESTIONER: How did this aggressive action against a playmate affect Jesus in his spiritual growth? Where did he go after his physical death?

RA: I am Ra. The entity you call Jesus was galvanized by this experience and began a lifetime of seeking and searching. This entity studied first day and night in its own religious constructs which you call Judaism and was learned enough to be a rabbi, as you call teach/learners of this particular rhythm or distortion of understanding, at a very young age.

At the age of approximately thirteen and one-half of your years, this entity left the dwelling place of its earthly family, as you would call it, and walked into many other places seeking further information. This went on sporadically until the entity was approximately twenty-five, at which time it returned to its family dwelling, and learned and practiced the art of its earthly father.

When the entity had become able to integrate or synthesize all experiences, the entity began to speak to other-selves and teach/learn what it had felt during the preceding years to be of a worthwhile nature. The entity was absolved karmically of the destruction of an other-self when it was in the last portion of lifetime and spoke upon what you would call a cross saying, “Father, forgive them for they know not what they do.” In forgiveness lies the stoppage of the wheel of action, or what you call karma.

QUESTIONER: What density is the entity known as Jesus in now?

RA: I am Ra. This information is harmless though unimportant. This entity studies now the lessons of the wisdom vibration, the fifth-density, also called the light vibration.

Ra, March 1, 1981, Session 33

QUESTIONER: I will ask you if you are familiar with a motion picture called *The Ninth Configuration*. Are you familiar with this?

RA: I am Ra. We scan your mind and see this configuration called *The Ninth Configuration*.

QUESTIONER: This motion picture brought out the point about which we have been talking. The Colonel had to make a decision. I was wondering about his polarization. He could have knuckled under, you might say, to the negative forces, but he chose to defend his friend instead. Is it possible for you to estimate which is more positively polarizing: to defend the positively oriented entity, or to allow suppression by the negatively oriented entities?

RA: I am Ra. This question takes in the scope of fourth-density as well as your own and its answer may best be seen by the action of the entity called Jehoshuah, which you call Jesus. This entity was to be defended by its friends. The entity reminded its friends to put away the sword. This entity then delivered itself to be put to the physical death. The impulse to protect the loved other-self is one which persists through the fourth-density, a density abounding in compassion. More than this we cannot and need not say.

Ra, October 21, 1981, Session 73

QUESTIONER: Many so-called evangelists which we have in our society at present have great desire and very great will, and possibly great polarity, but it seems to me that in many cases that there is a lack of awareness that creates a less than effective working in the magical sense. Am I correct in this analysis?

RA: I am Ra. You are partially correct. In examining the polarity of a service-to-others working the free will must be seen as paramount. Those entities of which you speak are attempting to generate positive changes in consciousness while abridging free will. This causes the blockage of the magical nature of the working except in those cases wherein an entity freely desires to accept the working of the evangelist, as you have called it.

QUESTIONER: What was the orientation with respect to this type of communication for the one known as Jesus of Nazareth?

RA: I am Ra. You may have read some of this entity's workings. It offered itself as teacher to those mind/body/spirit complexes which gathered to hear and even then spoke as through a veil so as to leave room for those not wishing to hear. When this entity was asked to heal, it oft times did so, always ending the working with two admonitions: firstly, that the entity healed had been healed by its faith, that is, its ability to allow and accept changes through the violet-ray into the gateway of intelligent energy; secondly, saying always, "Tell no one." These are the workings which attempt the maximal quality of free will while maintaining fidelity to the positive purity of the working.

Ra, October 31, 1981, Session 75

When the entity Jehoshuah¹ decided to return to the location called Jerusalem for the holy days of its people it turned from work mixing love and wisdom and embraced martyrdom which is the work of love without wisdom.

The "Hosanna," as it is termed, and the following "Benedictus," is that which is the written summation of what was shouted as Jehoshuah came into the place of its martyrdom. The general acceptance of this shout, "Hosanna to the son of David! Hosanna in the highest! Blessed is he who comes in the name of the Lord!" by that which is called the church has been a misstatement, an occurrence which has been, perhaps, unfortunate for it is more distorted than much of the so-called Mass.

There were two factions present to greet Jehoshuah, firstly, a small group of those which hoped for an earthly king. However, Jehoshuah rode upon an ass stating by its very demeanor that it was no earthly king and wished no fight with Roman or Sadducee.

The greater number were those which had been instructed by rabbi and elder to make jest of this entity, for those of the hierarchy feared this entity who seemed to be one of them, giving respect to their laws and then, in their eyes, betraying those time-honored laws and taking the people with it.

The chink for this instrument is this subtle situation which echoes down through your space/time and, more than this, the place the "Hosanna" holds as the harbinger of that turning to martyrdom. We may speak only generally here. The instrument did not experience the full force of the greeting which it correctly identified during the "Hosanna" due to the intense concentration necessary to vibrate its portion of that composition. However, the "Benedictus" in this particular rendition of

¹ Ra has previously identified this name as the name of Jesus in biblical times.

these words is vibrated by one entity. Thus the instrument relaxed its concentration and was immediately open to the fuller greeting.

QUESTIONER: The chink then, as I understand it, was originally created by the decision of Jesus to take the path of martyrdom? Is this correct?

RA: I am Ra. This is, in relation to this instrument, quite correct. It is aware of certain over-balances towards love, even to martyrdom but has not yet, to any significant degree, balanced these distortions. We do not imply that this course of unbridled compassion has any fault but affirm its perfection. It is an example of love which has served as beacon to many.

For those who seek further, the consequences of martyrdom must be considered, for in martyrdom lies the end of the opportunity, in the density of the martyr, to offer love and light. Each entity must seek its deepest path.

Q'uo, November 10, 2007

There are two basic ways in which those of your culture choose to make the demarcation between the human and the divine. The first is that of the Christian, the Jewish and the Islamic religions or philosophical systems, if you will, in which there is required of the sinner a repentance and a surrender of the human self in order to worship, adore and be redeemed by the Creatorship of the Messiah or the God named Allah whose prophet is Mohammed. This system of demarcation of human and divine takes its flavor from the male energy of the God-name involved in all three religious systems.

The forerunners to these religions were systems of myth and magic in which there were sacrifices of animals and, in some cases, humans, so that the blood might ascend to the heavens and please the perfect Creator, which then would smile upon the sinning and erroneous human. The human, then, was redeemed to divinity through the sacrifice of an innocent, be it the animal or the virgin human.

In your Holy Bible there is the figure of Abraham being ordered by the Creator to sacrifice his son, Isaac. Not questioning the Creator in any way, Abraham builds a fire, sets the wood, sets the tinder ready to light the fire, then binds his son to the fire to make a human sacrifice as requested by the Creator. At the last instance a ram is found caught in a thicket. Isaac is set free and the ram takes the son's place.

In the New Testament, the son is not so lucky. There is no ram in Jerusalem and Jesus the Christ is crucified upon Golgotha. In both Testaments the figure is the same—one innocent to die in order to redeem all of sinful humanity.

Q'uo, January 12, 2008

The question of whether one such as Don Juan Matus or Jesus the Christ or Zarathustra was real is irrelevant to spiritual seekers. Each thought that has been thought by any entity in creation has a reality. It has a vibrational nature. Depending upon the intensity of that thought, its life may be tenuous or powerful. And if a group of entities are working with the construct of a Don Juan Matus or a Jesus the Christ or a Zarathustra, then the thought forms connected with this entity build up and have a life of their own, with their vibrational characteristics depending upon the strength of those who come to form themselves by thinking along the lines suggested by one of these great teachers.

Q'uo, December 15, 2007

It was the genius of the human spirit that caused the taking of the natural and non-religious observance of the winter solstice and the turning of it into a holy day or a holiday. Indeed, the one known as Jesus the Christ was born in the summertime. Yet it is psychologically right for third density that the birth of this entity was placed in the very heart of the winter's darkness. So, let us look at this moment when light comes into the darkness.

Firstly, we would suggest that each of you is that element which is light born into darkness. Whatever your natural day of birth, you share the birthday of Jesus the Christ in terms of what some among you would call the time of being born again. You are each the infant Jesus the Christ, wrapped in swaddling clothes and lying in the rough manger which holds the hay for the cows to eat.

You are also the Blessed Virgin Mary who nurtures this tiny child, this point of brilliant light within the darkness of human experience. And you are Joseph, tolerant, patient and supportive, ready to work as a carpenter to support his wife, the nurturer, and his child, the Christ, the principle of love. And you are the shepherds who come in wonder and awe to lay down their shepherds' crooks and kneel at the feet of Mary, gazing with wonder at this precious, precious infant.

And there is a portion of you, deep within your soul, which has never been separated from the one infinite Creator in any wise. That portion of you is the angels, singing, "Hallelujah, hallelujah, hallelujah! Glory and peace."

It is a poignant moment. And it says a good deal about the human condition. It evokes, as the one known as Jim said to this instrument recently, contemplation of the nature of relationships. For the one known as Jesus, this precious point of light coming into the world, could not have survived infancy had it not been for the web of relationships he had with his parents and with the owner of the inn that allowed Mary a place to rest her head on the night of his birth, while the shepherds flocked to that manger and formed a deep relationship with this infant.

Q'uo, February 18, 2007

The one known as Jesus the Christ was trained and trained in the Essene way as well as in the scholarship of the Jewish religion.

This entity's stories and parables were about simple things: being a peacemaker; understanding that he who loves the prisoner, the orphan, the widow, is loving Jesus the Christ; understanding that he who feeds the hungry is feeding Jesus the Christ.

Jesus asked entities to care for each other and to hold all things in common. There was not in any of his teaching instruction on making a church. Indeed, this entity had no home, and during his peripatetic [2] ministry, he walked on dusty trails with very little of worldly goods at all.

In his name, and in his memory, humankind has created a monstrous, rich, arrogant, political organization with many beautiful buildings which reach to the heavens with their spires and their crosses. Yet within them there is no virtue, except in the hearts of those who still seek the infinite Creator and use those sacred spaces to do so.

Look at any new idea and it is alive! It has a dynamic energy to it that excites people, and people want to capture that and pass that on to their children and their children's children. And so they make another building, another religion, another code to try to capture that which cannot be captured.

At the same time you must appreciate what religion has done for entities on planet Earth. It has given the intellect something to gnaw on. In many different ways it offers people a chance to meet the Creator.

Whether you seek within the bounds of a religion or whether the path upon which you walk is one you have created yourself, your very nature demands that you will meet the Creator, again and again. Things will happen to you that are meaningful to you personally and that move your consciousness from one point to another. Whether you are an indigenous entity that has never read a book, an auto mechanic, a college professor, or the most rarified mystic meditating upon the roof of the world in Nepal or Tibet, you have an equal opportunity to meet the Creator upon the road of your everyday life.

Appreciate religion for what it has offered, to you and to all. In the mystery of the one infinite Creator there are no roads. There is no way to think upon the sacred. The only opportunity you have is to be the sacred, and therefore to know it from the inside out.

SEGMENT 12
MEDITATION

Jim M. – Facilitator

From the rough draft of Carla's new book, *Living the Law of One 101: The Choice*, Chapter 10, "Work in Consciousness": Practicing the Presence of the One Creator, also called Meditation.

Allow yourself to feel the essence of your desire. What do you desire? Those ready to work with the gateway to intelligent infinity will be saying something like, "I desire to seek the truth. I desire firsthand experience of the One. I seek to know in order to serve," and sentiments of that basic nature, which ask nothing for the self except to rest with the Beloved at last and practice the presence of the one infinite Creator.

As you find that desire, my friends, begin to feel the energy within your third eye vibrate. Feel it come alive. Oh, sacred desire! It is vital to be passionate in your seeking. Then, imagine that contact, that moment when that desire is fructified² by the inspiration which is focused only for you and adequate in every detail for all that you could ever wish to know or use in order to serve.³

Meditation as a technique of spiritual seeking is recommended by most religions and spiritual traditions. It is pervasive in the literature of spiritual seeking. It is so popular that it has become a part of our "pop culture." As such, the meaning of the word has been much diminished by overuse. Some people use the term without knowing anything about it. So it has become almost a joke. And it is very confusing for a new Player to be told to meditate. How? What does one do?

Consequently I do not choose the term "meditation" as the primary description of this technique. Instead I choose the phrase, "practicing the presence of the one Creator." The Confederation speaks often of practicing the presence of the One. I also take this phrase from the writings of two men whose works have aided me in my own spiritual walk, Brother Lawrence and Joel Goldsmith. I think the phrase contains implicit guidance about meditation and points the Player in a sound direction.

Brother Lawrence was a 17th-century Frenchman. He grew up poor and uneducated. He joined the army and fought in the Thirty Years War before receiving a revelation of God's power and becoming a lay brother in a Carmelite monastery in Lorraine. All his life, he worked as a kitchen assistant and repaired the monks' shoes.

His profound inner peace attracted students and one of these, Joseph de Beaufort, collected his sayings and letters after his death. Beaufort made them into a very short work called *The Practice of*

² To be fructified is defined by www.dictionary.com as to have borne fruit or to have become fruitful.

³ Q'uo, channeled through L/L Research on October 27, 2007.

*the Presence of God.*⁴ Brother Lawrence foreshadowed the work of Donald Neale Walsch's *Conversations with God* series by nearly four centuries as he advised,

*"God only reveals Himself to a humble heart that is sincerely open to Him and a will that is surrendered to His will and ways. The only way God does this is through a relationship with us. Our Father reveals Himself in all His love and truth through a private and continual conversation of mind, heart, and soul."*⁵

This "continual conversation" of Brother Lawrence speaks to our deep minds and hearts. Our part of the conversation can be spoken out loud, thought mentally or written down, as Walsch did. The rest is our listening to the silence. Lawrence says,

*"This is the way God shapes us into His image and likeness according to His unique plan for each of us."*⁶

Joel Goldsmith was a born a middle-class, 20th-century, Jewish New Yorker. He received inner visions as a teenager which suggested that he study Jesus and become a Mason. He did so, reading the Bible and joining the Masonic Order. He excelled as a mason, taking the 32nd Degree at the age of 22.

He also excelled as a student of Jesus. He became a Christian Science Practitioner and had a healing practice for 15 years within that church. In 1947 he left Christian Science to found his mystically Christian system of seeking, which he called The Infinite Way.

In one of Goldsmith's excellent books on meditation, *Practicing the Presence*,⁷ he said,

*"Brother Lawrence called it practicing the presence of God. The Hebrews called it keeping the mind stayed on God and acknowledging God in all ways. Jesus called it abiding in the Word. It is a practice that ultimately leads to a complete reliance on the Infinite Invisible, which in its turn brings the invisible into our awareness as we have need of it."*⁸

How do we Players set about meditating? Firstly, we prepare ourselves to access the gateway by checking to be sure our hearts are open and our energy is flowing well. We get physically comfortable. We calm down until we are centered and silent within.

Then we set our intention and focus our desire and will upon opening that gateway and 'clicking on' the menu of selections which becomes available once we have opened the gateway. We choose Practicing the Presence from that menu.

We begin our session by expressing our intention mentally once again. The Q'uo group suggests a sentence such as "I desire to know the truth," or "I want to experience you first-hand, Creator." I

⁴ To print out your own copy of this 19-page book, go to the web site, <http://www.practicegodspresence.com/brotherlawrence/index.html>.

⁵ This quotation is taken from the translation of Brother Lawrence's work on the website, http://www.practicegodspresence.com/reflections/the_closer_walk.html.

⁶ idem.

⁷ Joel S. Goldsmith, *Practicing the Presence*: New York, Harper, [1958].

⁸ This quotation is taken from the site, <http://www.spiritsite.com/writing/joegol/part12.shtml>, which offers a selection of quotes from Goldsmith's work.

find the sentences, “I am a human being. Help me to become,”⁹ helpful also. By expressing our intention very clearly we are opening the channel through which this ‘continual conversation’ can take place.

Then we become silent, and remain silent for the period of the meditation.

That is the gist of practicing the presence of the one Creator.

There are many ways to keep our minds receptive, listening and quiet. Transcendental Meditators repeat a mantra or phrase which their teacher has given them, over and over. The meditator is told to meditate about twenty minutes, twice a day. If that appeals to you, you can go to the web site, <http://www.tm.org/>, and investigate further. Local area teachers are listed on that site.

In another style of meditating, an ancient Buddhist technique called vipassana meditation, the meditator focuses his eyes on a candle and simply watches the candle flame flicker and curl. If we practice this type of meditation, we allow our thoughts to arise, and then fall away, without becoming attached to them or following them. Instead of trying to quiet the surface mind, we let it go on, and gradually learn the laws of how our minds and bodies interact to produce suffering or peace, while continuing to focus our attention on the flame.

