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## SUNDAY MEDITATION MARCH 21, 1999

**Group question:** How can we use our desires and expectations in a balanced way to grow spiritually?

*(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. It is our privilege and our blessing to join you in your meditation, to experience the beauty of your vibratory patterns, and to be able to speak with you our opinions upon the subject that you have requested this afternoon. We are most happy to speak with you concerning desire and the balancing and use of desire. We ask only that each of you listens with a careful and discriminating ear, for truth is a personal thing. That which is true is true one person at a time, one creation at a time, for each of you is the center of your creation, which is no one else's. You and your creation are unique, and you will resonate to those truths that constitute an asset and a resource to you. When you feel that resonance, you may trust it. And when you do not, we ask that you leave our humble thoughts behind. For we are as you: pilgrims upon a spiritual journey. And though this instrument is fond of saying that she never metaphysician she didn't like, we continue to insist that we are as you, perhaps further along in the great circle from source to source. But we walk the same road, and we seek and desire the same things. Calls such as yours are most precious to us, and we thank you especially for allowing us to practice our form of service to the one infinite Creator, for we are within

your inner planes at this time specifically for the answering of calls by groups and entities such as you.

Let us focus upon desire. What is the nature of desire? It is our limited understanding that the Creator Itself used the function of desire, which is also called free will, when It decided that It would know Itself. It's desire was knowledge of Itself, and so the Creator flung out all the densities of experience, all the infinities of galaxies and stars and planets and consciousness so that It might experience Itself. As the nature of the Creator is infinite love, so did It create all Its parts as infinite love, and each of you is as a sun or a planet in being created of infinite love, having the nature of infinite love. Each sentient and non-sentient being, each poppy, each breeze, each animal and tree and human being, is the result of that desire of the Creator to know Itself. The Creator has, from the beginning of Its creation, found Itself utterly in love with each iota, with each soul. The Creator is delighted, thrilled and fascinated, and so the Creator has an attitude of love and feeling of that love radiating to every sentient being. The Creator remains fascinated. What will happen next? wonders the infinite part of deity.

Since the nature of deity or Godhead resides completely within love and the desire to know the dimensions of that love, it is only suitable and appropriate that each soul that awakens to its spiritual identity becomes aware of itself as a creature

of desire. As the one known as R said earlier in this discussion, "I thought that I was on a high spiritual plane only to discover that I still have many, many desires." May we say to each of you that you shall never find yourself lacking in desires. This is the nature of your being. It is the nature of space and time which creates dimensions in which you may follow your desires. So it is entirely appropriate that each of you has desires and that each of you works within the self in consciousness to know better the desires of the heart, to refine the desires of the heart, and to discipline the personality that would go forth into the world that it may have the armor of light, that it may have the resources which it needs in order to remain aware to an increasing extent of the patterns and ramifications of the desires of the heart.

As the one known as Jim said earlier, there are many, many entities upon your plane of existence who find themselves unable to fit into the myth and mythical system of the culture in which they may find themselves. These wanderers are those pilgrims which do not have a place to stay upon the road, who do not have a handy chapel that they may go into and find themselves at rest. For many, these culturally pervasive religious influences have not been able to offer the rest and the peace which constitute spiritual balance to the pilgrim that is perforce abroad upon the spiritual path. You see, once an entity has awakened to itself as a citizen of eternity and has become aware of that essence of self that is infinite and that shall not go down to the dust, that entity then hungers and thirsts for that of the spirit which may come into the consciousness and deflect the conscious mind during the everyday existence. It is significant to us that so many of your people feel that it is impossible to maintain a spiritual practice in everyday life. This is notable because [you are] the entity that you are, having the nature of love and of love's desire: to love and be loved, and then having that feeling that one cannot bring this into the everyday sphere.

There is, more and more, within the heart of the seeker a feeling of imbalance, a feeling of not being able to express the essence of self. When that lack of center, that lack of peace, exists within the heart of the seeker there shall inevitably be a feeling of imbalance and a feeling of restlessness, of itchy feet, a desire to get on with and through whatever is keeping the spirit from the love of the infinite Creator. Further, it is telling that within your society

the solution of bringing the spiritual into the everyday is to take time out from the everyday to go to a weekend conference or a spiritual convention or some grouping where one may trust that there will be spiritual food and there will be the time-out from the everyday life taken for spiritual work. Mind you, we are not criticizing those who offer or those who take spiritual courses or weekends or conventions or workshops. These are wonderful means of sharing and caring and learning and service. However, the source that can be most deeply secure and reliable for each seeker is the innermost heart, for in the deep heart there is a tabernacle and within this tabernacle, in all of its infinity, lies the one Creator, patiently waiting for the seeker to open the door to their own heart. It is not in the reaching out that the most trustworthy grounding of desire may be had but, rather, in the smaller and smaller, quieter and quieter, energies of the self. For each of you is a hologram of the Creator. Each of you is already that which each seeks, but this treasure lies buried within the deeper self, not so much, shall we say, closeted away as behind a door which has a key, and that key is silence.

