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SUNDAY MEDITATION MARCH 14, 1993

Group question: The question this afternoon concerns spiritual pride. We would like to hear some information about the kinds of spiritual pride that both groups and individual seekers could be aware of. From Q'uo's point of view it is probably easier to spot spiritual pride. We would like to know some of the pitfalls as well of spiritual pride and what a seeker or a group can do to balance the spiritual pride and regain the humility which seems to be such a great ally of the seeker.

(Carla channeling)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. How privileged we feel to be called to this group to share our opinions with you on the subject of spiritual pride. We have many group memories of this continuing topic and the concept is chosen well in that it is a lesson that is not learned once but, as far as we know, continually, again, again and again throughout the densities with which we are familiar.

When entities speak of pride there is usually an emotional bias to the term. Pride is considered as a synonym for arrogance. It is not considered appropriate to think too well of one's self. Yet before we speak of pitfalls of spiritual pride we would point out that a just and fair estimate of one's assets is a work of lucid observation and cannot be said to constitute a spiritual pride in and of itself. Indeed, the balanced seeker moves upon the seat of

knowledge of the self and this seat serves it well as it does the toe dance or the high wire act through all of the situations which provide interesting food for thought and action in your day-to-day world. It is not spiritual pride accurately to estimate one's abilities or lack thereof in a given situation.

Now, spiritual pride is focused upon both by your eastern religious systems and your western religious systems. For instance, the one known as the Buddha is said to have found all of the various items of doing such as serving as a prince or king and loving and being loved to fill him up not with the fullness which true worship brings but with the growing observation that all of each activity and way of expressing the self within the life pattern was prideful folly. In this mythical story the Buddha at last is cast as a ferry man rowing other seekers across a river from one side to another, a man content at last with the fullness of everlasting change.

Within the western tradition or myth the one known as Jesus speaks often concerning entities which may feel that they are doing well. There is the example of the man who was extremely virtuous in observation of each and every commandment, yet when this seeker asked the teacher known as Jesus what more he could [do] to follow him the one known as Jesus suggested that this wealthy man sell all that he had and thus be free. This parable has made entities which have a comfortable living

nervous ever since these words were heard and written down.

The parable is not so much about money or other kinds of wealth as it is about one's relationship to that which comes and goes. The body, for instance, is born and dies, yet it is not prideful to care for it that it may be comfortable and serve well. So with one's estate in life; it is not a crime to conserve one's wealth and to so use it that one is comfortable. Yet, if one wishes to hold onto the body by avoiding getting old or avoiding death, then there is the question of what takes precedence, the body or the soul? With the wealth of money or power this same question holds true. Is there the relationship of conservator or steward with wealth so that it be used prudently or with charity, or is there the grabbing onto or owning the wealth or influence? If there is the latter, then there are some possessions to be sold so that you may follow the mind which this instrument often calls Christ consciousness.

Spiritual pride is about ascribing ownership about absolutely anything at all to anyone except the infinite Creator. Examine what there is in the universe. There is one great original Thought. This Thought is the love of the infinite Creator. This living thought of love is the Logos which, potentiated by free will, has created and is creating all that there is. This creation is made of the first fruit of the Logos, the first manifestation, which is light. Out of light love has created, is created, and will create forever the infinite unity of all that there is. If this be so, each seeker is of love, made of love, made for love, made by love, made to love. To love is the infinity of a verb. So all entities may truly be seen not as nouns, not as persons or as objects, but as energetic words which activate and enable love to be expressed and received, from love to love for love's sake.

Indeed, the creation is made of mirrors, endlessly love reflecting love. Where, then, fits any individual expression? Each individual possesses its own subjective conscious awareness and is as that awareness gives it to be. Every gift, every talent, every seeming liability, every lucky and unlucky accident of fate that has shaped who you are is an occurrence drenched in love. Thusly, the way out of being caught in spiritual pride is not as one might think, to call upon humility, for humility is a kind of pride. If one is conscious of being humble it is

because there has been a choice to tell oneself or to behave to others to tell them that you have the consciousness of humility. Rather, true humility is of the one who, without thinking either well or ill of the self has the impulse to serve under any conditions whatsoever. While another is seeking to be humble the truly humble entity has already found a way to be of service, perhaps by listening to the conversation of the one who is seeking to be humble. Humility, in its balanced state, simply moves with the occurrences which come before the vision in the passing moments of your day-to-day experience.