Vipassana meditators often sit for longer than twenty minutes; sometimes for hours. My favorite source of learning more about this type of meditation, because I know and admire the leader of this school, Barbara Brodsky, is the web site, <http://www.deepspring.org/>. Instructions and a schedule of classes and retreats can be found on that site.

Many meditators follow no practice, but simply choose to follow their breath, in and out, counting their breaths. Or they may choose to visualize their breath as white light, flowing into the body on the inhalation and then flowing out on the exhalation.

Confederation member Hatonn says,

“Meditation is an attempt to contact your original identity, the consciousness of the All. This consciousness is a much different reality, a reality transcendent to that of the illusion.”¹⁰

The Confederation suggests that we can think of meditation as rebooting our connection with the deeper portion of our being. For all is one, and the Creator we are calling down into our energy bodies and our lives is our ultimate consciousness and nature.

It is hard to understand meditation from an intellectual point of view. This ‘conversation’ or ‘contact with our original identity’ is done in silence. Except for expressing our intention, we do not use words. The Creator rarely uses words. The conversation is silent. And yet, suggests Brother Lawrence, the wisdom gained in this silent communication will set us on the right track.

Practicing the presence of the Creator is perhaps the most passive of all the choices on the menu which opens when we access the gateway. We are calling for our beloved Creator’s Presence, consciousness and essence to come through our gateway, through our violet ray and into our indigo ray.

The most common question about meditation is, “How can it possibly work? I can never completely clear my mind. I cannot achieve inner silence.”

⁹ This short prayer is taken from the anonymous channeled work, *The Handbook of the New Paradigm*, previously cited.

¹⁰ Hatonn, channeled through L/L Research on May 8, 1974.

My answer is, “Don’t worry about it.” It does not matter how well we think we are doing. The purity and intensity of our desire and intention to practice the presence of the Creator is all that matters. I, for one, have never been good at keeping my mind clear. However I currently meditate three times each day and have meditated since 1962. I can vouch for the benefits of this technique.

The next most common question is, “What do I wear and how shall I sit?” Buddhists recommend sitting with the legs crossed, on a small pillow on the floor which they call a zafu. This posture opens the energy body at the bottom and allows a straight shot for the incoming energy flowing through to the heart. They also traditionally wear loose, comfortable clothing so that the mind is not distracted by any sort of physical discomfort.

I feel that, other than staying awake, which rules out meditating while lying down flat, it really does not matter how we sit or what we wear. Our purity and intensity of desire to feel the Presence is what matters.

If you as a Player decide to try this technique, I would suggest starting modestly, going into meditation for just two or three minutes each time. Then gradually build up to the length of time you wish to meditate on a regular basis. Be patient with yourself. It takes a while for the physical body to become used to sitting still with the eyes closed, doing nothing. We are used to sitting still, but our attention is always focused outside of ourselves, on the work we are doing, or the movies or TV shows which we are watching, or the video games which we are playing. So start small!

The benefits of this technique of work in consciousness accumulate quietly but surely if we are consistent about practicing the presence daily. We do not need to spend long hours in meditation in order to reap its benefits. Rather, we need to be consistent and persistent, moving into the practice daily.

Some people are very insensitive to the subtle energies received in meditation, while some are hypersensitive. Most of us are somewhere in the vast middle! But if you try meditation and find it alarmingly powerful, you may wish to find a good meditation group with whom to meditate until you become entirely used to the energies involved. The other people in the group buffer your individual experience so that you are more able to receive the energies of meditation comfortably.

One warning: do not spend too long a time each day in meditation. A little of this amazing technique goes a long way. People who remain in meditation too long at a time can lose touch with lower chakra work and begin to drift away from their relationships, their jobs and all the normal, everyday parts of their lives. Meditation is intended to aid the Player in living his everyday life more skillfully, not in taking him away from it.

I will discuss this technique of practicing the presence of the Creator at more length in *Living the Law of One 103: The Inner Work*. Be assured: you cannot get it wrong. If this is a practice that appeals to you, just go for it. Find a quiet, private place, get centered, set your intention and sink into the silence. There is no elaborate ritual needed. It is a simple technique. Think of it as your time of listening and also your time of being heard. Relax and enjoy it!

SEGMENT 13
THE ENGINE OF EVOLUTION

Gary B. – Presenter

Q'uo, March 29, 2008

The practice of meditation is a practice of silence. The times of visualization, affirmation and other work in consciousness, while equally valuable and worthy of doing, are not the same in terms of that which is required and that which is a good resource for that activity as meditation. So let us simply, briefly state that it is well to retain times within each day when one practices the presence of the one infinite Creator, not by thought, by affirmation, or by any other aspect of the conscious human mind, but by listening to that silence which is pregnant with the one infinite Creator's presence and truth.

It is a temptation to add more into a meditation in order to create desired changes within the self by purposefully and consciously making adjustments. However, while this method of working is certainly useful, we would suggest that it is best done after a meditation or separately from a meditation. This will allow you as a seeker to keep firm those channels of unknowing which aid greatly in maintaining the focus of the mind upon that silence which is so full of information to the subconscious mind.

Q'uo, March 29, 2008

The questioner's concept of focusing the mind and creating affirmations is excellent. This is work well done, for the personality is, far more than most entities realize, a creature made up of habits, inertia and half-considered ways of doing things that have remained the same for a long time. It is, in fact, a loosely cobbled together structure which houses and is intended to protect the sensitive soul within the personality shell. It is indeed pliable and malleable and suggestions are helpful.

Q'uo, March 29, 2008

We would suggest that affirmations carefully chosen and offered are indeed powerful to work with in the subconscious mind. The will of the seeker is carefully focused. The mantra or affirmation or statement itself has been very carefully prepared. The seeker therefore feels that he may trust this affirmation with the whole of his will. He may place the entire burden of his desire upon the realization of the truth of this statement.

There are two particularly good times in which to do this work which occur naturally twice at least during each diurnal period. Those are the moments after one awakens and the moments before one goes to sleep. In this hypnogogic [3] state, your mind is fully collected. It is about to move across that limen of which we spoke earlier, that threshold of consciousness, and enter into the precincts of sleep. Or, it is just arising from sleep, with its mind ready to focus upon the new day but not yet full of content.

During this state in both morning and evening, the repetition of such a statement will be quite effective, for it will penetrate immediately into the subconscious without resistance.

If on the other hand, the questioner would desire to set aside a specific time during the day's schedule for this work, it might be recommended that a period of meditation be followed by the conscious gathering of the forces of self and the repetition of the statement that the seeker desires itself to hear.

We would note that the use of the voice in saying the statements out loud is helpful in terms of creating the maximum impression of the self upon the self using this technique. If a thought remains within the mind, it has its natural limits of power and is of a certain kind. It is a thought form. If the same thought is spoken out loud, and breath has been expended in the saying, it has become sacred. It is not simply a thought form. In the expenditure of breath it is a living thing and the entire effect is greatly enhanced, in that the seeker hears himself.

Indeed, tangentially, we would note that there are many times when it is helpful for seekers to speak out loud to themselves, talking to themselves out loud about their considerations. For in developing the sentences that are spoken aloud, the seeker is able to break the cycles of repetition that occur within the mind when it is thinking to itself. And then the seeker “hears” what he is thinking in a different way.

Q’uo, March 29, 2008

The questioner, in attempting to create changes in his consciousness by the use of his will, is developing his magical personality. Therefore, we would suggest a certain amount of protocol having to do with these periods of affirmation or statement. That is, at the beginning of this period of affirmation or statement, the collected and fully conscious seeker takes upon himself his magical personality. If he wishes, he may invoke it without words. He may make a gesture which indicates to himself that he has taken on his magical personality. Or he may wear a ring or some other form of adornment to the body which is only worn during this particular ritual.

When invoking the magical personality polarity is, of course, all-important. That polarity may be protected by the simple statement: “I desire to know in order to serve.” Positive magical workings always have to do with service to the one infinite Creator and, by reflection, to the world and to the self. There is nothing of the worldly self involved in the desires of the magical personality. Consequently, this taking on, in a ritualistic fashion, of this personality creates a cleanliness and purity to the working which it would not otherwise have. At the end of the working, then, the ring or other adornment may be removed, another gesture may be made, or another visualization may be made.

This particular instrument uses the visualization of putting on the magical robes, and of taking them off after the working. When this instrument prepares for channeling, however, the protocol is different. She calls the archangels and asks them to place her on limitless white light to breathe. At that time, she asks the archangels to remove the limitless white light when she is through channeling and place her back on ordinary, everyday air. In this way she protects her magical personality from attempting to maintain its purity when the personality shell has once again taken the stage and life is going on in its usual fashion.

The magical personality is not a mysterious entity. It is yourself at a different stage of your development. We have called it the higher self. It is your highest and best self. It is a completely magical, focused, sacred being. It is your gift to yourself from mid-sixth density across all the reaches of infinite space/time and time/space. Your higher self, or magical personality, offers to you the entire array of resources which its vast experience has gathered. You and your higher self or magical personality created the plan for this incarnation. And your higher self or magical personality is, at all times, as close as your breathing.

The use, in a conscious fashion, of the magical personality is extremely powerful. Therefore, it is well to work carefully and lovingly with these energies as you begin to create the changes in consciousness that you wish to create within yourself. As you seek, the question arises: what do I seek? That which

you seek is ever and always a part of yourself, a deeper, more fundamental, more true part of yourself.

We offer a very simple philosophy in saying all things are one. Yes, that statement has implications, and those implications echo and resonate through level after level of awareness. That which you seek, that which all seekers seek is a truer, deeper awareness of the self, of the Creator, of the creation about one. So that use of affirmation or statement in a repetitive, persistent manner is extremely positive in use and well done.

Care and deep love need to go into the creation of the statement or affirmation, the creation of the ritual that surrounds the use of that affirmation, and the choice of how to place this beautiful magical ritual within the coils of the day.

Q'uo, March 29, 2008

Mantras are extremely powerful. Like the affirmative statements, they must be well chosen, for they bore deeply within the mind.

When appropriately chosen and full of truth for that seeker, the use of the mantra shall indeed create an immediate change in the vibratory level of the seeker. It is a change in vibration which is not specific. It is a change in vibration which goes to the deepest roots of consciousness. For in the deepest roots of consciousness, the name of every seeker is the one infinite Creator. Whatever god-name that a mantra contains is the deepest, truest name of the self. You are calling to your self across the aeons of timelessness and time, spacelessness and space, moving to that one point where you and the Creator are one. This is meat, as the one known as Jesus the Christ says, of which the world knows not. This is drink, after which the seeker shall never thirst.

Working with mantras is working with the archetypal mind. In a way, this is also a magical working. However, because of the fact that it is without form, not being a statement but a name or principle, there is a safety involved in that the mind cannot do anything with that word, or god-name, or naked principle which is the mantra. And so it lets it go down immediately into the subconscious mind.

As with all magical rituals, repetition is a key to the effectiveness and the power of the ritual. That change in consciousness which is sought becomes more and more easily, even effortlessly, achieved as the habit deepens of using this mantra. It is, as the questioner said in the round-robin discussion before this channeling began, a most effective way of smoothing out the bumps in the personality shell. It brings one to a world where suffering and catalyst, light and dark, day and night are subsumed into a sacred space where all is one and all is well. This being the deeper truth, it informs the lesser truth, so the life is transformed in a way which cannot be explained intellectually but which nevertheless is very effective.

Mahatma Gandhi, The Mind of Mahatma Gandhi web site
<http://www.mkgandhi.org/momgandhi/chap15.htm>

When a child, my nurse taught me to repeat Ramanama whenever I felt afraid or miserable, and it has been second nature with me with growing knowledge and advancing years. I may even say that the Word is in my heart, if not actually on my lips, all the twenty-four hours. It has been my saviour and I am ever stayed on it.

Mahatma Gandhi, The Mind of Mahatma Gandhi web site

I laugh within myself when someone objects that Rama or the chanting of Ramanama is for the Hindus only, how can Mussalmans therefore take part in it? Is there one God for the Mussalmans and another for the Hindus, Paris or Christians? No, there is only one omnipotent and omnipresent God. He is named variously and we remember Him by the name which is most familiar to us.

Mahatma Gandhi, The Mind of Mahatma Gandhi web site

Ramanama cannot perform the miracle of restoring to you a lost limb. But it can perform the still greater miracle of helping you to enjoy an ineffable peace in spite of the loss while you live and rob death of its sting and the grave its victory at the journey's end. Since death must come soon or late to everyone, why should one worry over the time?

Swami Tejomayananda, from http://www.experiencefestival.com/a/Rama_Nama/id/50461

If you keep chanting His name with devotion, He will have to come to you. If someone persistently knocks at your door, as some salesman do, how long can you resist opening the door? Sooner or later, you will have to open the door, if only to tick him off! So when you sincerely call the supremely compassionate Lord, will He not grace you? Thus the name of the Lord has the power to melt His heart and bring Him down to your level. Humility is a great quality; it makes us bow down. Even greater is the name of the Lord as it makes the very Lord bend down to our wishes.

Ra, The Law of One, January 27, 1981, Session 10

QUESTIONER: For the general development of the reader of this book, could you state some of the practices or exercises to perform to produce an acceleration toward the Law of One?

RA: I am Ra.

Exercise One. This is the most nearly centered and useable within your illusion complex. The moment contains love. That is the lesson/goal of this illusion or density. The exercise is to consciously see that love in awareness and understanding distortions. The first attempt is the cornerstone. Upon this choosing rests the remainder of the life-experience of an entity. The second seeking of love within the moment begins the addition. The third seeking empowers the second, the fourth powering or doubling the third. As with the previous type of empowerment, there will be some loss of power due to flaws within the seeking in the distortion of insincerity. However, the conscious statement of self to self of the desire to seek love is so central an act of will that, as before, the loss of power due to this friction is inconsequential.

Exercise Two. The universe is one being. When a mind/body/spirit complex views another mind/body/spirit complex, see the Creator. This is a helpful exercise.

Exercise Three. Gaze within a mirror. See the Creator.

Exercise Four. Gaze at the creation which lies about the mind/body/spirit complex of each entity. See the Creator.

The foundation or prerequisite of these exercises is a predilection towards what may be called meditation, contemplation, or prayer. With this attitude, these exercises can be processed. Without it, the data will not sink down into the roots of the tree of mind, thus enabling and ennobling the body and touching the spirit.

Ra, January 30, 1981, Session 15

QUESTIONER: Could you tell us the best way to seek the heart of self?

RA: I am Ra. We have given you this information in several wordings. However, we can only say the material for your understanding is the self: the mind/body/spirit complex. You have been given information upon healing, as you call this distortion. This information may be seen in a more general context as ways to understand the self. The understanding, experiencing, accepting, and merging of self with self and other-self, and finally with the Creator, is the path to the heart of self. In each infinitesimal part of your self resides the One in all of Its power. Therefore, we can only encourage these lines of contemplation or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.

Ra, April 27, 1981, Session 49

QUESTIONER: Is it better, or shall I say, does it produce more useable results in meditation to leave the mind as blank as possible and let it run down, so to speak, or is it better to focus in meditation on some object or some thing for concentration?

RA: I am Ra. This shall be the last full query of this work time.

Each of the two types of meditation is useful for a particular reason. The passive meditation involving the clearing of the mind, the emptying of the mental jumble which is characteristic of mind complex activity among your peoples, is efficacious for those whose goal is to achieve an inner silence as a base from which to listen to the Creator. This is an useful and helpful tool and is by far the most generally useful type of meditation as opposed to contemplation or prayer.

The type of meditation which may be called visualization has as its goal not that which is contained in the meditation itself. Visualization is the tool of the adept. Those who learn to hold visual images in mind are developing an inner concentrative power that can transcend boredom and discomfort. When this ability has become crystallized in an adept the adept may then do polarizing in consciousness without external action which can effect the planetary consciousness. This is the reason for the existence of the so-called White Magician. Only those wishing to pursue the conscious raising of planetary vibration will find visualization to be a particularly satisfying type of meditation.

Contemplation or the consideration in a meditative state of an inspiring image or text is extremely useful also among your peoples, and the faculty of will called praying is also of a potentially helpful nature. Whether it is indeed an helpful activity depends quite totally upon the intentions and objects of the one who prays.

PRESENTER'S MATERIAL

GARY B.