When an entity thinks of desire, the word itself has overtones of passion, sexual or sensual in nature, certainly vital. The connotations of desire are warm, hot, burning. And each experiences desires in a tremendous array of levels so that when one attempts to talk about desires with others, even those of like mind may become lost in the semantics of "desire for what?" Are some desires more balanced than others? Is it more appropriate to desire the higher things than it is to desire those shallow and materialistic things of the Earth world? The key here, we feel, is balance, as several of you have mentioned this afternoon. That word, balance, is most important. We would note that to our way of thinking that there is no particular necessity to begin with the higher desires. Indeed, we would recommend against it for those who have not done a good deal of work in consciousness, and the reason is that each is a creature of many parts, with various energies which the body and the mind and the spirit experience. All need to be balanced, and it is our feeling that it is far better actually to begin working with the so-called lower energy centers and chakras when one is doing so-called spiritual work.

The three lower energy centers that we have talked about before are those centers with the colors of red,

orange and yellow: the base or first chakra being the red chakra and containing those issues of survival, sexuality, and vitality; the orange-ray, that belly chakra, wherein the issues of personal ethics, personal choices, and personal relationships are worked upon; and that yellow energy center which is sometimes called the solar plexus center, which treats with the energies having to do with society and societal groups, the ethics and the relationships and the responses which the seeker may choose to offer to those catalysts which may come about. These are the chakras which need to be open and in minimal balance in order that the full energy that the Creator offers may come from the base of the body up into the heart. To do work in consciousness in the higher energy centers when the heart is not receiving full energy is to risk what this instrument would call burnout, ill health, scattered personality, and other ailments—mental, spiritual, and physical—that are the result of attempting to do high intensity, high energy work in consciousness when the heart does not have enough power to keep all things in balance.

This instrument is fond of a writer and mystic called Evelyn Underhill. Within this saintly and delightfully humble woman's work there lies the suggestion that one may think of the spiritual self as a house with two floors. Upon the first floor there is the eating, the drinking, the sleeping, and all those things which the body and the mind must do to maintain the self, to provide for the self, and to make the household that may then offer rest and security to the seeker. The one known as Evelyn asks how the seeker might feel if it ignored the dirty dishes, the unmade bed, the wonderfully creative mess that entities can make of those possessions that they have. Walk up the stair and go into the upper room. To some, this would be very easy to do. And yet the one known as Evelyn suggests that this is putting cart before horse. This is moving too quickly for the whole being to follow. And so we would say to you that we agree with this sentiment, that we do feel it a holy and loving work to balance those feelings concerning existence, sexuality, person, personal relationships, family relationships, and societal relationships. All these are blessed and important concerns. They are not the small change to be tossed away so that one may go higher. They are the steps which you must be able to trust, going up that staircase to the upper room. And we ask each of you to be especially aware of the beauty and the

divinity of simple things. For these things will feed you and will balance you and will open your heart.

Once you have entered the open heart, once you feel able to bear the silence of that inner voice which speaks, not to the ear but to the heart, you rest balanced and ready to look at the deeper desires of that heart. Again and again, you will find your heart closing. You will find your relationships coming out of balance. And we say to you, take no worry from such. This is the way of things. For all things go in spirals. That which you meet today you shall meet again in a week, a month, or a year, just to be sure that you have gotten that particular point. You will see the same lessons repeated and yet not repeated, for you have spiraled into a different person, and at the new level you need to be tested. Therefore, when you find yourself moving back out of the open heart, back out of balance with relationship or with the self or with the health, or with the depression, know that this is not stepping backwards but spiraling into a review, a test, if you will, of that which you have already learned. If you spend any time at all condemning yourself for once again experiencing catalyst of this particular kind that you see repeating we ask you to put it out of your heart and forgive yourself for being who you are.

You see, within desire there lie choices which are very subtle. When you reach that point in your spiral where you get the lesson again, it is very, very easy to move back into the lower energies, meanwhile berating yourself for being within the lower energies. Yet know that you will be working with these lower energies every day and every night of your incarnation. Many times you will not even be aware of the work that you are doing in these lower energies, for the more discipline that you bring to your way of living, your rule of life, as this instrument would call it, the more you do rest in faith and do not contract away from the catalyst that constitutes this review, this test of your awareness of your balance. It is not only the balance, often, that is tested. It is your awareness of the process. When you can win through in a confused situation to a remembrance, a memory of the way catalyst works, of the process in which you are taking part, the more you will be able to move smoothly, gracefully and cooperatively into doing the work at hand, without condemnation of self or of others, forgiving completely that which this density of experience confers upon each and every sentient citizen of

eternity. For each of you is human; each of you, therefore, cannot help but make errors. That is the nature of third density, of the human experience, of the spiritual path at the point which you are now, that you will constantly be tossed into confusion, difficulty and aggravation. This is simply in order to set the stage for your journey from the intellect to the heart.

