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SUNDAY MEDITATION NOVEMBER 1, 1998

Group question: No group question today. Potluck.
(*Carla channeling*)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for calling us to your circle this day, and we send you abundant blessings that cannot match the blessing that you give to us to meditate with you and share thoughts with you. As always, we ask that these words be taken as opinion and not facts, for we have thoughts and views but would not wish to be an authority. Rather, we ask that your authority be your own discrimination, for each of you does have these powers to know your own truth.

You have opened to us a vast array of things to speak about by requesting pot luck. We would, however, find all possible threads of thought and concept harmonizing into information concerning love. When we had not been so long among your peoples we offered less richly detailed information. At this point, we and your peoples have a long history of speaking together, and so we have found an increasing number of ways to talk about the love and the light of the one infinite Creator. And yet that basic message remains utterly simply and infinitely profound to us. The simplicity of oneness, of Creator and created, the richness provided by free will which has showered the manifested universe with countless worlds, countless civilizations, and

infinite motion and energy and thought. As you gaze up into the night sky and see the stars sprinkled like sand across the blackness of the ether know that there are more ways than you can see stars on the clearest night to speak of love. And yet all speaking and manifestations end in one thing: that same Love that created all that there is.

This instrument finds turmoil within as she views the chasm that exists between the perceptions that some others have of her and perceptions that she has of herself. To the ones to whom she is offering a listening ear and the sharing of opinion she appears as a finished creature, and this instrument has had many fulsome compliments to satisfy her ego. And yet this instrument is not swayed by all of these opinions, for within the instrument's own judgment, she holds herself unworthy. And we would point out that this will undoubtedly be true of each person, that each entity is both deeply flawed and utterly perfect. This is another seemingly contradictory situation, for how can one be both perfect and imperfect? And yet that is what each of you is. Within the illusion one may be seen to be both the giver and the taker, the wise one and the fool. And both estimates are correct. And in the end no estimate is correct, for there is within the illusion no substance of righteousness, no infinite quality. Each of you has the feeling of being in two worlds at once. The outer world of form and kind and sequence and the inner world of infinity and eternity. The

citizenship that you hold as humans within incarnation is limited. The citizenship that each entity has within eternity is infinite.

The concept of infinity first fascinated this particular instrument at a very young age, for it was awakening within its infancy. For most entities within this particular illusion, however, the awakening comes perhaps later in the teenage years or even beyond. Before waking up, though the illusion may give hints of its theatricality, it is, for the most part, entirely believable. However, once the seeker has awakened to the citizenship that it holds in eternity there is a reorientation of point of view that is profound. Further, it is as the chemical reaction that one cannot reverse. Once one has awakened, one must remain awake. Those who attempt to shut down those organs of perception within the metaphysical part of self find that it is now impossible to close the gate, for the point of view has shifted, and the creation has become new. We would encourage each of you to spend time feeling the newness of life, being aware of each beginning, each sunrise, each relationship, each project and hope, each dream and ambition. Allow the stale air of old opinion to be vented, released and allowed to fall away, for that which is needed this day is a creature of today and not the offspring of old thought.

We find within this instrument a strain of sadness, for she looks behind her at those companions that are no more: family, friends, mate. Banished from the illusion of time and space, disappearing from sight. And yet each of these entities seemingly lost is experiencing newness this day within the illusion that each of them enjoys this day. The one known as R was speaking of holding on to things. And letting go. There is that instinct to clasp to oneself that which one holds dear. Indeed, there is solid instinct and good reason behind that impulse to control one's environment, and yet how can one control novelty? How can one discipline that which is as yet unexpressed? The fear which the one known as R spoke of which causes one to cling and to create the small space within which one huddles is an impulse of self-preservation, the self feeling that it must be defended. Yet, as a citizen of eternity, the entire creation which you presently enjoy is but a moment, a moment in which there is the opportunity to stand in the light, to serve the light, and to allow the light to flow through. That light which is new every day and every moment. As the autumn showers its leaves

and creates the golden carpet that crunches and blows with the wind as one walks, [this] may seem to indicate the deadness of the season that is to come and yet at this time as much as at any other all things are made new each day.