The Engine of Evolution

I. VEIL

There is so much to know about this universe, its structure, its single Law, the entities that populate it, and its infinite possibilities. I would like to begin by focusing on one of the most important factors in the experience of our lives, so important, in fact, that it shapes our experience in this very

moment underneath this tent, has shaped and will shape our understanding of our identity throughout the whole of our sojourn through third density, and, the choice made possible because of it, will be the crux upon which turns the remainder of our evolutionary journey through the system of densities.

This is the veil. The veil, as most of you are intellectually aware, hides from us the truth and the mystery, much like, as Ra says, the mantle of this great planet hides Earth's many precious, beautiful, and varied jewels from the naked eye. The Earth's crust, while occasionally dropping a jewel or two in our lap by seemingly chance occurrence, holds these precious stones out of sight. These gems are obtained only by the entity who embarks upon a quest to pierce the surface in order to mine them from their subterranean holding places. A metaphor for the process of bringing into conscious awareness those truths hidden underneath ancient and biographical layers of distortion and illusion, layers which, taken all together, form a very real geography or landscape of the self.

The veil is a very important element in the structure of Ra's cosmology. Once I gained a basic intellectual understanding of the fundamentals of Ra's unitary cosmology and synthesized those fundamentals with my other spiritual study, in other words, once I got a basic sense of how things work, the next and most important question to take shape within myself was the *HOW* question. Without mediation from external authority, how do I gain a direct and immediate experience of the Creator? How do I open my heart and faithfully experience the mystery inherent in this moment? How do I alchemically transform base metal into the gold of spiritual vision? How do I die to this self and become reborn to the Self with his feet planted on the ground but his heart and his mind anchored in the heavens?

In short, *how* do I pierce this veil which hides the truth from me and become conscious of what already IS: unity, love, light, joy, and perfection.

My life is my best response to that question. This essay is, in distilled form, the best that I can articulate my understanding.

QUESTIONER: What techniques and methods of penetration of the veil were planned and are there any others that have occurred other than those planned?

RA: There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown. It was discovered, experientially and empirically, that there were as many ways to penetrate the veil as the imagination of mind/body/spirit complexes could provide.

What is important to understand in Ra's statement, in my opinion, is that this veil which is an all-important determining factor in the make-up of each of our identities as we now perceive ourselves, is an **experiment**.

In the experiment, no pre-ordained systems of study or fail-safe techniques were provided to the entities within the experiment which, when applied, would yield certain discovery of truth. It appears to me that, once the veil was implemented, the entities under its delusive force were left to their own methods with respect to solving the puzzle. It was unknown how the puzzle would or could be solved.

As is true with us, those entities were not on their own and left to the dogs -- in the sense that they were not without help; what this universe does better than anything else is to help itself. Whether they were aware of it or not, they could, like we can now, call upon help and expect to receive aid, but they were not given a road map. And no one single approach to piercing the veil, it seems, was struck upon which caused the universe to rejoice with a single collective "ah hah!"

So infinite is the variety in the universe that methods for piercing the veil on one planet do not necessarily translate as being efficacious for those of another planet. This is a chief reason why Ra would not share those methods which worked for them upon Venus, and, even more importantly, which is why the Confederation can generally speak only in terms of the *spiritual principles* of evolution. There are a basic set of spiritual principles which contain the keys to evolution, but those principles are *uniquely* interpreted, *uniquely* accessed, and *uniquely* applied to the unique circumstances of one's present moment.

Ra does say that the road to intelligent infinity is at the end of a straight and narrow path. I understand this in terms of the metaphor of the ascent to the summit of the mountain. The mountain, representing the spiritual quest, can be climbed from a multitude of starting points, but the higher one ascends, the less there is room for deviation, the less the options become, the less climbers there are for company, the more arduous is the climb, and the greater is the stamina and determination needed. This does not however mean that there are a finite number of ways to scale the mountain. There are certain basic requirements, I would imagine, but one has an infinite range of creative and imaginative methods to employ in getting their body up to the summit.

This understanding is evident here on Earth. Individuals from all across the board, from various cultural, historical, and religious backgrounds have discovered a unitary, mystical truth which sounds remarkably the same no matter their background or position in time. It is said of mystics that they all speak the same language, regardless of their native tongue. They achieved the Creator from such a diversity of starting points that one must conclude that God, the Creator, the Truth is not a Christian god, is not a Buddhist experience, nor a Hindu deity—these are just a sampling of the multitude of different approaches and models for the seeker of truth to utilize on his ascent to the summit. These models never equate with the truth for which they provide only symbols, that truth which is living and flowing radiantly from the center of each moment. The Creator is *beyond* these models and approaches but is *interpreted* by the seeker of truth through the lens of his theological distortion.

Nevertheless, while the Creator transcends all systems of thought, it behooves the student of evolution to synthesize the many disparate nuggets of truth, which they extract from various wisdom traditions, into a relatively consistent and coherent system within which they will approach that which transcends all systems of thought.

II. WILL

On my particular evolutionary journey, there is one principle or understanding, one critically central and indispensable key whose unlimited power, when wielded appropriately, opens up the door to infinity, or unknowing.

RA: Perhaps the most important and significant function that occurred due to the veiling of the mind from itself is not in itself a function of mind but rather is a product of the potential created by this veiling. This is the faculty of will or pure desire.

RA: The will of the entity as it evolves is the single measure of the rate and fastidiousness of the activation and balancing of the various energy centers.

This is where a great deal of my own work lies at the moment. This, the will present within each of us, is the engine of evolution that powers evolution forward along the upward spiraling line at a speed in direct proportion to our careful and constant application of the will.

RA: Acceptance of self, forgiveness of self, and the direction of the will; this is the path towards the disciplined personality. Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service-to-others for those upon the positively oriented path.

There is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in ways reducing the polarity of the entity.[1]

In the Law of One books, never would I say that Ra was prone to exaggeration. In fact, things which seem of such great magnitude and importance to us, like Earth changes and the varieties of the human drama, were to them inconsequential and trivial. Ra was so incredibly exact in selecting and placing each word in the appropriate context in order to elicit as precise a meaning as was possible within the built-in limits of the language. Thusly, when Ra says *you cannot ascribe to this faculty too much importance*, it means (in my interpretation) that no matter how much importance we place on this faculty, we can never exaggerate its importance in the cosmic scheme of things. It is *that* important.

Not just important in the sense that its use through faith is the key to further evolution, but important in the sense that *everything we experience*, on one level or another, is a result of our desires and our conscious or unconscious use of our will. I believe that gaining a preliminary understanding of oneself and the circumstances about oneself begins with questions such as:

“What is it that I am seeking? What do I want? Who do I desire? What motivates my many actions and thoughts? To what degree am I functioning as an instrument of my unconscious desires? To what degree am I consciously choosing the focus of my desires?” Look to the desires of an entity to gain an understanding of their life situation—because what we experience, all of it, traces back to our desires. We know ourselves to the extent that we know our desires.

III. INNER LIGHT

RA: Firstly, there is the inner light which is Polaris of the self, the guiding star. This is the birthright and true nature of all entities. This energy dwells within.

The second point of ingress is the polar opposite of the North Star, shall we say, and may be seen, if you wish to use the physical body as an analog for the magnetic field, as coming through the feet from the earth and through the lower point of the spine. This point of ingress of the universal light energy is undifferentiated until it begins its filtering process through the energy centers. The requirements of each center and the efficiency with which the individual has learned to tap into the inner light determine the nature of the use made by the entity of these in-streamings.

We have addressed the filtering process by which in-coming energies are pulled upwards according to the distortions of each energy center and the strength of will or desire emanating from the awareness of inner light.

Our use of the will, then, is the measure of the efficiency with which we have learned to *tap into* that inner light. It is also our *awareness* of the inner light within. I hope not to oversimplify it when I say that the greater our awareness of the inner light, the greater our will; the greater our will, the greater our awareness of the inner light. The use and the strength of our will derives directly from an awareness of our inner light within, which may manifest itself within our life pattern as a progressively intensifying love of the truth and desire for the truth. In spiritual evolution, we become increasingly aware of that inner light already shining brightly within us. In the clarity of that light,

we can see ever more clearly the power of our will to live who we are rather than unconsciously living the false vision of ourselves rooted in conditioned patterns.

Ra calls the inner light the “Polaris” of self because, like the North Star, it is fixed and there to navigate by when stumbling through the metaphysical darkness of the Earth plane. Exercising our will through faith, we *aim* all of our energies upon the One by keeping our eyes steady on Polaris.

RA: Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator. [2]

The preceding selection was taken from a question and answer about kundalini. You can find the full quote at the end of this presentation. The full quote is a more sophisticated look at that which is echoed throughout spiritual literature, that being that we are *already* enlightened, *already* liberated, *already* perfect and whole and complete. The One is present in its entirety within the most infinitesimal part of ourselves. The circuit is already complete, the crown is already upon the head. It is the will that calls that energy upward and awakens the coiled serpent to begin its ascent through the energy system.

RA: The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the One Creator

This upward spiraling line of light—is the Original Desire—is our inner light—is the *deepest* universal evolutionary current moving the creation along the circle of being. I love seeing it as a current. It is intelligent energy moving *from* intelligent infinity *to* intelligent infinity. The alpha and the omega exist. They are. The current is in motion and our *awareness* of the current, our inner light, says Ra, *is that which is your heart of being. Its strength equals your strength of will to seek the light.*

When I speak of will, I do not necessarily mean the will to force the world to conform with your perceptions of it, to push oneself through rapid change, to force growth, to make oneself adopt a new configuration of energy by sheer will without having balanced, understood, and accepted that configuration of energy.

I speak of its consistent, gradual, compassionate, and gentle use over time. I speak of the vigilant and endlessly repeated attempts to bring the attention to rest upon what is happening within the moment. Will is ultimately, I believe, a leap of faith into the present moment, an act of surrender which says ‘yes’ to the perfection of the moment, which, with intense presence, stares single-pointedly at the experience at hand without grasping and without aversion, without needing to manipulate, control, or change. In disciplined fashion, this will gazes lovingly and unflinchingly at the catalyst in front of us and the terror which the catalyst brings, and the will sees the *okayness* ... or ... *suchness* of our experience *as it is*. As in meditation, the will is used ultimately to experience and become one with what is already there.

This state of mind is the result of a great deal of discipline. Keeping the attention lovingly focused on the actual catalyst of the moment, releasing any need for the catalyst to be other than it is, is the fruit of much self-work and retraining of the mind. The point I am trying to make here is that our adventure of being and becoming is inextricably tied to the use of our will in every single moment that we exist.

Even what is considered to be the highest expression of spiritual development, a state of surrender, is invariably an act of volition. It is an act of the will to release the personal will and say “yes” to that which initially can not be accepted. It is an act of will to place the attention upon the moment,

rather than meander endless down the illusions of past and future running constantly through our minds. It is an act of will not to be fearful, to choose the invisible, to let down the defenses in order to be open and vulnerable, and to choose the higher road over the immediate sense gratifications of the lower. It is an act of the will to choose to attempt to understand, to attempt to seek the truth. It all begins with the will, including love itself. It is our power, it is our awareness of our own native inner light, it is our engine of evolution.

IV. ANALYSIS OF DESIRE/THE ORIGINAL DESIRE

RA: The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience.

Once one awakens to their will, it is best not to go about haphazardly willing things. You don't will yourself to be more intelligent, you don't will the red light to turn green, and, if you are polarizing positively, you don't will your co-worker into submission... unless they really, really deserve it. :)

The Self is our material for study and our doorway to the infinite. What right use of will entails is coming to know and accept your *self* so that you might come face to face with your true desire and thus know in what direction you wish to aim your will. We all have a million and one desires, running the continuum from "I will kill you" to "I will make you sacred and cherish you"; from "This is mine, not yours, find your own glazed donut!" to "Here, I do not need my glazed donut, have mine." Our desires are often tangled like Christmas lights among one another, many of them often in opposition to or locked in battle with each other, but in the center of that chaos, in the heart of the wild jungle of the subconscious, there is a desire so central that it was with us before we were born and will persist after we die. It transcends and includes each and every one of our multi-layered and multi-directional desires. What is the king of all desires?

Stanislav Grof, in referencing the work of another great philosopher, Ken Wilber, says this:

In the most general sense, the deepest transpersonal roots of insatiable green can best be understood in terms of Ken Wilber's concept of the Atman Project. Our true nature is divine—God, Cosmic Christ, Allah, Buddha, Brahma, the Tao—and although the process of creation separates and alienates us from our source, the awareness of this fact is never completely lost. The deepest motivating force in the psyche on all levels of consciousness evolution is to return to the experience of our divinity.

Real transcendence [returning to our divinity] requires death of the separate self. Because of the fear of annihilation and because of grasping onto the ego, the individual has to settle for Atman substitutes or surrogates, which are specific for each particular stage. For the fetus and the newborn, this means the satisfaction experience in the good womb or on the good breast. For an infant, this is satisfaction of age-specific physiological needs. For the adult, the range of possible Atman projects is large; it includes besides food and sex and money, fame, power, appearance, knowledge, and many others.

Apparently, then, all these external things which we look to for comfort, security, pleasure, distraction, sleep, and identity, all of these "Atman Projects," are poor substitutes for a deeper and more fundamental, creation-wide need. All these lesser desires are fragments of a greater desire.

What Grof and Wilber describe is what Ra calls more simply, "The Original Desire."

RA: The Original Desire is that entities seek and become one.

If this is the “original” desire, if, as Ra says elsewhere in the Law of One, our seeking of love in the moment is so central an act of will that it empowers our progress by way of squaring, (even if there are flaws of insincerity), then pouring the energy of our will and our desire into the Original Desire is our safest bet. Knowing that, on one level or another, we create our reality as a result of that which we desire – however fragmented and/or unconscious those desires may be – we can conclude that this universe is not a static universe of cold, lifeless matter but is an intelligent energy, an intelligent field of opportunity and response. We participate in this evolving cosmos and it participates with us. We receive feedback, we receive response, we receive that which we seek – eventually becoming that which we seek, the universe, the Creator.

Hatton: Desire, my friends, is the key to what you receive. If you desire it, you shall receive it. This was the Creator’s plan, a plan in which all of His parts would receive exactly what they desire. My friends, often in the illusion which you now experience it seems that you do not acquire what you desire. In fact, the opposite seems to be the case in many, many instances. It is a paradox, it seems, that such a statement should be made and that such apparent results of desire are manifested, and yet we state, without exception, that man receives exactly what he desires. Perhaps, my friends, you do not understand desire. Perhaps this understanding is not within the intellectual mind. Perhaps it will be necessary to spend time in meditation to become aware of your real desire. For, my friends, there is much, much more of you and of the creation than you presently appreciate with your intellectual abilities in your present illusion.

If the Creator or the manifest Creator (i.e., the universe) fulfills our wayward and, for lack of a better term, “non-spiritual” desires, imagine the response to the Original Desire vibrating at full strength within us. Not knowing how to articulate this any better, it is as if the universe itself harmonizes or resonates with that foundational, central, whole-being desire to seek and to become one. In the act of honoring and bringing into conscious manifestation this *Original Desire*, it is as if every resource of the infinite universe begins to work closely with us in support of this desire.

RA: At the point at which an entity, either by accident or design, reflects an archetype, the archetypal mind resonates.

Just so, as we reflect the Original Desire, the universe resonates. Imagine that the truth of unity is being broadcast like a radio signal omnipresently from every point in the universe. When we exercise the will consistently in the direction of the Original Desire, aiming or pointing our energies toward this end, we will of necessity magnetize our beings towards receiving and incorporating this signal. In so doing we will become single, of one mind and of one purpose. (Much death will ensue within us, btw.)

In the cosmic sense of things, it is literally impossible to “go astray.” There is no deviation from the Tao, we will awake at some moment in time to the Original Desire. The ultimate outcome is never in doubt. If we wish to begin to begin the conscious portion of our journey towards this ultimate and inevitable conclusion, then we can attune the radio dial of ourselves to receive this omnipresent broadcast of unity, we can consciously and consistently and patiently and humbly and lovingly and gently express our desire to know the one in order to serve, in every moment of every day.

Pretend we are a structure made of stone blocks. Because our desires are scattered and non-unified, because they often seek the shallow and transitory, the blocks of our structure are dispersed and strewn about the ground; that or they are not put into place properly, individual blocks are out of alignment with one another and consequently our structure is not fitted according to our architecture design. Our building loses its functionality and its full ability to serve as an instrument.