There is the challenge, then, to find a way off of the Ferris wheel or the merry-go-round of judging the self to be prideful or striving to be more humble. How, when one has felt one's prideful ownership of that which is the Creator's, does this seeker step off of the merry-go-round which rolls between the dynamics of pride and humility? It is a daring suggestion, but we do suggest that there is sometimes a need for the benign neglect of one's powers of inward perception. Thinking about being less prideful is merely an engraving mechanism for etching even deeper into the consciousness the concept of one's being prideful and seeking humility. Once one feels one has become humble that very statement is a prideful statement. Like all dynamic opposites of the spiritual life the way away from the dilemma is by turning from both extremes towards the infinite Creator's love, allowing the train of the mind to chug away into the far distance and be gone so that the silent inner countryside of the heart and the spirit may be full of the silence into which love comes. And from which the seeker may be transformed into that which love shines through.

This transparency to the infinite Creator is a product of one who continuously turns from too much examination and study to the mystery. In turning to the mystery seekers finally face their life as unknowable, as hidden within an unknowing which is absolute. Yes, much may be gained by the study of inspirational works, by listening to those whose spiritual seeking has produced fruits which can be communicated. Yet, no matter how many riches of knowledge and wisdom the seeker piles up, no final gain can be said to be produced in this way. Only in the silence of the listening and harnessing spirit is there the realization of the crystalline, shining, transparent self that is merely a sun-catcher, merely there to act within manifestation as a servant of love.

You ask what pitfalls there may be for individuals or groups. The first pitfall is to worry, to be overly concerned about such things as spiritual pride. This falls somewhat under the category of taking the spiritual temperature. The other pitfalls are those created by circumstance wherein there is the opportunity to communicate with others, not strictly attempting to voice thoughts of love but attempting in some way to defend or impress. The impulse to defend, when communicating, is that fear-driven impulse which is motivated by characteristics within such as pride. It is the desire to have another or even the self think well of who you are or what is being done by you. The desire to impress is a special kind of defense, an offensive defense shall we say, where one is moved to attempt to bedazzle or otherwise impress others with the qualities which you, yourself, consider impressive. Whether those qualities include humility or whether they are simply a list of degrees or achievements the impulse is the same and is prideful.

It is not ever necessary that others grasp who you are or what you are doing. It is acceptable, in our opinion, to be misunderstood, misvalued or misestimated. It is acceptable for others to think better of you than you think appropriate just as it is acceptable for others to think less. Release ownership of who you are. You cannot fly away from who you are, yet how closely you clutch and cling to this identity and attempt to torture it into ever more excellent details of behavior, appearance, conduct and thought. Yet, you are asked only to love and worship a mystery and to embrace others just as you embrace, forgive and accept yourself. Seek to put your life in the Creator's hands and the Creator's life will be in your hands. You then will be the perfect mirror, transparent to the light and the love of the infinite One so that there is no flaw in the backing of your light mirror. Seek simply to know your identity in love. Turn from any other consideration as frequently as possible and spend precious moments with the love that you are, with the love that you then may share.

We thank this instrument and would, at this time, move to the one known as Jim, and may we say we are grateful that this entity wishes to receive our contact at this time. We are those of Q'uo and we leave this instrument in love and in light.

(Jim channeling)

I am Q'uo, and great each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

Carla: Well, maybe it will be cleared up when I read it, but in trying to listen to what you had to say I just kept thinking of how it felt this week when it occurred to me that I had acted as if I owned this virtuous prayer group and that, somehow, I had been doing this. There was a feeling there of distaste and I judge myself like that a lot. I judge myself all the time. I understand that you just turn from your wickedness and live, as it says in the liturgy. You just turn and behold the mystery, but at the same time there remains that voice within that will pop up again and again and tell me that that really is prideful. Could you speak to that?

I am Q'uo, and am aware of your query, my sister. It is, of course, the great strength of each seeker to look with the critical eye at all experience seeking to discern that which has value and that which does not. This critical eye, when turned upon the self, as it is most often for the conscious seeker, lends itself most frequently in the careful examination of the experience through which one moves, the responses, both mental and emotional, to each experience and continues this reflecting process over and over until there is a resolution that is acceptable to the seeker. When one attempts to view the inner and emotional response to perceive spiritual pride one is bringing to bear this critical process upon a topic which is frequently overlooked by many, for the feeling that one is proceeding well along the spiritual path is, in itself, a feeling which can both encourage and mislead. Thus, we advise each seeker to look carefully at that experience, to examine the details as they occur, to make the discriminations and choices that will alter one's perception and perhaps one's behavior. And then to move onward as one would in learning any discipline.