We give to this instrument the image of a traveler. The traveler moves across the desert landscape gazing intently, even feverishly, for a source of water. At the same time this entity is, metaphysically speaking, in a world made of water, that which this instrument refers to as water consciousness. As a citizen of eternity one may consider oneself cast upon the shore of an inhospitable environment, the desert land which offers learning opportunity for service and challenges that teach and create the potential for transformation. When you feel that you are truly in the desert, that all is dry and lifeless and without hope, we encourage you to practice knowing by faith the watery environment of the human spirit, for that which seems upon the surface to be dry and dusty and difficult is, in metaphysical terms, wondrous, a treasure, that which is to be prized, a canvas upon which to paint a self in love with the beauty and the majesty of the infinite Creator. When the mouth is parched for something to drink, when the stomach grumbles for food, remember that you are a citizen of eternity and that you have meat and drink that the world does not know of. And allow the desert to become the ocean, life-giving and new with every tide.

We would finish this transmission through the one known as Jim. We are those of Q'uo, and we would leave this instrument in love and in light. We transfer.

(Jim channeling)

I am Q'uo, and greet each again in love and in light through this instrument. We would ask if there may be further queries to which we may speak as this is our habit, to ask for addition queries after we have given the primary message. Is there another query for us at this time?

R: Would you speak to us of how to love the self for those who are on the service-to-others path? How to love yourself so that you do not gain power or control but to prepare yourself for service?

I am Q'uo, and am aware of your query, my brother. We find that the practice of the daily meditation in which one is able to review the experiences of the self

is most helpful in coming to know, accept and love this self. At the end of the day is the most efficacious time during which to conduct this review, for the day's activities have made their mark, and the conscious mind is fresh in remembering the experiences which have moved the emotions from one aspect to another; that is, in both directions of the positive affirming emotions and the more judgmental and separative emotions where one has accepted or not accepted the self. To look upon the self in its activities in mediation is to experience that which the self has been able to manifest during the day, the fruits of the day, the fruits of the labors, shall we say. At this time one is able to allow the self to move as it did during the day and to see how one was able to accept or not able to accept the self during these movements. Then, after a period of sitting with the self and experiencing once again that which the self experienced, the entity is able to allow the full range of abilities of the self to express themselves in the meditative state.

That is a simplified form of the balancing exercises which this group is familiar with. The experience of the self, the ramifications of the experience and then the conscious desire and effort to accept the self for having each of these aspects available for the Creator to know Itself. It is within this meditative state that work may be done, whether this work is to accept the self, to know the self, or to simply sit in the silence with the self as a friend.

Is there a further query, my brother?

R: You are saying that the work can be done efficiently by allowing and accepting and just sharing the experience at the end of the day during the meditation? No actual doing is required?

I am Q'uo, and the doing, my brother, is that which is accomplished in the daily round of activities in a spontaneous and natural fashion. This doing then is reviewed in the meditative state at the end of the day, and a conscious effort is made at this time to accept the self for its full range of expression, that which was not at first accepted or that which was accepted. However the conscious effort to accept the self during the meditative state is that which is helpful in actually accepting the self.

Is there a further query, my brother?

R: And so we have a balance between being and doing. Right?

I am Q'uo, and this is so. Is there a further query?

R: No. Thank you. Thank you for the loving words during the first portion of this sitting.

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

(No further queries.)

I am Q'uo, and we are most grateful to each of you as well for inviting us to join you and to speak our humble words of experience, of inspiration, and of information. We are always glad to do so. We find that the energies within this group are somewhat low at this time. Therefore, it would be a propitious time for us to take our leave of this instrument and this group. As always, we leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends.
Adonai. ✽