When we consistently exercise the will in the direction of the Original Desire, we route all of our criss-crossing desires into a single channel: the yearning for the Creator. As this happens, we put into place those structural elements which are misaligned, we gather our building blocks strewn about the ground and we create a unified structure. It is helpful for me to conceive of this structure of energy as a pyramid, because a pyramid illustrates many desires moving upward from the ground of being to a central focus, the apex, the contact between the finite and infinity. As we unify our desires through the constant application of will, we become a functional structure, such as the pyramid is.

We can exercise our will in attempting to see the One in the many. As we do this over a period of time, piece by tiny piece the illusion of a separate self is chipped away until infinity's signal is broadcast through the instrument of ourselves. We, as fragile and flawed as we are, become the infinitely crystalline, transparent broadcasters of this universal signal.

Scattered throughout the Law of One books are these gems of light which stand out above the others because they focus like a laser directly on the focus of all foci. These selections speak to the source and goal of the Original Desire, the One Infinite Creator.

V. THE SEEKER SEEKS THE ONE

- RA: In the experiences of the mystical search for unity, these need never be considered, for they are but part of an illusory system. The seeker seeks the One. The One is to be sought, as we have said, by the balanced and self-accepting self aware, both of its apparent distortions and its total perfection. Resting in this balanced awareness, the entity then opens the self to the universe which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

The purpose of clearing each energy center is to allow that meeting place to occur at the indigo ray vibration, thus making contact with intelligent infinity and dissolving all illusions. Service-to-others is automatic at the released energy generated by this state of consciousness.

- You are aware of the concept of initiation and realize that it demands the centering of the being upon the seeking of the Creator. We have hoped to balance this understanding by enunciating the Law of One, that is, that all things are One Creator. Thus seeking the Creator is done not just in meditation and in the work of an adept but in the experiential nexus of each moment.
- The initiation of the Queen's Chamber has to do with the abandoning of self to such desire to know the Creator in full that the purified in-streaming light is drawn in balanced fashion through all energy centers, meeting in indigo and opening the gate to intelligent infinity. Thus the entity experiences true life or, as your people call it, resurrection.
- QUESTIONER: Is there then, from the point of view of an individual who wishes to follow the service-to-others path, anything of importance other than disciplines of personality, knowledge of self, and strengthening of will?

RA: I am Ra. This is technique. This is not the heart. Let us examine the heart of evolution.

Let us remember that we are all one. This is the great learning/teaching. In this unity lies love. This is a great learn/teaching. In this unity lies light. This is the fundamental

teaching of all planes of existence in materialization. Unity, love, light, and joy; this is the heart of evolution of the spirit.

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

- To put this into perspective we must gaze then at the stunning mystery of the One Infinite Creator. The archetypical mind does not resolve any paradoxes or bring all into unity. This is not the property of any source which is of the third-density. Therefore, may we ask the student to look up from inward working and behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity.
- It shall be understood that any portion, no matter how small, of any density or illusory pattern, contains, as in an holographic picture, the One Creator which is infinity. Thus all begins and ends in mystery.
- . . . recognizing always that in the simplest iota of this complex exists in its entirety the One Infinite Creator—The Original Desire is that entities seek and become one.
- We leave you in appreciation of the circumstances of the great illusion in which you now choose to play the pipe and timbrel and move in rhythm. We are also players upon a stage. The stage changes. The acts ring down. The lights come up once again. And throughout the grand illusion and the following and the following there is the undergirding majesty of the One Infinite Creator. All is well. Nothing is lost. Go forth rejoicing in the love and the light, the peace and the power of the One Infinite Creator.
- The understanding, experiencing, accepting, and merging of self with self and other-self, and finally with the Creator, is the path to the heart of self. In each infinitesimal part of your self resides the One in all of Its power. Therefore, we can only encourage these lines of contemplation or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.
- There is but one service. The Law is One. The offering of self to Creator is the greatest service, the unity, the fountainhead. The entity who seeks the One Creator is with infinite intelligence. From this seeking, from this offering, a great multiplicity of opportunities will evolve depending upon the mind/body/spirit complexes' distortions with regard to the various illusory aspects or energy centers of the various complexes of your illusion.

Thus, some become healers, some workers, some teachers, and so forth.

- This is why we iterate quite often, when asked for specific information, that it pales to insignificance, just as the grass withers and dies while the love and the light of the One Infinite Creator redounds to the very infinite realms of creation forever and ever, creating and creating itself in perpetuity.

Why then be concerned with the grass that blooms, withers and dies in its season only to grow once again due to the infinite love and light of the One Creator? This is the message we bring. Each entity is only superficially that which blooms and dies. In the deeper sense there is no end to being-ness.

- QUESTIONER: As you have stated, it is a straight and narrow path. There are many distractions.

Within the “Seeker Seeks the One” portion of this presentation, Ra shares what I personally feel to be one of the most important understandings one can take from the “Law of One.”

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

Meditation and service are extremely important techniques for the purpose of accelerating evolution. At the *heart* of that evolution are these fundamental teachings, not only within the third density illusion, but within all conceivable planes of existence: unity, love, light, and joy.

What the Creator is, what precisely love and wisdom are, I remain mostly in the dark. But knowing of the strength of the will or inner light within and its power to strip away the small self in order that I might be one with the Creator, I continually talk and pray and direct my energies toward the One which I do not know. This involves a great deal of faith and refusal to doubt the self and the rightness of the path because strong portions of myself within would have me believe that this is a pointless and useless pursuit which will end in my emptiness and unhappiness. Yet, I persist. I persist in asking the *HOW* question. *HOW* might I know and experience the truth for myself?

Always, always beginning and ending in Creator, in those fundamental teachings of all planes of existence, the how question moves into methodology. The question becomes, “What methods will be most efficacious in the uniting of my heart with the heart of the Creator?”

VI. METHODS

To begin with, I would like to draw an important distinction between methods and results. This distinction, made clear to me very recently in the book “Wake Up to Your Life: Discovering the Path of Buddhist Attention” by Ken McLeod, has proven very helpful in my efforts recently and will likely continue to be helpful for a long time to come.

New students often tell me how frustrated they are with meditation. They’ve read a book or two, and the instructions include such phrases as “Open your mind,” “Be centered,” “Let your mind be empty,” or “Be one with your body.” They can’t figure out what to do because these “instructions” are effects of practice, not methods.

When students sit down and try to feel centered, try to open their minds, and try to be one with their bodies, nothing happens and they end up feeling frustrated.

Tell a tense person to relax, and he will usually become tenser in the efforts. He is tense because he doesn’t know how to relax. Tell him to take a deep breath, let it out slowly, and then take another breath, and let it out slowly. Then he will relax. The method is breathing slowly and deeply. The result is relaxation. In meditation, the method is resting attention on

the breath. When you do this, you will at some point feel centered, your mind will open and relax, and you will feel more connected with your body”

We cannot *make* a flower grow. A flower or any other plant will grow of its own accord. What we can do is to provide the right conditions for the growth – such as water, good soil, sunlight, and protection from any animals or insects – and allow the flower to grow on its own.

Methods, as distinct from results, are much the same way. Evolution (or becoming the Creator) is the result; our practices of prayer and meditation and placing our attention upon the moment are the methods. When we put into practice our best efforts persistently, the upward spiraling line of light will of necessity blossom forth from the old energies of the separate or shadow self.

RA: ...we may only offer that information useful to that particular caller. This is the basic difficulty. Entities receive the basic information about the Original Thought and the means, that is meditation and service-to-others, whereby this Original Thought may be obtained.

Once this basic information is received it is not put into practice in the heart and in the life experience but instead rattles about within the mind complex distortions as would a building block which has lost its place and simply rolls from side to side uselessly, yet still the entity calls. Therefore, the same basic information is repeated. Ultimately the entity decides that it is weary of this repetitive information. However, if an entity puts into practice that which it is given, it will not find repetition except when needed.

To the best of my understanding, the first and most important *method* of reaching the One is in the simple exercise of the will. I have a great deal of faith that the naked, raw desire as expressed in our yearning for the One is our greatest ally. I do not know precisely how to chart a course to the One, but in simply affirming my seeking of the One, in expressing my desire for the One, and in harmonizing every aspect of my life to the fullest possible extent with this desire, I am certain that those opportunities for growth are being magnetically or resonantly drawn to me in the right proportion at the right time. As I said in my “Who Am I?” essay from Channeling Intensive One,

The intensification of the will is the intensification of a homing beacon, I feel. While I carry and bear the burden, the homing beacon does the bulk of the work because the will, carefully directed in service to others, operating largely below the threshold of conscious awareness, knows its way home. Though I am the caged bird who breathes free air but does not yet know freedom as an immediate experience, I am a creature possessed of will. The will, persistently exercised, intelligently calls to it those opportunities which unlock the self from its material prison with each act of self-sacrifice. As that bird, I use the will to seek the One and let go of the cage.

I have this faith that the will does the work. We don't make the flower grow with our will, but we provide the right conditions for the growth to take place within us through the exercise of our will. Just as the flower will not survive being trampled by a crowd of three hundred people, just so we must approach this flower with delicately, with great sensitivity and love. The inner truth is so subtle a matter when viewed against the gross sensory and conceptual distortions of third density. Though the highest truth is all inclusive, all encompassing, all strength, it wisps away with any attempt at force. Becoming consciously delicate in the inner movements is especially helpful for the male, as his cultural training may predispose him towards manhandling something which can not be grasped, controlled, or held onto.

For me, this involves primarily the exercise of the will on a daily, and to whatever extent possible, moment-by-moment basis. As the chariot (representing the spirit shuttle, I believe) in the “Great

Way of the Mind” tarot image is drawn forward through time, just so is the will strengthened by its constant exercise over a period of consistent time, just so do we ripen and progress over the same period of time.

RA: Patience is requested and suggested, for the catalyst is intense upon your plane and its use must be appreciated over a period of consistent learn/teaching.

That to me is the true strength of the will. The strength of will can be expressed in a moment of crisis when the car is lifted to allow the person caught beneath it to extricate themselves, but I think that the true test is in the wills consistent and conscious exercise as often and frequently as possible. I constantly attempt to be *constant* in the attempt.

RA: The principle which moves in accordance with the dynamics of teach/learning with most efficiency is constancy.

VII. SINGLE-POINTED

The best two words that express all that I am trying to say are “single” and “pointed,” put together to make single-pointed. To me, to become single-pointed in the seeking of the Creator in the supreme use of will, it is the essential method at the foundation of all other methods.

If the mind is fixed on God and continues so, the senses will obey it. It is like hanging a needle on a magnet and then another needle onto that, and so on... As long as the first needle clings to the magnet, the rest will hang on to it; but if the first drops off, it will lose the rest. And so, as long as the mind is firmly fixed on God, the senses will obey it; but when the mind drops away from God, the senses drop off from the mind and are unruly. **Meister Eckhart**

The Yogi focuses his mind on God, and on naught else. Undecided dreamers dissipate their mental powers in the confusion of endless, many branched pathways of interests and desires. **Paramahansa Yogananda**

If an eye never falls asleep, All dreams will cease of themselves;
If the Mind retains its absoluteness, the ten thousand things are of one substance. From
“**The Perennial Philosophy**”

Saints are neither double-minded nor half-hearted, but single and, however great their intellectual gifts, profoundly simple. The multiplicity of Legion (throng, multitude) has given place to one-pointedness – not to any of those evil one-pointednesses of ambition or covetousness, or lust for power and fame, not even to any of the nobler, but still all too human one-pointednesses of art, scholarship and science, regarded as ends in themselves, but to the supreme, more than human one-pointedness that is the very being of those souls who consciously and consistently pursue man’s final end, the knowledge of Eternal Reality.

The cultivated and mentally active have an insatiable appetite for novelty, diversity and distraction. But the saints, however commanding their talents and whatever the nature of their professional activities, are all incessantly preoccupied with only one subject – spiritual Reality and the means by which they and their fellows can come to the unitive knowledge of that Reality. **Aldous Huxley**

Being single-pointed in seeking the Creator is like standing on the streets of New York City and, for a fleeting instant, hearing a birdsong somewhere far off in the distance. Standing on the street, taxi drivers honking their horns, throngs of people walking to and fro, jackhammers and car stereos, shop

doors opening and closing, vendors selling their goods on the street, the endless monologue of your own thoughts running through your mind, you are not even sure if you caught that single note of the sparrow floating through the air. Yet you are compelled to search for it. This requires great dedication and single-pointedness. You must tune out all the distraction to focus exclusively on the subtle and delicate birdsong somewhere off in the distance, or you must submit to all the distraction and somehow select the birdsong from the noise and chaos. Either way, you must stay with the birdsong in each moment and learn to see through the distractions at hand. The man that bumps into you and provokes your anger, the half-naked woman that provokes something different, the hunger in your stomach for the candy you see in the window, the excitement in the air from the live band in the nearby bar, the cell phone's vibration from a friend calling, the memory of sorrow stirred up within you at the sight of a movie poster—single-pointedness sees through all of this catalyst to the heart of your search, that being in this metaphor, the discovery of the source of the birdsong.

With single-pointedness, we are constantly adjusting our attitude and our attention to vector towards the Creator. No matter which way catalyst spins us, no matter how lost we feel we are or whether we know up from down, with single-pointed attention on the creator, we are never lost and can never be disoriented, no matter the chaos of our outward circumstances. As suggested in the tarot image *Experience of the Mind ...*

RA: The figure is expressing the nature of experience by having its attention caught by what may be termed the left-hand catalyst. Meanwhile, the power, the magic, is available upon the right-hand path.

The nature of experience is such that the attention shall be constantly given varieties of experience. Those that are presumed to be negative, or interpreted as negative, may seem in abundance. It is a great challenge to take catalyst and devise the magical, positive experience.

... our attention will continually be caught by catalyst of the left hand path. We can however become conscious however of our errant eyes and refocus them yet again on seeking the One. Keeping the mind and the senses fixed upon the Creator is none too easy a task, as you can imagine. I think I could successfully discipline a gymnasium full of wild four year olds on sugar, monkeys, ice cream trucks, and free bananas better than I could my own mind!

Huston Smith, in discussing the Eightfold Path of Buddhism in his book *The World's Religions*, says of Right Intent, the second step of the Eightfold Path:

Whereas the first step summoned us to make up our mind as to what life's problem basically is, the second advises us to make up our hearts as to what we really want. Is it really enlightenment, or do our affections wing this way and that, dipping like kites with every current of distraction? If we are able to make appreciable headway, persistence is indispensable. People who achieve greatness are almost invariably passionately invested in some one thing. They do a thousand things each day, but behind these stands the one thing they count supreme. When people seek liberation with single-mindedness of this order, they may expect their steps to turn from sliding sandbank scrambles into ground-gripping strides.

To be able to keep your mind fixed upon the ever present Creator in this way involves not having the mind's attention taken away down other less useful paths by the constant bombardment from the stimuli around us. The Creator within the moment is not half as obvious nor immediate and blatant as are the million and one other signals within and around us that effectively and totally drown the Creator out. But with one-pointed attention, we gather all those signals – all that energy

being expended in a million different ways – and we organize the agents of sleep and distraction into a disciplined and loving focus upon the Source of all of it. We gradually awaken.

If you would like to read more about attention and how it alone is the alchemical agent responsible for transmuting darkness into light, I would recommend any of Eckhart Tolle's books. His work communicates the essence of this truth better than any others, in my humble opinion. In the same spirit as Tolle, Ken McLeod offers an understanding about the transformative powers of using the will as attention upon the moment:

Attention acts on the wall of habituated patterns in the same way that the energy of sunlight acts on a block of ice. Heat from the sun raises the level of energy in the water molecules until they can no longer remain in the compact crystalline structure of ice. The crystal breaks up, and ice melts into water.

And finally is a *technique* I came upon which encapsulates all of the above. I learned in the intro to an anthology of Gandhi's writings that, to understand Gandhi you must see him as a mystic, ever desiring to know for himself the unitary knowledge of eternal reality, ever desiring to sacrifice all that was not truth within himself upon the altar of that seeking, ever seeking greater humility and love towards his fellow beings, ever attempting to transcend all cultural, religious, and societal distortions to abide in that one mysterious truth to which we are all heir.

At some point in his life he picked up the practice of ramanama. Basically, it is the repetition of the Creator's name - aloud at times but more so within the thoughts of the self. This struck me as a highly efficacious means to bring about that recollected consciousness I so seek to carry into each moment that greets me, thus did I take up a similar practice.

I began by "saying" in my thoughts, over and over, "one creator." This is the base rhythm from which I can creatively build from and expand upon. I make variations to this, such as "one infinite Creator," "infinity," "unconditional love," "I seek the one," etc.