All learning requires practice. All learning requires a certain amount of what you would call failure, for it is the failing to hit the mark that teaches one where the weaknesses lie in the discipline. Then we advise further that the seeker should release concern for this area as it is well to release over-concern for any area of learning in order that the concern does not become over-exercised and cause a kind of blocking

caution that would inhibit further progress. This is where the lightness of touch is recommended, the sense of perspective and humor with which one views the self and the world about one, for there is indeed much humor in each learning process: the attempt that is well intentioned and full of the vigor of fulfilling an ideal, the falling short that is inevitable with all learning, the recovery as [with] the kitten [that] has almost landed on its feet but stumbles somewhat as it regains its balance, and the assessment of the situation with the puzzled look upon the spiritual face, and the moving on to again tackle the ball of yarn, shall we say, in this great untangling process through which each of you moves.

Is there another query, my sister?

Carla: No, that was just splendid. I appreciate that answer. Thank you very much, Q'uo.

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

R: I have a query, Q'uo. I wonder what you would say to the seekers who try to stay in touch with this particular group, who live far away in our environment, to participate in the meditations and who feel that they are frustrated being too far out to be in touch. How would you comment on those feelings that I think many of them have?

I am Q'uo, and am aware of your query, my brother. To those who feel there is inspiration in the words which move through this group and who feel physically removed at a distance, shall we say, and who wish to feel a community of purpose and who wish to walk more closely in spirit with this group we would say that we walk with each of these entities and are available to each upon their request as those who would aid in deepening their meditation ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and we shall continue. We seek to aid each in the meditative state upon request and we offer ourselves there without words but in the joining of vibratory levels of beingness. We are also aware that those in this group are most happy to respond to queries and comments of those who read and hear the words of love and light that are available through this particular group. There is much of community that may be shared through the

written word that communicates the spirit of comradeship and exemplifies the seeking of the many portions of the one Creator.

Is there another query?

R: Let me just restate for clarity and see if I understand correctly. When someone in silent meditation requests your help in deepening the meditation you are with that particular entity. Is that correct?

I am Q'uo, and this is correct, my brother. We gladly offer ourselves in the joining of vibrations with all who ask our presence in their meditative states.

Is there another query?

Carla: I have one more. I have a letter that I just sent off yesterday to a guy in New Orleans who wanted to know if there was a teacher of channeling in that area that I could recommend. There wasn't one that I could recommend, and I said to him, "Don't listen to people who tell you that it is perfectly safe to channel, because it is a crowded universe and there are all kinds of entities out there who wish to speak to you of various vibrations." And then I said, "If you wish only to contact your inner guide, perhaps I can help you by tape." Could you comment on both the first and second part of what I said to this person. Could I have answered better? Could I have answered more accurately?

I am Q'uo, and am aware of your query, my sister. To the first portion of your query we would heartily agree that, indeed, the universe [teems] with forms of life and at all times there are those that observe your illusion and who offer themselves in one way or another in the speaking through those who are seeking to serve as channels or instruments for love and light. Because the array of entities is so widely variant, from the negative to the positive polarities, we agree that it is greatly recommended that those who would seek to serve as instruments undergo a process of training that is rigorous in the preparation of the instrument so that it may offer itself in the highest level of desire to serve and be able to tune itself at each serving as instrument in order to receive the contact that it is able to withstand in a stable fashion and be able to offer its self that is well known as an instrument.

This is to say, the study of the self to gain the knowledge of who one is is important in order that

this self be offered at each working and be offered at the beginning of each working as a kind of filter through which a contact may speak after this contact has been challenged, shall we say, by the instrument that knows itself well enough to offer the self as instrument.

As far as being able to aid other entities in contacting their guides, as they are called, we would suggest that this is a practice that also needs guidance, shall we say. It is well that you seek your own inner guidance as to the techniques by which you would instruct another in this process so that there is the flexibility to utilize the strengths of each seeker, be it in visualization, in working with dreams, in the meditative state, or in prayerful contemplation. Thus, your ability to serve another will be dependent in large part upon your ability to ascertain the qualities of the seeker and how best to guide this entity to utilize the qualities which are strong.

Is there a further query, my sister?

Carla: So, instead of moving directly to a technique that I know will open up an awareness of some form of guidance I should more skillfully find out what I need to know about that person and focus my own attention and that person's attention in developing that person's awareness of himself first. Is that what you are suggesting?

I am Q'uo, and am aware of your query, my sister. Yes, you are correct in your summary of our advice. It is well for each seeker to carefully study the self in order to ascertain the most effective avenues to travel in furthering the knowledge of the self and the Creator which is the great Self of all.

Is there a further query, my sister?

Carla: No. Thank you.

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

(No further queries.)

I am Q'uo, and we take this opportunity to thank each present for once again inviting our presence within your circle of seeking. It is a great joy and honor for us to walk with you with words and concepts which are but our opinions and that which we have distilled from our own journey of seeking. We ask that you take each word and use it as you will, leaving behind any words or thoughts which do not ring of truth to you.

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