Though I find it virtually impossible, being in an extremely busy, hectic, and distracted culture and society, I believe that if one could retrain their minds to think upon unity throughout all the moments of their day, they would soon realize that which they were looking for. The difficulty in doing this is that, as I mentioned, there are a million and one distractions that take the mind away, there are as many obligations and duties to see to, and even in an environment with no external distractions, such as meditation, the mind itself is hardwired to be wildly unfocused, rambunctious, undisciplined, and resembling much the behavior of an already high-strung individual having just ingested a liberal dose of meth-amphetamines. It wants to do anything BUT become relaxed, still, and one-pointed upon that which, to the analytical mind, seems void and empty.

Remembering your seeking, remembering to greet the moment with both eyes seeing through the circumstance at hand towards the truth, that truth for which the symbols of the physical world only point to but do not equate with, remembering to desire the truth instead of letting the separate self's cravings and aversions run the show for you --- this is key. Like Sarah in the Labyrinth, we are each on a quest where there seem more dead ends, traps, and circular pathways than those which lead to the center. The Labyrinth wishes us to forget our quest and instead lose ourselves in the comforts of sleep and our previous symbols of reference and identity. If only we could keep with us the memory of our seeking at all times! There would be no true barriers except those that we allow to exist. With one-pointed memory of our dedication and the faith that what we seek is already and forever within us, we could walk straight through what would seem like solid walls in the labyrinth of real life. No moment could trick us away from our seeking for very long because the strength of our desire would

guide us home no matter our starting point nor our situation relative to the center. We would commence the journey and not stop putting one foot in front of the other until we were on that ground which seemed only a distant echo of a dream in some corner of our hearts when we began.

This practice of Ramanama is the greatest means I have come across for remembering to not be blinded by the red, orange, and yellow ray concerns of survival, sex, social positioning, and power issues. Remembering to see my environment as an illusory manifestation of one being, to see others about myself as the one Creator, and to see myself not as a being of flesh'n'bones but as a being of pure Light, I would not be so easily duped by the mental patterns that are anxious about the future, guilty about the past, and forever concerned in seeking lasting satisfaction in that which does not last. It is a wonderful means for the disciplining of the personality which Ra so commends to the seeker of truth.

How could one not profit from thinking about, contemplating, and meditating upon the Creator? What situation would not benefit from bringing the Creator into the forefront of one's thoughts? Isn't it like saying, "I see through this all, Creator. I see the shadows, I see the darkness surrounding me, but I know that this is you, I know that, behind this all and in every iota of this experience is you in all your glory. I no longer wish to be ensnared in samsara, the cosmic delusion. I no longer will look at the world through the eyes of the animal self or the societal self. I will look through your exquisite computer-like program of a finite world seemingly devoid of God and I will see a masterpiece of art, I will see you. I will see the clues embedded deeply within every person, every sensation, every thought, every experience, and every moment. I will undertake suffering voluntarily and joyfully. I will let go of my attachments to this material existence in order that you might fill me with your truth which is not material. I will wake up from the dream and be with you."

Ramanama is a means to an end. It is a practice which often is without profundity or deep meaning—I repeat "one creator" while being fully lost within the illusion of daily concerns and worries and stresses, my mind soaked in lesser concerns than seeking the One. Yet, in repeating the words, one part of my consciousness has not let go, one part adamantly clings to the memory of my seeking so that, when more "space" is available within my thoughts, the rest of my conscious self can enjoin the repetition of One Creator and, as a whole, I can focus upon unity, lifting my thinking, my expectations, my hopes and my fears into the light, in songs of praise and thanksgiving, so that that which is not real within me will fall away.

The desire to seek runs deep within me and will resurface regardless of circumstance experienced in the interval and regardless of how deeply distracted I become or how deep in a coma-like sleep I fall ... there is no stopping the seeking. With ramanama I hope to make it more constant, to bring it up into my conscious thinking on a more dependable and steady basis so that I may do the work of spiritual evolution in each and every moment, not only in meditation or during my spiritually oriented reading or during those surreal moments when beauty strikes me so hard that I can not help but contemplate the glory of the One Creator. But at all times.

This repetition is a means of refining, implementing, and crystallizing intent. By persisting in the repetition, I am softly rapping on infinity's door. Eventually, that door will open. Until then, I repeat those words which point to a reality which words can never touch, "One Creator."

What are your methods?

[1] MCLEOD PG 88

Finally, there is one pitfall in meditation practice that you must avoid. Meditation practice raises the level of energy in your system in the form of active attention. The higher level of energy inevitably

brings you into contact with reactive emotional patterns. If you now become selective and repress emotions, pushing them out of attention, two things happen. The higher level of energy in your system flows into the reactive pattern, making that stronger. Both the reactive patterns of the emotion and the repression are reinforced. You end up splitting in two. One part of you is capable of attention and response. The other part becomes increasingly rigid and inflexible. It takes over unpredictably whenever the repressed emotion is triggered by events or situation. Typically, a person becomes more arrogant, self-indulgent, obsessed with power, money, sex, security, or other fixations, and acts in ways to control or amass the object of obsession. Long-term practitioners and teachers who protect areas of their lives from their practice frequently run into this problem with unfortunate and sometimes tragic results. We run the risk of a similar fate if we protect any area of our personality or lives from the increased awareness that develops in meditation.

To protect against this problem, always have at least one person, a teacher, colleague, or friend, with whom you discuss all aspects of your practice and your life. The person needs to be someone you trust and to whom you will listen regardless of the state of mind you are in or what he or she says. The *only* way to be sure that you will not protect an area of your habituated personality from the effects of practice is to have such a person in your life.

[2] **Session #49**

RA: I am Ra. The metaphor of the coiled serpent being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal. We must generalize and ask that you grasp the fact that this in effect renders far less useful that which we share. However, as each entity is unique, generalities are our lot when communicating for your possible edification.

We have two types of energy. We are attempting then, as entities in any true color of this octave, to move the meeting place of inner and outer natures further and further along or upward along the energy centers. The two methods of approaching this with sensible method are first, the seating within one's self of those experiences which are attracted to the entity through the south pole. Each experience will need to be observed, experienced, balanced, accepted, and seated within the individual. As the entity grows in self-acceptance and awareness of catalyst the location of the comfortable seating of these experiences will rise to the new true color entity. The experience, whatever it may be, will be seated in red ray and considered as to its survival content and so forth.

Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival, then in terms of personal identity, then in terms of social relations, then in terms of universal love, then in terms of how the experience may beget free communication, then in terms of how the experience may be linked to universal energies, and finally in terms of the sacramental nature of each experience.

Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator.

Where these energies meet is where the serpent will have achieved its height. When this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.

SEGMENT 14
THE MOTHER-CHILD RELATIONSHIP

Lorena L – Group Discussion

Question 1: How are the chakras of the one affected by the other while *in utero* from conception to birth?

(From Ankita Goel, website http://www.healthandyoga.com/html/news/preg_energy.html.)

The 7 chakras are placed along the spinal cord. If any of the chakras are afflicted (either too low in energy or high) they create an imbalance. This imbalance can manifest itself mentally, physically or emotionally. It would be in the form of ailment, fear, greed, restlessness, introversion/extroversion, etc.; everything depending on which chakra is afflicted.

Remember, the imbalance of the mother's chakra energy during pregnancy has a corresponding effect on the child - both on a day-to-day basis, as well as imprinting a constitutional legacy for the rest of his life.

All this energy can be managed by various yoga techniques - breathing techniques (Pranayama), exercises (Asanas) and relaxation (Yoga Nidra)—or a combination of these.

Women's Health and Pregnancy Manual is a very effective guide in familiarizing yourself with these important yoga tools including meditation and relaxation. These will hold you in good stead during pregnancy and provide you that all-important anchor.

The *Women's Health and Pregnancy* course is a uniquely designed course. It is the ONLY course that guides you through pregnancy week by week and beyond and your pregnancy questions are answered by the expert any time you wish.

This course is based on the principles of Integral Yoga. According to Integral Yoga, the true benefits cannot be had by exercises alone. It must include tools that have a tremendously positive effect on the mind.

This book can be ordered by following this link: <http://www.healthandyoga.com/html/pbook.html>.

Question 2: How can one allow free will of an entity while disciplining a child?

Ra, February 4, 1981, Session 15

QUESTIONER: As an entity in this density grows from childhood, he becomes more aware of his responsibilities. Is there an age below which an entity is not responsible for his actions, or is he responsible from the time of his birth?

RA: I am Ra. An entity incarnating upon the Earth plane becomes conscious of self at a varying point in its time/space progress through the continuum. This may have a median, shall we say, of approximately fifteen of your months. Some entities become conscious of self at a period closer to incarnation, some at a period farther from this event. In all cases responsibility becomes retroactive from that point backward in the continuum so that distortions are to be understood by the entity and dissolved as the entity learns.

QUESTIONER: Then an entity four years old would be totally responsible for any actions that were against or inharmonious with the Law of One. Is this correct?

RA: I am Ra. This is correct. It may be noted that it has been arranged by your social complex structures that the entities newer to incarnation are to be provided with guides of a physical mind/body/spirit complex, thus being able to learn quickly what is consonant with the Law of One.

QUESTIONER: Who are these guides?

RA: I am Ra. These guides are what you call parents, teachers, and friends.

Ra, February 10, 1981, Session 21

QUESTIONER: When incarnation ceases to be automatic I am assuming that the entity can decide when he needs to incarnate for the benefit of his own learning. Does he also select his parents?

RA: I am Ra. This is correct.

Ra, March 22, 1981, Session 42

QUESTIONER: Using the teach/learning relationship of parent to child, what type of actions would demonstrate the activation of the energy centers in sequence from red to violet?

RA: I am Ra. The entity, child or adult, as you call it, is not an instrument to be played. The appropriate teach/learning device of parent to child is the open-hearted being-ness of the parent and the total acceptance of the beingness of the child. This will encompass whatever material the child entity has brought into the life experience in this plane.

There are two things especially important in this relationship other than the basic acceptance of the child by the parent. Firstly, the experience of whatever means the parent uses to worship and give thanksgiving to the One Infinite Creator, should if possible be shared with the child entity upon a daily basis, as you would say. Secondly, the compassion of parent to child may well be tempered by the understanding that the child entity shall learn the biases of service-to-others or service-to-self from the parental other-self. This is the reason that some discipline is appropriate in the teach/learning. This does not apply to the activation of any one energy center for each entity is unique and each relationship with self and other-self doubly unique. The guidelines given are only general for this reason.

Ra, May 6, 1981, Session 50

QUESTIONER: Could you give an example of how an entity sets up a condition for attracting a particular experiential catalyst and how that catalyst then is provided or is learned.

RA: I am Ra. We paused to scan Carla's consciousness to use its experiential catalyst as example. We may proceed.

This is one instance and extrapolation may be made to other entities which are aware of the process of evolution. This entity chose, before incarnation, the means whereby catalyst had great probability of being obtained. This entity desired the process of expressing love and light without expecting any return. This entity programmed also to endeavor to accomplish spiritual work and to comfort itself with companionship in the doing of this work.

Agreements were made prior to incarnation; the first, with the so-called parents and siblings of this entity. This provided the experiential catalyst for the situation of offering radiance of being without expectation of return. The second program involved agreements with several entities. These agreements provided and will provide, in your time/space and space/time continuum, opportunities for the experiential catalyst of work and comradeship.

Q'uo, March 8, 1991

If each entity were born into a family where the only thing experienced was total love and acceptance, the experience of the entity would be similar to those entities who incarnated before the advent of the veil between the conscious and unconscious minds or before the availability of the choice between the positive and the negative paths, the result being that with no stimulus which is perceived as negative, very little growth takes place. Thusly, for one who incarnates for the purposes of learning the lessons of love, the perceived absence of love is essential in order that such learning may take place.

If the perception of love may be felt as total acceptance, then the perception of the absence of love may be felt by non-acceptance, which is manifested in the criticism of which you spoke.

The degree then, to which this criticism is perceived by the child entity from the parents may be seen as correlative to the lessons each entity wish to set up for itself, beginning with the infancy and early childhood. This relationship is by no means the only situation by which entities may learn these lessons of love, throughout the life, many other relationships and situations will be encountered in which again the non-acceptance or the criticism is experienced however, most entities will choose to set up these lessons early in the life pattern so that the patterns have got an attitude having been established at a very early age, have the opportunity to grow throughout the incarnation and interact with other situations that may be perceived similarly thus affording the entity multiplied, shall we say, opportunities for learning these lessons.

Q'uo, April 1, 2006

When a woman becomes impregnated, the arrangements, shall we say, for the birth of a certain entity to that woman are already fairly well advanced. There is a great demand for opportunities for incarnation. Entities must wait for an opportunity to inhabit a particular physical vehicle. An entity and its higher self, or its guide, will have pondered the idea of an incarnation for some time, as you would call it, and you will have created a plan or an agenda for the creation that involves being born to a certain woman, living in the family of a certain family, and meeting various key people throughout the life experience. When you and your higher self plan an incarnation, you are redundant in your planning. You have not one or two or three possibilities, but virtually endless possibilities lined up so that if one straight road to Rome does not avail, the next straightest road—with a little kink in it and a little curve there—comes up. And if you stray off of that road, another comes up. They all lead to Rome.

When a woman actually becomes pregnant, this seals the opportunity. There is to some extent an unconscious agreement betwixt the soul of the entity who is the mother and the soul of the entity who is going to be her child.

The time of the entry of a soul or spirit into a physical vehicle with its anima varies widely. In some cases, within three months of the woman becoming pregnant the soul will already have begun inhabiting the physical vehicle that is the fetus within the womb. In other cases, as the other extreme, an entity may not inhabit that body until after the birth. There is a target of opportunity from conception to about three months after birth for the entry of the soul into the body.

The choice of when this connection is made has a good deal to do with the relationship of the child to its mother in terms of how that relationship will function as catalyst in the lifetime to come.

Question 3: What energy transfers occur during birth, nursing or sleeping together as opposed to sleeping apart directly after birth?

*(Jeannette Crenshaw, RN, MSN, from a study on website
<http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1948089>.)*

Since the beginning of time, women needed and wanted their babies close to them. In their arms following birth, and while resting or sleeping, women kept their babies safe, warm, and nourished. Today, we know this “yearning for closeness” is a physical and emotional need shared by mothers and babies.

In recent years, studies have shown that it is best for mothers and babies to stay together after birth. Additionally, experts agree that, unless a medical reason exists, healthy mothers and babies should not be separated after birth and during the early days following birth. Interrupting, delaying, or limiting the time that a mother and her baby spend together may have a harmful effect on their relationship and on breastfeeding success.

(Jeannette Crenshaw, same article, same website)

Nature prepares you and your baby to need and seek each other from the moment of birth. Oxytocin, the hormone that causes your uterus to contract, will stimulate “mothering” feelings after birth as you touch, gaze at, and breastfeed your baby. More oxytocin will be released as you hold your baby skin-to-skin. Your brain will release endorphins, narcotic-like hormones that enhance these mothering feelings. These hormones help you feel calm and responsive and cause the temperature of your breasts to rise, keeping your baby warm. Because of the normal “adrenaline rush” babies have right after birth, your baby will be bright, alert, and ready to nurse soon after birth. During the hours and days following birth, you will learn to understand your baby’s cues and unique way of communicating with you.

(Jeannette Crenshaw, same article, same website)

Healthy babies placed skin-to-skin on their mothers adjust easily to life outside the womb. They stay warm more easily, cry less, have lower levels of stress hormones, and breastfeed sooner than newborns who are separated from their mothers. The benefits of skin-to-skin contact continue beyond the first hour. The longer and more often mothers and babies are skin-to-skin in the hours and days after the birth, the greater the benefit. Babies who are cold, including premature babies, return to a normal temperature more quickly when held skin-to-skin by their mothers. When a mother and her baby are skin-to-skin, the baby is exposed to the normal bacteria on the mother’s skin, which may protect the baby from becoming sick due to harmful germs. Research suggests that women who hold their babies skin-to-skin following birth care for their babies with more confidence and recognize and respond to their babies’ needs sooner than mothers who are separated from their babies.

Other benefits to babies from skin-to-skin contact include easier breathing, higher and more stable blood sugar levels, and a natural progression to breastfeeding. Babies placed skin-to-skin with their mothers after birth have a natural instinct to attach to the breast and begin breastfeeding, usually within 1 hour. Mothers who hold their babies skin-to-skin after birth are more likely to make greater amounts of breast milk, breastfeed longer, and breastfeed without offering formula. (Experts recommend *exclusive* breastfeeding—no other foods or liquids—during the first 6 months of life.

(Jeannette Crenshaw, same article, same website)

In the days following birth, whether at home, in a hospital, or in a birth center, mothers' and babies' physical and emotional needs for each other continue. The more time two people spend together, the sooner they get to know each other. Mothers who are with their babies for longer periods of time, including during the night, have higher scores on tests that measure the strength of a mother's attachment to her baby. While together, mothers quickly learn their babies' needs and how best to care for, soothe, and comfort their newborns.

Keeping your baby with you continuously during the day and at night (called "rooming-in") has many benefits. Rooming-in with your baby makes breastfeeding easier. Studies suggest that mothers who room-in with their babies make more milk, make more milk sooner, breastfeed longer, and are more likely to breastfeed exclusively compared with mothers who have limited contact with their babies or whose babies are in the nursery at night.

Rooming-in is better for babies. While babies are with their mothers, they cry less, soothe more quickly, and spend more time quietly sleeping. Babies who room-in with their mothers take in more breast milk, and are less likely to develop jaundice, a yellowing of the skin that sometimes requires treatment.

Normal baby care (e.g., exams, vital signs, and baths) can be done while rooming-in. You can be close to your baby and even help with some of the care if you wish. Babies bathed by their mothers and held skin-to-skin stay just as warm as babies bathed in the nursery and placed in warmers.

Well-meaning friends and family may advise you to let your baby stay in the nursery at night so that you can get more sleep. However, studies show that mothers whose babies are cared for in the nursery do not get more sleep than mothers who room-in with their babies at night. Many mothers sleep more peacefully knowing that their babies are with them.

Rooming-in may have other long-term benefits for mothers and babies. Research suggests that rates of child abuse, neglect, and abandonment are lower for mothers who have frequent and extended contact with their newborns during the early postpartum period.

SEGMENT 15
REMEMBERING AND BEING YOUR TRUE SELF

Nathan L – Presenter

Ra, March 4, 1981, Session 34

The experience of each entity is unique in its perception of intelligent infinity. Perceptions range from a limitless joy to a strong dedication to service to others while in the incarnated state. The entity which reaches intelligent infinity most often will perceive this experience as one of unspeakable profundity. However, it is not usual for the entity immediately to desire the cessation of the incarnation. Rather the desire to communicate or use this experience to aid others is extremely strong.

Ra, May 19, 1981, Session 52

QUESTIONER: From the point of view of an individual who wishes to follow the service-to-others path, is there anything of importance other than the disciplines of personality, knowledge of the self, and the strengthening of the will?

RA: I am Ra. This is technique. This is not the heart. Let us examine the heart of evolution. Let us remember that we are all one. This is the great learning/teaching.

In this unity lies love. This is a great learn/teaching.

In this unity lies light. This is the fundamental teaching of all planes of existence in materialization. Unity, love, light, and joy; this is the heart of evolution of the spirit.

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

Ra, July 8, 1981, Session 61

QUESTIONER: Could you tell us the purpose of the frontal lobes of the brain and the conditions necessary for their activation?

RA: I am Ra. The frontal lobes of the brain will, shall we say, have much more use in fourth density. The primary mental/emotive condition of this large area of the so-called brain is joy or love in its creative sense. Thus the energies which we have discussed in relationship to the pyramids: all of the healing, the learning, the building, and the energizing are to be found in this area.

This is the area tapped by the adept.

This is the area which, working through the trunk and root of mind, makes contact with intelligent energy and through this gateway, intelligent infinity.

Ra, August 8, 1981, Session 65

QUESTIONER: This entire scenario for the next twenty years seems to be aimed at producing an increase in seeking and an increase in the awareness of the natural creation, but also a terrific amount

of confusion. Was it the pre-incarnative objective of many of the Wanderers to attempt to reduce this confusion?

RA: I am Ra. It was the aim of Wanderers to serve the entities of this planet in whatever way was requested and it was also the aim of Wanderers that their vibratory patterns might lighten the planetary vibration as a whole, thus ameliorating the effects of planetary disharmony and palliating any results of this disharmony.

Specific intentions such as aiding in a situation not yet manifest are not the aim of Wanderers. Light and love go where they are sought and needed, and their direction is not planned aforesomes.

QUESTIONER: Then each of the Wanderers here acts as a function of the biases he has developed in any way he sees fit to communicate or simply be in his polarity to aid the total consciousness of the planet. Is there any physical way in which he aids, perhaps by his vibrations, somehow, just adding to the planet just as electrical polarity or charging a battery? Does that also aid the planet, just the physical presence of the Wanderers?

RA: I am Ra. This is correct and the mechanism is precisely as you state. You may at this time, note that, as with any entities, each Wanderer has its unique abilities, biases, and specialities, so that from each portion of each density represented among the Wanderers comes an array of pre-incarnative talents which then may be expressed upon this plane which you now experience, so that each Wanderer, in offering itself before incarnation, has some special service to offer in addition to the doubling effect of planetary love and light and the basic function of serving as beacon or shepherd.

Thus there are those of fifth-density whose abilities to express wisdom are great.

There are fourth and sixth-density Wanderers whose ability to serve as, shall we say, passive radiators or broadcasters of love and love/light are immense.

There are many others whose talents brought into this density are quite varied.

Thus Wanderers have three basic functions once the forgetting is penetrated, the first two being basic, the tertiary one being unique to that particular mind/body/spirit complex.

We may note at this point while you ponder the possibility/probability vortices that although you have many, many items which cause distress and thus offer seeking and service opportunities, there is always one container in that store of peace, love, light, and joy. This vortex may be very small, but to turn one's back upon it is to forget the infinite possibilities of the present moment. Could your planet polarize towards harmony in one fine, strong, moment of inspiration? Yes, my friends. It is not probable; but it is ever possible.

Ra, September 18, 1981, Session 71

QUESTIONER: I will state that the objective of the white magical ritual is to create a change in the consciousness of a group. Is this correct?

RA: I am Ra. Not necessarily. It is possible for what you term white magic to be worked for the purpose of altering only the self or the place of working. This is done in the knowledge that to aid the self in polarization towards love and light is to aid the planetary vibration.

QUESTIONER: The change in consciousness should result in a greater distortion towards service-to-others, towards unity with all, and towards knowing in order to serve. Is this correct, and are there any other desired results?

RA: I am Ra. These are commendable phrases. The heart of white magic is the experience of the joy of union with the Creator. This joy will of necessity radiate throughout the life experience of the positive adept.

Ra, January 28, 1981, Session 12

QUESTIONER: You spoke of Wanderers. Who are Wanderers? Where do they come from?

RA: I am Ra. Imagine, if you will, the sands of your shores. As countless as the grains of sand are the sources of intelligent infinity. When a social memory complex has achieved its complete understanding of its desire, it may conclude that its desire is service to others with the distortion towards reaching their hand, figuratively, to any entities who call for aid. These entities whom you may call the Brothers and Sisters of Sorrow move toward this calling of sorrow. These entities are from all reaches of the infinite creation and are bound together by the desire to serve in this distortion.

QUESTIONER: How many of them are incarnate on Earth now?

RA: I am Ra. The number is approximate due to an heavy influx of those birthed at this time due to an intensive need to lighten the planetary vibration and thus aid in harvest. The number approaches sixty-five million.

QUESTIONER: Are most of these from the fourth density? Or what density do they come from?

RA: I am Ra. Few there are of fourth density. The largest number of Wanderers, as you call them, are of the sixth density. The desire to serve must be distorted towards a great deal of purity of mind and what you may call foolhardiness or bravery, depending upon your distortion complex judgment. The challenge/danger of the Wanderer is that it will forget its mission, become karmically involved, and thus be swept into the maelstrom of which it had incarnated to avert the destruction.

Ra, October 31, 1981, Session 75

There are many Wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy.

In the case of Wanderers which seek to recapitulate the degree of adeptness which each had acquired previous to this life experience, we may note that even after the forgetting process has been penetrated there is still the yellow activated body which does not respond as does the adept which is of a green- or blue-ray activated body. Thusly, you may see the inevitability of frustrations and confusion due to the inherent difficulties of manipulating the finer forces of consciousness through the chemical apparatus of the yellow-ray activated body.

Ra, May 19, 1981, Session 52

The use of technology to manipulate that outside the self is far, far less of an aid to personal evolution than the disciplines of the mind/body/spirit complex resulting in the whole knowledge of the self in the microcosm and macrocosm.

To the disciplined entity, all things are open and free. The discipline which opens the universes opens also the gateways to evolution. The difference is that of choosing either to hitchhike to a place where beauty may be seen or to walk, step by step, independent and free in this independence to praise the strength to walk and the opportunity for the awareness of beauty.

The hitchhiker, instead, is distracted by conversation and the vagaries of the road and, dependent upon the whims of others, is concerned to make the appointment in time. The hitchhiker sees the same beauty but has not prepared itself for the establishment, in the roots of mind, of the experience.

Ra, January 21, 1981, Session 3

Before the body can be initiated, the mind must be initiated. This is the point at which most adepts of your present cycle find their mind/body/spirit complexes distorted from. When the character and personality that is the true identity of the mind has been discovered, the body then must be known in each and every way. Thus, the various functions of the body need understanding and control with detachment.

Ra, March 16, 1981, Session 39

The indigo ray, though precious, is that ray worked upon only by the adept, as you would call it. It is the gateway to intelligent infinity, bringing intelligent energy through. This is the energy center worked upon in those teachings considered inner, hidden, and occult, for this ray is that which is infinite in its possibilities. As you are aware, those who heal, teach, and work for the Creator in any way which may be seen to be both radiant and balanced are those activities which are indigo ray.

Ra, October 21, 1981, Session 73

QUESTIONER: It seems to me that the primary thing of importance for those on the service-to-others path is the development of an attitude which I can only describe as a vibration. This attitude would be developed through meditation, ritual, and the developing appreciation for the creation or Creator which results in a state of mind that can only be expressed by me as an increase in vibration or oneness with all. Could you expand and correct that statement?

RA: I am Ra. We shall not correct this statement but shall expand upon it by suggesting that to those qualities you may add the living day by day and moment by moment, for the true adept lives more and more as it is.

Ra, October 28, 1981, Session 74

RA: I am Ra. The heart of the discipline of the personality is threefold. One, know your self. Two, accept your self. Three, become the Creator.

The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality and completely able to know and accept other-selves. In relation to the pursuit of the magical working the continuing discipline of the personality involves the adept in knowing its self, accepting its self, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is, then, no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.

Ra, October 31, 1981, Session 75

QUESTIONER: You made the statement in a previous session that the true adept lives more and more as it is. Will you explain and expand more upon that statement?

RA: I am Ra. Each entity is the Creator. The entity, as it becomes more and more conscious of its self, gradually comes to the turning point at which it determines to seek either in service to others or in service to self. The seeker becomes the adept when it has balanced with minimal adequacy the

energy centers red, orange, yellow, and blue with the addition of the green for the positive, thus moving into indigo work.

The adept then begins to do less of the preliminary or outer work, having to do with function, and begins to affect the inner work which has to do with being. As the adept becomes a more and more consciously crystallized entity it gradually manifests more and more of that which it always has been since before time; that is, the one infinite Creator.

Ra, February 27, 1981, Session 80

RA: I am Ra. This disassociation from the miasma of illusion and misrepresentation of each and every distortion is a quite necessary portion of an adept's path. It may be seen by others to be unfortunate.

QUESTIONER: Then is this, from the point of view of the fifteenth archetype, somewhat of an excursion into the Matrix of the Spirit in this process? Does that make any sense?

RA: I am Ra. The excursion of which you speak and the process of disassociation is most usually linked with that archetype you call Hope which we would prefer to call Faith. This archetype is the Catalyst of the Spirit and, because of the illuminations of the Potentiator of the Spirit, will begin to cause these changes in the adept's viewpoint.

Ra, May 29, 1981, Session 88

We ask that you, ... as the adept must, be yourselves and offer that which is in and with you without pretense of any kind.

Q'uo, November 24, 2997

The first requirement for working with the gateway to intelligent infinity is that the heart be open. Consequently, although many seekers do not wish to continue to work intensively with the lower three chakras, it is our opinion that it is essential to continue to work with those three chakras, giving them all of the honor and respect that you give the higher chakras.

That which tends to block red ray is a level of depression that argues against life and the joy of life, and difficulties with sexuality. Because of the fact that the red ray deals with matters of survival and sexuality, those who are limping along with no true appreciation of life are going to be limiting the flow of energy into their very first chakra and therefore receiving into the heart only a fraction of the power or the energy that is available from the Creator.

The orange-ray chakra, being the seat of relationships of a personal nature with yourself and with others, is blocked when there is difficulty in those relationships which causes the chakra either to be blocked or to be over-activated. So, it is well to have a continuing focus in each relationship that is your privilege to sustain, watching for the vibrational harmony between you and the other, or indeed the harmony between you and yourself. So often the issues that you have with yourself can be quite toxic in terms of limiting the light that is flowing through that chakra. So, it is well to spend time becoming sweet with yourself and with other selves as well.

The yellow-ray chakra is the chakra of group relationships or legal relationships such as the birth family, the marriage family, the work family, and other groups that create their own energies and have their own, shall we say, oversoul. And in this chakra, too, the usual causes of blockages have to do with difficulties in these relationships. And again, because it is so easy to be blocked, at least momentarily, in yellow ray, it is a wise seeker who tunes his heart and his attention when dealing

with these relationships in order that harmony may prevail. And when harmony has been lost from a certain situation, it is well to seek ways to restore it. For this restores the flow of energy through that chakra and into the open heart.

Once an entity has reached the point where the heart is open and energy is flowing freely, he may then choose to move into the higher chakras. If he wishes to do work in consciousness such as meditation, healing, prayer or inspirational reading and reflection, he moves very consciously and deliberately into the indigo-ray chakra, the home of faith.

Here, one is always dealing with unseen things. In the indigo ray, one has left the physical body behind. The indigo ray is physically placed at the third eye position at which the Hindu monk will place a red dot, for in the Hindu system of belief there is a great appreciation of this chakra and it is believed by them, as well as us, that it is the gateway, the door, to direct contact with intelligent infinity, or as they would put it, the Creator.

Dwelling in indigo ray, the seeker begins to approach the gateway by the use of silence. It is necessary that the mind be still to a great extent so that the inspiration which is being sought may have room to flow into the chakra body through the violet ray and then the indigo, and then to be seated in the heart.

Once that connection has been made and there is a downflow of inspiration and information matching the upflow of the Creator's energy, it is possible to work in consciousness simply by allowing that flow to occur and being aware consciously of that flow. For indeed you are seated in the midst of a beautiful fountain of light when the gateway is open and inspiration is moving in.

It is within the blessing of that presence that one takes up the work of that *beau geste* of seeking to know the truth, seeking to feel the insights that only come to a faithful and listening heart.

SEGMENT 16
ON SUFFERING: THE CAUSES, FUNCTIONS AND CONSEQUENCES

Leonard G – Presenter

Ra, September 2, 1982, Session 95

QUESTIONER: I have often wondered about the action of random and programmed catalyst with respect to the entity with the very strong positive or negative polarization. Would either polarity be free to a great extent from random catalyst such as great natural catastrophes or warfare or something like that which generates a lot of random catalyst in the physical vicinity of a highly polarized entity? Does this great cat, then, have an effect on such random catalyst on the right-hand path?

RA: I am Ra. In two circumstances this is so. Firstly, if there has been the preincarnative choice that, for instance, one shall not take life in the service of the cultural group, events shall fall in a protective manner. Secondly, if any entity is able to dwell completely in unity the only harm that may occur to it is the changing of the outward physical, yellow-ray vehicle into the more light-filled mind/body/spirit complex's vehicle by the process of death. All other suffering and pain is as nothing to one such as this.

We may note that this perfect configuration of the mind, body, and spirit complexes, while within the third-density vehicle, is extraordinarily rare.

QUESTIONER: Am I to understand, then, that there is no protection at all if the Experience of the Mind has chosen the left-hand path and that path is traveled? All random catalyst may affect the negatively polarized individual as a function of the statistical nature of the random catalyst. Is this correct?

RA: I am Ra. This is correct. You may note some of those of your peoples which, at this space/time nexus, seek places of survival. This is due to the lack of protection when service to self is invoked.

Ra, January 27, 1981, Session 10

QUESTIONER: I think that it would clarify things for us if we went back to the time just before the transfer of souls from Maldek to see how the Law of One operated with respect to this transfer and why this transfer was necessary. What happened to the people of Maldek that caused them to lose their planet? How long ago did this event occur?

RA: I am Ra. The peoples of Maldek had a civilization somewhat similar to that of the societal complex known to you as Atlantis in that it gained much technological information and used it without care for the preservation of their sphere following to a majority extent the complex of thought, ideas, and actions which you may associate with your so-called negative polarity or the service to self. This was, however, for the most part, couched in a sincere belief/thought structure which seemed to the perception of the mind/body complexes of this sphere to be positive and of service to others.

The devastation that wracked their biosphere and caused its disintegration resulted from what you call war. The escalation went to the furthest extent of the technology this social complex had at its disposal in the space/time present of the then time. This time was approximately 705,000 of your years ago. The cycles had begun much, much earlier upon this sphere due to its relative ability to support the first-dimensional life forms at an earlier point in the space/time continuum of your solar

system. These entities were so traumatized by this occurrence that they were in what you may call a social complex knot or tangle of fear. Some of your time passed. No one could reach them. No beings could aid them.

Approximately 600,000 of your years ago the then-existing members of the Confederation were able to deploy a social memory complex and untie the knot of fear. The entities were then able to recall that they were conscious. This awareness brought them to the point upon what you would call the lower astral planes where they could be nurtured until each mind/body/spirit complex was able finally to be healed of this trauma to the extent that each entity was able to examine the distortions it had experienced in the previous life/illusion complex.

After this experience of learn/teaching, the group decision was to place upon itself a type of what you may call karma alleviation. For this purpose they came into incarnation within your planetary sphere in what were not acceptable human forms. This then they have been experiencing until the distortions of destruction are replaced by distortions towards the desire for a less distorted vision of service to others, since this was the conscious decision of the great majority of those beings in the Maldek experience. The transition to this planet began approximately 500,000 of your years ago and the type of body complex available at that time was used.

Ra, February 3, 1981, Session 17

RA: True healing is simply the radiance of the self causing an environment in which a catalyst may occur which initiates the recognition of self, by self, of the self -healing properties of the self.

QUESTIONER: How did Jesus learn this during his incarnation?

RA: I am Ra. This entity learned the ability by a natural kind of remembering at a very young age. Unfortunately, this entity first discovered his ability to penetrate intelligent infinity by becoming the distortion you call “angry” at a playmate. This entity was touched by the entity known as Jesus and was fatally wounded.

Thus the one known as Jesus became aware that there dwelt in him a terrible potential. This entity determined to discover how to use this energy for the good, not for the negative. This entity was extremely positively polarized and remembered more than most Wanderers do.

QUESTIONER: How did this aggressive action against a playmate affect Jesus in his spiritual growth? Where did he go after his physical death?

RA: I am Ra. The entity you call Jesus was galvanized by this experience and began a lifetime of seeking and searching. This entity studied first day and night in its own religious constructs which you call Judaism and was learned enough to be a rabbi, as you call teach/learners of this particular rhythm or distortion of understanding, at a very young age.

At the age of approximately thirteen and one-half of your years, this entity left the dwelling place of its earthly family, as you would call it, and walked into many other places seeking further information. This went on sporadically until the entity was approximately twenty-five, at which time it returned to its family dwelling, and learned and practiced the art of its earthly father.

When the entity had become able to integrate or synthesize all experiences, the entity began to speak to other-selves and teach/learn what it had felt during the preceding years to be of a worthwhile nature. The entity was absolved karmically of the destruction of an other-self when it was in the last portion of lifetime and spoke upon what you would call a cross saying, “Father, forgive them for they know not what they do.” In forgiveness lies the stoppage of the wheel of action, or what you call karma.

Ra, February 4, 1981, Session 18

QUESTIONER: You stated yesterday that forgiveness is the eradicator of karma. I am assuming that balanced forgiveness for the full eradication of karma would require forgiveness not only of other-selves but also the forgiveness of self. Am I correct?

RA: I am Ra. You are correct. We will briefly expand upon this understanding in order to clarify.

Forgiveness of other-self is forgiveness of self. An understanding of this insists upon full forgiveness upon the conscious level of self and other-self, for they are one. A full forgiveness is thus impossible without the inclusion of self.

Ra, March 4, 1981, Session 34

QUESTIONER: Would you define karma?

RA: I am Ra. Our understanding of karma is that which may be called inertia. Those actions which are put into motion will continue using the ways of balancing until such time as the controlling or higher principle which you may liken unto your braking or stopping is invoked. This stoppage of the inertia of action may be called forgiveness. These two concepts are inseparable.

QUESTIONER: If an entity develops what is called karma in an incarnation, is there then programming that sometimes occurs so that he will experience catalysts that will enable him to get to a point of forgiveness thereby alleviating the karma?

RA: I am Ra. This is, in general, correct. However, both self and any involved other-self may, at any time through the process of understanding, acceptance, and forgiveness, ameliorate these patterns. This is true at any point in an incarnative pattern. Thus one who has set in motion an action may forgive itself and never again make that error. This also brakes or stops what you call karma.

Ra, March 10, 1981, Session 36

QUESTIONER: Let me take as an example the one that you said was called Himmler. We are assuming from this that his Higher Self was of the sixth-density and it was stated that Himmler had selected the negative path. Would his Higher Self then dwell in a sixth-density negative type of situation? Can you expand on this concept?

RA: I am Ra. There are no negative beings which have attained the Oversoul manifestation, which is the honor/duty of the mind/body/spirit complex totality, of late sixth-density as you would term it in your time measurements. These negatively oriented mind/body/spirit complexes have a difficulty which to our knowledge has never been overcome, for after fifth-density graduation wisdom is available but must be matched with an equal amount of love. This love/light is very, very difficult to achieve in unity when following the negative path and during the earlier part of the sixth-density, society complexes of the negative orientation will choose to release the potential and leap into the sixth-density positive.

(Intervening material)

QUESTIONER: Well then let's say that when Himmler reaches sixth-density negative, would he realize that his Higher Self was positively oriented and for that reason make the jump from negative to positive orientation?

RA: I am Ra. This is incorrect. The sixth-density negative entity is extremely wise. It observes the spiritual entropy occurring due to the lack of ability to express the unity of sixth-density. Thus, loving the Creator and realizing at some point that the Creator is not only self but other-self as self,

this entity consciously chooses an instantaneous energy reorientation so that it may continue its evolution.

Ra, July 26, 1981, Session 64

QUESTIONER: Could you describe or tell me of rituals or techniques used by Ra in seeking in the direction of service?

RA: I am Ra. To speak of that which sixth-density social memory complexes labor within in order to advance is at best misprision of plain communication for much is lost in transmission of concept from density to density, and the discussion of sixth-density is inevitably distorted greatly.

However, we shall attempt to speak to your query for it is an helpful one in that it allows us to express once again the total unity of creation. We seek the Creator upon a level of shared experience to which you are not privy and rather than surrounding ourselves in light we have become light. Our understanding is that there is no other material except light. Our rituals, as you may call them, are an infinitely subtle continuation of the balancing processes which you are now beginning to experience.

We seek now without polarity. Thus we do not invoke any power from without, for our search has become internalized as we become light/love and love/light. These are the balances we seek, the balances between compassion and wisdom which more and more allow our understanding of experience to be informed that we may come closer to the unity with the One Creator which we so joyfully seek.

Ra, February 19, 1982, Session 78

In sixth density, the density of unity, the positive and negative paths must needs take in each other, for all now must be seen as love/light and light/love. This is not difficult for the positive polarity which sends love and light to all other-selves. It is difficult enough for service-to-self polarized entities that at some point the negative polarity is abandoned.

Q'uo, February 10, 2008

We realize that it is difficult to imagine what shall happen after the year 2012, since that is when third density ends and fourth density begins. And we can only describe to you that which is to occur by asking you to realize that all of the densities of Planet Earth within this octave, one through seven, are nested together and interpenetrate each other, much as the various channels on your television set are nested together, being picked up by the same transmitters and receivers and being available by the turn of the knob from one to another to another.

Indeed, there are those among your peoples who are able to switch from the channel of third density to the channel of fourth density now, and who can somewhat reliably report on the development of fourth density. Fourth density, indeed, is fully formed at this time. Because it would violate the free will of third-density entities, fourth density chooses not to be seen, not to be visible to the five senses of your human bodies. Yet it is impossible to eliminate or hide the vibrations of fourth density, which are interpenetrating third density at this time.

Indeed, it is not even desirable to attempt to hide or remove these waves upon waves of fourth-density energy. For they are another part of that which is enabling the last of those who would be harvested at the end of third density on Planet Earth to do their work, to proceed, and to polarize to

the extent that they shall, with no trouble whatsoever, walk the steps of light that lead into fourth density.

However, third-density Earth has absorbed a great deal of the accumulated neglect that speaks to the racial karma of many, many of those who are upon Planet Earth at this time, who have come to this planet from planets in which their own third density was interrupted by their removing the ability to live a third-density existence on their home planet. In some cases they have even blown their planet to smithereens. In other cases they have simply rendered the planet or, in Atlantis' case, the continent, uninhabitable.

There has been an ever-increasing energy among those who are incarnate upon Planet Earth at this time towards desiring to retake the reins of stewardship of Gaia, of Mother Earth, and to administer healing and restoration to the planet which has been so loving and so good to them, and has been their home. And this shall continue for some hundreds of your years to be that great work which many who graduate from third density wish to accomplish before they move on into other lessons.

Q'uo, January 23, 2006

We heard in your query that you had considered that perhaps confused and chaotic transactions between you and other people in previous lifetimes may have placed you in this rocky and uncomfortable situation. And to this we would respond to you by saying to think in terms of this lifetime alone.

The veil over other incarnations was drawn for good reasons in third density. Please know that after each incarnation you go through a process of healing and balancing. That period of healing heals that incarnation so that, characteristically, entities do not go forward into an incarnation carrying a heavy karmic load. Characteristically, entities, at this point in third density—this point being the very latter portion of third density—come into an incarnation with balanced karma, and this, my sister, was your situation.

The energies with which you are working in this incarnation are as you have said: those energies within yourself. There is not work to do with other entities in this incarnation in order for you to become whole, integrated and able to move forward with your process of evolution. What is necessary, rather, is that you catch up with yourself. And to do that you shall have to give yourself some time to seat the considerable knowledge that you have gained and to open yourself to the possibilities that lie before you in the present moment.

Therefore, we would simply ask you to release all fear. You do not have to worry about being unsuccessful. You are already successful. You have done much in this lifetime. Your concern now needs to be simply, "What shall you have me to do with this day, with this moment, with this present time of unlimited possibility?"

A Wanderer's Handbook, p. 527

Following this lodestar of dedication of self, we are brought safely into a way of thinking about our experiences and life that allows us the most generous amount of freedom in working with ourselves, our catalyst and our destiny. To me, it is very absorbing to look into the present moments as they pass, seeing the love within them, seeing the rifts and inconsistencies of thought, seeing the whole spectrum of our spiritual practice. It can make us over-earnest.

We do not wish to unbalance your lives as you ponder the mysteries of service, for indeed very often the greatest service you can offer another is your own smile, your own light word, your own cheerful touch.

Therefore, let your dedication be careful and deep. But do not forget to let the sunshine flow through all your thinking, and lighten it that your service may be pleasant and of good cheer. For it is with those about you that you shall wend your way as pilgrims. It is with those about you that the ever-changing present will come. Therefore, my friends, let your souls be merry and glad together, that in loving the one infinite Creator, you may love each other with the gentleness and forbearance requisite for each unique being in your life.¹¹

PRESENTER'S MATERIAL

LEONARD G.

ON SUFFERING

The purpose of this presentation is twofold:

- 1) To comment on and raise questions about the causes, function, and consequences of human suffering—those intensely unpleasant emotional and physical experiences with which most of us are familiar—in relation to the RA/Quo material;
- 2) To ask participants to respond to these comments/questions (and others that might arise during discussion) based on their knowledge of the RA/Quo material and their own experiences.

Outlined below are four possible sources of suffering followed by a discussion of how these sources may contribute to suffering

Suffering Source 1a. The Natural Course of Socio/Biological Events such as aging whereby one can't carry out favored activities, and one faces death of self and others.

1b. Being born with unusual genetic qualities which may be advantageous but may be physically debilitating and involve suffering

Suffering Source 2a. Free Will Actions/Beliefs of persons which lead to deprivation, injury, or premature death of self or others.

2b. Institutions that condition beliefs and actions (the free will) of individuals in a manner that causes suffering for some--e.g. certain religious and educational institutions, the military, prisons.

Suffering Source 3. Earth Changes which may involve hurricanes, earthquakes that cause widespread injury and death among adults, children and infants.

Suffering Source 4. Non-physical entities which may support one in everyday life or may promote suffering.

Suffering Source #1 seems built into the nature of the human experience rather than the result of other persons' actions. The purpose of such suffering as stated in the transmissions of Quo and reported in *A Wanderer's Handbook*, p. 527 appears to be the opportunity to perfect our souls. Those of Positive Polarity can use the experience to expand their love and identification with the Creator. It is not clear how those of Negative Polarity can make use of the experience in a "positive" way.

Suffering Source #2 comes from the actions/beliefs of human beings. Suffering may result from the unintended consequences of efforts by those with good intentions, or from the intended consequences of those who are seeking domination over others. Presumably suffering that emerges from efforts at domination would be eliminated when everyone (or at least those in “power”) became aware of their connection to each other and the whole. In the meantime it seems that those who have social/economic/political power over others and are not aware of their interconnection with all others are likely to make decisions and take actions that benefit themselves at the cost of others with lesser power.

Those who are the most successful at perfecting Negative Polarity would probably create the most suffering for others and also the most likely to graduate to fourth density as Negative Polarity entities. Stalin might be an example (responsible for the deaths of millions of fellow Russians and others) although I don’t see him mentioned in the RA books. Hitler is mentioned (Law of One, Bk. II, p. 59). But he is seen as being of ambivalent polarity because he cared for the German people, in spite of the fact that he was responsible for the untimely death of millions. It seems indeed, according to the RA/Quo view, that Hitler would have done “better”--i.e. graduated to the next density-- if he had not had sympathy with the German people.

There seems to be something of a paradox here. The more self-centered a person is, the more suffering he/she is likely to cause others but by the same token is more likely to go on to higher densities. While according to RA/Quo a Negative Polarity entity has to switch to Positive Polarity to proceed beyond fifth density, it is not clear to me how an entity actually does this and at what “cost.” That is, does the reorientation come with “suffering”? Does the suffering which the Negative Polarity entity has caused in earlier situations have to be balanced in some way, or does the entity merely have a change of “mind?” Put another way, is there any “karma” that must be “worked off” by Negatively Polarized entities relative to the suffering that they have caused other entities? Or is the suffering that they cause a “gift” to the sufferers, an opportunity for them to “grow” and hence no “karmic debt” is involved? Can one “grow” effectively by merely developing positive creativity/service during a lifetime without suffering?

Many institutions in a society have features of domination, service to the institution rather than service to the selves of those animating them. Mere participation, with no intent to dominate or hurt others can, nevertheless, cause suffering to others. For example, participating in an educational system that degrades those whose talents do not correspond to what is valued--usually cognitive achievement--causes suffering to those whose cognitive talents are low but may have other talents of great value such as those of healing.

Institutions may also discourage beliefs and experiences which connect persons to the One and thereby promote suffering for these persons. It becomes a challenge for Positive Polarity individuals to change the customs and patterns of domination-oriented institutions so that suffering is lessened. The task of Negative Polarity beings presumably would be to enhance these domination aspects of the institutions which would promote suffering.

Suffering Source #3 poses some additional issues. Who is causing the suffering that results from Earth changes? Is the Creator in some way involved in this process, or is it the result of impersonal physical forces. Is the suffering spread at random? If not who/what is focusing it on some people and not others? Are the sufferers themselves, including children and infants, attracting disaster? The disaster itself may come so quickly (e.g., a tornado touching down in a neighborhood) that people are killed without any chance to “process” their “suffering.” What is the purpose of the event in that case? Are those killed or maimed paying off their “karmic debt?”

SEGMENT 17
SOUL ENDEAVORING TO EXPERIENCE KNOWLEDGE, EAGERLY, RELENTLESSLY
(S.E.E.K.E.R.)

Gene T. – Presenter

Ra, May 6, 1981, Session 50

QUESTIONER: Could you give an example of how an entity sets up a condition for attracting a particular experiential catalyst and how that catalyst then is provided or is learned.

RA: I am Ra. We paused to scan (name's) consciousness to use its experiential catalyst as example. We may proceed.

This is one instance and extrapolation may be made to other entities which are aware of the process of evolution. This entity chose, before incarnation, the means whereby catalyst had great probability of being obtained. This entity desired the process of expressing love and light without expecting any return. This entity programmed also to endeavor to accomplish spiritual work and to comfort itself with companionship in the doing of this work.

Agreements were made prior to incarnation; the first, with the so-called parents and siblings of this entity. This provided the experiential catalyst for the situation of offering radiance of being without expectation of return. The second program involved agreements with several entities. These agreements provided and will provide, in your time/space and space/time continuum, opportunities for the experiential catalyst of work and comradeship.

There are events which were part of a program for this entity only in that they were possibility/probability vortices having to do with your societal culture. These events include the nature of the living or standard of living, the type of relationships entered into in your legal framework, and the social climate during the incarnation. The incarnation was understood to be one which would take place at harvest.

These givens, shall we say, apply to millions of your peoples. Those aware of evolution and desirous in the very extreme of attaining the heart of love and the radiance which gives understanding no matter what the lessons programmed: they have to do with other-selves, not with events: they have to do with giving, not receiving, for the lessons of love are of this nature both for positive and negative. Those negatively harvestable will be found at this time endeavoring to share their love of self.

There are those whose lessons are more random due to their present inability to comprehend the nature and mechanism of the evolution of mind, body, and spirit. Of these we may say that the process is guarded by those who never cease their watchful expectation of being of service. There is no entity without help, either through self-awareness of the unity of creation or through guardians of the self which protect the less sophisticated mind/body/spirit from any permanent separation from unity while the lessons of your density continue.

Ra, June 12, 1981, Session 57

The space/time and time/space concepts are those concepts describing as mathematically as possible the relationships of your illusion, that which is seen to that which is unseen. These descriptive terms are clumsy. They, however, suffice for this work.

In the experiences of the mystical search for unity, these need never be considered, for they are but part of an illusory system. The seeker seeks the One. The One is to be sought, as we have said, by the balanced and self-accepting self aware, both of its apparent distortions and its total perfection. Resting in this balanced awareness, the entity then opens the self to the universe which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

The purpose of clearing each energy center is to allow that meeting place to occur at the indigo ray vibration, thus making contact with intelligent infinity and dissolving all illusions. Service-to-others is automatic at the released energy generated by this state of consciousness.

Ra, October 31, 1981, Session 75

Each entity is the Creator. The entity, as it becomes more and more conscious of its self, gradually comes to the turning point at which it determines to seek either in service to others or in service to self. The seeker becomes the adept when it has balanced with minimal adequacy the energy centers red, orange, yellow, and blue with the addition of the green for the positive, thus moving into indigo work.

The adept then begins to do less of the preliminary or outer work, having to do with function, and begins to effect the inner work which has to do with being. As the adept becomes a more and more consciously crystallized entity it gradually manifests more and more of that which it always has been since before time; that is, the One Infinite Creator.

Ra, May 29, 1982, Session 88

The archetypical mind is a great and fundamental portion of the mind complex, one of its most basic elements and one of the richest sources of information for the seeker of the One Infinite Creator. To attempt to condense the archetypes is to make an erroneous attempt. Each archetype is a significant *ding an sich*, or thing in itself, with its own complex of concepts. While it is informative to survey the relationships of one archetype to another it can be said that this line of inquiry is secondary to the discovery of the purest gestalt or vision or melody which each archetype signifies to both the intellectual and intuitive mind.

Ra, September 2, 1982, Session 85

The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light.

Q'uo, January 12, 1986

When the seeker first decides to set his foot upon the path of finding out what is true, the seeker invites the great seed of consciousnesses, or should we say, levels of consciousness, and this water in turn vivifies and recreates the entity which is seeking. Therefore you are, metaphysically speaking, in darkness, and it is within this darkness that you seek knowledge of love, of light, and of unity.

Consider the earth that lies outside of your dwelling. There is water vapor always in the air about the earth. Deep rivers flow underneath the mantle of earth and spring forth often in unexpected places. When rains come upon the earth, the earth drinks thirstily, and so it is with the seeker. Much of understanding, if we may use this term, comes from the process of seeking within the darkness of inner vision and within the environment of water. This is seeking unmanifested. The only light which is visible metaphysically speaking to the seeker is paralleled by the light of the night sky, the stars, and the reflected light of the your planetary satellite. Metaphysically speaking, that star is called hope or faith. It is not a light which ameliorates the darkness but it is a signal, a sign if you will, that light there is and light abundant.

This seeking is a matter of marshaling one's own will and focusing in a disciplined matter upon the seeking for truth, upon the finding of light. However, within this complex of seeking, there is no outward manifestation promised, no fruits must be born from such seeking. This is seeking unmanifested. There is a bridge between the darkness of hope, faith and will and the noonday sun of manifested service. That bridge is the surrender of the very will which the seeker has been marshaling and focusing, for in the attempt to be of service to others lies the implicit seeds of failure to be of service to others. The harder the seeker attempts to be of service, the less chance that seeker has of being led by inspiration to right service, that is, service that leads toward harmony and the feeling of kinship and unity with the one served.

It may seem a paradox that in order to manifest the glory and the joy which one has found in the darkness of inner silence, one must then give up all human opinion concerning situations, behaviors, activities and personalities to whom you wish to be serving. Yet it is surely true, and the full light of day dawns as the seeker sincerely and completely yields itself to grace, if we may use that term. Some call it quested consciousness, others call it right karma or destiny, but all of these words have connotations that suggest the lack of freedom of will and this we do not wish to suggest. You are perfectly free, each of you seekers, at all times to make each choice in each moment in each way that you wish. Yet to polarize involves manifested service.

We wish to convey also that we are not suggesting that there is a force completely outside of the seeker to whom one must yield control. The Creator is far closer than this—indeed the daylight is within the heart of the darkness. The difficulty is that words cause paradox and the deeper the understanding, the more plentiful the paradoxes.

Therefore, to sum. The seeker must begin seeking in darkness, and yet when the seeker comes from his sanctified ground and wishes to give glory back to the Creator which appears to the seeker in the guise of other entities, then it is that the seeker yields his conscious will, yields it utterly and completely to a higher knowledge, a higher wisdom, a higher compassion, and a higher intuition. One who has yielded and is moving in rhythm with the deep winds that play about the innermost self becomes touched with radiance, a radiance that is completely positive, a radiance that is the analog of your sun body, and in the radiance lies manifested service.

Therefore, worry not about how to serve. Instead, be disciplined as the earth and water within you become more and more articulated and the star of hope becomes ever more central in your inner sky. And when the moment comes for you to move from meditation to action, yield yourself again and again as thoughts come to you of service to that great fiery strength and surety that is the property of higher will.

Understand that this is a portion of yourself and that you are a portion of it but that it can be made available to your conscious self only by surrendering all hope of understanding and equally all fear of understanding, yielding further all hope of being of service and all fear lest you act wrongly.

Q'uo, March 22, 2008

Each of you has what you may loosely call the truth safely preserved and carefully stored within your being. You are a creature which is a part of the godhead principle and within every cell of your body lies the truth. The creation within you and without you is full of the truth. You dwell within an environment which is inherently and fundamentally instinct with the truth.

At the same time, from the very beginning of your incarnation the energies of your culture have been busy instilling within you a series of outer truths of the conventional type; that is, the truths of your culture. You have learned how to think of yourself by listening to parents and teachers who offer you a laundry list of standards to which you may aspire and because of which you may feel normal.

We do not deprecate this level of outer truth. Learning the conventions of any society is helpful for one who wishes to move through an incarnation without disturbing the sensibilities of those around him. Yet, these outer conventions of truth do not begin to address the deeper questions of identity, essence and purpose.

The seeker who wishes to move beyond conventions, then, is drawn by those same conventional assumptions to study and read those wise words which have been set down by sages of the past. Again, we do not criticize or demean the study of metaphysics or spiritual subjects—as the questioner has pointed out, there is a vast array of interesting and provocative thought to consider in attempting to move beyond the conventions of work, leisure and family in order to find a deeper purpose, a deeper essence of self, and a deeper knowledge of self-identity.

The exercise, shall we say, of considering the thoughts of philosophers and spiritual writers is often quite helpful in bringing the mind into a series of focuses, each of which expand the viewpoint and deepen the feeling of resonance and clarity.

The use of the intellect is necessary in order to pursue such study and the intellect and intellectual food make a nice, tidy set for the mind. There is the horse to ride, that horse of intellectual thought, and there are places to go on that horse, visits to make at the various interesting thoughts of various entities. We have said through this instrument many times that the intellect is a useful tool given to you to use, not to be ignored or left behind. However, the general run of entities who are involved in intellectual pursuits have a tendency to allow the horse to ride them rather their being the master of that horse. Perhaps it is more helpful to think of modern-day equivalents of horses, like a car. One would not wish the car to choose the place where you wish to go in the car. One would be wise to be the master of the car and to steer that car where one wishes to go at the speed which is most appropriate to the journey.

Therefore, we suggest strongly that the process of intellectual ratiocination be one of which the seeker is quite conscious so that the seeker does not get swept up in the play of words and ideas to the point that the truth is no longer the focus of the seeking.

The seeker has tools of which it may not be aware and we would look at those tools for a bit now. We often suggest that entities follow the path of resonance as they seek. Whether it is our words of any other writer or speaker to which the seeker is listening or from which the seeker is reading, we encourage seekers to follow that path of resonance.

Your path of resonance is unique. No matter how wise your teacher or how inspired the writing, there is almost no chance that everything a given teacher or writer offers to you as food for thought will resonate to you. Ideally, those concepts which you follow will be those concepts which, when first read or heard, awaken within a seeker a kind of recollection as though he already knew that but was happy to be reminded of it once again.

In this search for resonance, it is to be remembered that the nature of language is that it is inherently limited. It is twice limited. First it is limited in that words must be strung together to make sentences and sentences strung together to make paragraphs and so forth. Each word has a little universe of supporting inferences which enrich the collection of words due to the context of each word being placed in its line of the flow of thought. Yet they remain finite and inherently limited.

They are limited a second time because the mind does not function according to words but rather according to concepts. Concepts are infinite. However, they can only be expressed by the human mind and gotten out into the outer manifestation of words by a process of translation which works almost like a cook rolling out the dough of a concept and taking cookie cutters to it and fashioning the flat words which bake up into that translated concept. Needless to say, a great deal is lost in translation.

However, there is a redeeming feature to words and that is that they partake, when being pronounced, in the human breath. The action of speaking is one which can move down into the archetypal mind, bringing forth more than words as the thoughtful focused seeker tries out new thoughts and puzzles over concepts as best he can with his human mind. Therefore, the very structure of words is sacred and the breath is sacred so that there is a blessedness involved in working with words that inspire.

Q'uo, March 22, 2008

The most helpful and appropriate way of relating to all outer words and systems of words is to work with them consciously, at all times creating a spaciousness around the words, the thoughts, the comparisons, and so forth, which gives the soul room for the unspoken, the un—we correct this instrument—the ineffable, the noumenal, for there is much between every inspired word that is unspoken that creates the ambience in which the spoken word rings with truth.

There is great wisdom in taking lightly and with laughter the entire business of study and thought for spiritual seekers. The one known as R was saying earlier that as the decades have gone by and his spiritual seeking has matured he has become less interested in forming questions and getting answers in his search for the truth. It is indeed a mark of spiritual maturity that the intense desire to know the truth becomes gradually transformed into the intense desire to be the truth.

It is not that there is no truth or that there is nothing to seek. Quite the contrary, my friends. However, that which is sought is the heart of the self. The journey towards truth seems as though it is an outer journey, a seeking out there, a winnowing through the harvest of other people's seeking to find one's truth. And yet, in the end, it is as though various things begin to fall away in the seeker's mind and in the seeker's heart and in the seeker's experience until gradually the truth itself rises to the surface of consciousness and realization occurs. That realization that it is a perfect world, it is a perfect environment for unlocking the gate that leads to unknowing.

Within third density, beyond all the things that you come to know and believe, there lies the glory of that final awareness that nothing can be known and that all speaks of the one infinite Creator. Paradox after paradox, mystery and mystery flow and create patterns around one. And powerful and glorious ideas and images move through the awareness and at the end, the seeker has become transparent to himself as he finds at the very heart of himself the consciousness of unconditional love, that love that created him, that love that created the universe, that love with which he and all about him, seen and unseen, are one.

We would encourage, in whatever mode of seeking is desired, a sense of tempo and rhythm for the seeking entity. It does not have to be a set speed of learning or a limit that one puts upon oneself

daily or weekly as to how much time is spent on seeking and how much on meditation. For entities fluctuate endlessly. At one time in the life of a seeker, it may be needed and useful to cram the self with new thoughts. At another time, it may be very wise to refrain from study. In general we would say that there needs to be a balance between the use of the intellect and the use of silence. For in silence one may allow the mind—in a focused and conscious fashion—to seat the information and inspiration that has been received.

Certainly daily periods of silence are a strong resource for the seeker who wishes to do more than think about the great questions. For beyond thought lies the truth. Beyond the intellect lies insight. Beyond knowledge lies gnosis.

The seeker's journey is a sacred one, a beautiful one, and often a difficult one. There are many seasons of light and shadow, growth and awaiting, and all are equally profitable. Trust yourself, trust your sense of resonance and then enjoy your seeking, your questions, your answers, and all that goes into a life lived by spiritual means and interests.

Ra, March 27, 1982, Session 82

The necessity for graduation to fourth density is an ability to use, welcome, and enjoy a certain intensity of the white light of the one infinite Creator.

Suffering Source #4 would include the activities of fourth density Negatively Polarized entities. The latter might present what Carla calls "greetings" to persons of Positive Polarity. Such "greeting" could result in suffering but also provide opportunities for growth among those Positively Polarized.

PRESENTER'S MATERIAL GENE T.

My first 20 year of this life was deeply immersed in the ocean of a fundamental Christian milieu. My search for a greater understanding of the meaning of life can be encapsulated into the acronym:

S.E.E.K.E.R

SOUL ENDEAVORING to EXPERIENCE KNOWLEDGE, EAGERLY, RELENTLESSLY

I remember as a young man, standing near my home at midnight, after a miserably hot summer day, looking up at the starry sky and begging whatever was out there to please give me a sign. Fifty years later, I have traveled many paths:

- Edgar Cayce materials
- Robert Monroe institute (*Journeys Out of the Body*)
- Elisabeth Kubler Ross (*On Death and Dying*)
- *A Course in Miracles*
- Many trance mediums
- The Seth books (Jane Roberts)
- An originating member of the Michael group channelling (messages from Michael-Chelsea Yarborough)
- San Francisco Academy of Hypnosis

- The Wingmakers material
- L/L Research Ra and Q'uo
- A thousand books in my library of every esoteric tradition, psychics, UFO, divination, healing, crop circles, Gnosticism, Eastern religions, how-to books
- Urantia material
- Secret societies
- Alternative health traditions
- And on

I have had several opportunities to disembody:

1. Fell out of a car - 50 miles an hour at 5 years of age
2. School bus crash
3. Airplane crash
4. Three violent car accidents
5. Advanced cancer - 1991
6. Septic complications of major surgery - 1992

I have gone through the stages of:

1. Denial - of other realities.
2. Anger - because I cannot manifest.
3. Bargaining - with the source so that I could manifest somehow.
4. Depression - that nothing happened - that I was aware of.
5. Acceptance - of what I am is what is supposed to be and that's okay.

I believe there is a greater reality, that experiencing it involves a "process." Each entity filters perceptions as a result of their "far past" and current experiences resulting in subjective distortions. All paths eventually lead to the ONE. Michael stated that the purpose of his information was to achieve a state of AGAPE and defined it as the unconditional acceptance that all creatures are a greater part of SELF.

My fundamentalist imprinting tempts me to ponder ... How have I failed? What have I not done? It seems there is a homing instinct in our essence to learn about the source and yearns to experience the greater SELF.

Disappointment must be common among SEEKERS who do not experience paranormal abilities and want badly to do so. I wonder how others have come to peace with their unfulfilled expectations (or not.)

I invite your comments (Q'uo and others.)

List three books which have had the greatest impact on your growth:

1. *Radical Forgiveness* by Colin Tipping

2. *The Jesus Papers* by Michael Baigent
3. *A Course In Miracles*