It is often seen as desirable to live the life in a carefully thought out manner, and certainly we would not say that thought given to a way of life is unwise or unspiritual. Rather, we would say that there is a kind of wisdom that appeals to the intellect but which is false, for your density is not the density of wisdom. The greatest wisdom that you shall ever learn in your density at this time is that you cannot know anything. In other words, that your incarnation is based completely upon faith. You have no backstop of destiny. You have no eternal parent that will tell you what to do. You are on a journey in uncharted waters and your intellect will not be able to be so wise as to steer your spiritual journey. Many mistakenly attempt to live a spiritual life coming from the intellect and from wisdom. However, this energy does not make use of the open heart, and it will not take you far. And those seas into which it pitches you will be as confusing as the seas you left behind to seek for wisdom. It is our understanding, rather, that your density is a starkly simple stage set for making one choice again and again, and that is the choice to love and to be loved. The one known as Ra has said in each moment ask yourself, "Where is the love in this moment?" This question contains the seed of the heart's opening and polarizing, and we are aware that that is what each of you wishes to do: to become more awake and aware of the true nature of the self, to be more and more able to express that essence in the daily life.

These are desires that all have in common. For each, the ship upon which each finds herself is without a lodestone or rudder. But, rather, there is a sail which may be moved about by the seeker to catch the winds of spirit. Once one has been able, even for a short time, to run before the wind of spirit and to feel the sails billow, one has become able to recognize what it feels like to be in the rhythm and in the rightness of things. For truly we say to you, to the best of our knowledge, each has a destiny. Each has a mission. Each has come into incarnation with gifts to share, with a mission to fulfill, a service to

do, and with learning to accomplish. The learning is always about love. The serving is always about trusting in the rightness of the moment. Again and again we have heard the question, "What can I believe in? How can I have faith?" We say to you that when your desires come into balance, then it is that you are most liable to experience the harvest and the blooming of faith, for faith is not faith in anything. Faith is simply an attitude which is part of your spiritual being. Faith is that which knows that all is well and that all will be well. It cannot be gotten at by trust in any other person. It can only be experienced in midair after one has leapt from the precipice safely. In midair one finds oneself marvelously able to cultivate faith, and you will find, as you work with your desires, that there is a place or balance which you will come to recognize. There is a comfort in sensing that one is centered, that one is on the beam, that one is in rhythm and in cooperation with one's destiny.

We hope that we have been able to describe some of the processes that go into arriving at the inmost heart and becoming aware that within it lies the Creator and that you may go in and tabernacle with that Creator and allow that Creator to be actively indwelling so that when you come out of that inner room of prayer, meditation and silence you will feel the energy of spirit moving through you, and you will know that, thankfully, you are no longer depending upon a pitifully small amount of human love which comes from you, but you have been able to open up the instrument of self that infinite love and light may flow through you and out into a hungry, thirsty world. It is our feeling that this being in the self is the highest mission of all people, that living a devotional [life] in the midst of all the everyday confusion is each spiritual entity's first vocation. And I think we may say that once one attempts, on a regular basis, to live the life from this point of view, the rhythms shall grow more obvious, the music more clear, and the love more flowing as though each petal of each flower, each bird that sings, each iota of the Creator's universe are harmonizing with you, aware of you, and in love with you as you with all of them.

We thank you for allowing us to speak upon this subject, and would at this time transfer the contact to the one known as Jim. We are those of Q'uo, and thank this instrument for its service. We leave it in

the love and light of the one Creator, whom we serve with all our love and might.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any further queries which may have come upon the minds of any present. Is there another query at this time?

**T:** Is it best to attempt to create your desires, or is it better, to use the basketball phrase, "let the game come to you," and do what comes the best you can and make your desire to do the will of God and not put too much of your own coloring on the interpretation?

I am Q'uo, and am aware of your query, my brother. To use your analogy of the game of basketball, it is well to find oneself within the flow of life as a result of observing those experiences which come to you and which come through you. You are, as a conscious being, as one who is moved by forces which are great and unseen in the life pattern, for each has chosen a kind of curriculum, you might say, in which the opportunities to learn that which remains as lessons for you will be presented to you and will be presented as often as is necessary for you to understand their impact and the effect that love has with the open heart. Thus, it is our suggestion to each seeker of truth that you move as lightly as possible through your daily round of experience, looking for those experiences which leave a mark upon your inner being, which remain with you and affect you as that which has been drawn to you.

Is there a further query, my brother.

**T:** No, thank you.

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

**Carla:** To follow up on T's question, if one does have a burning desire of some kind is there the way to go concerning focusing on that desire, or is it simply to step back and say, "Thy will be done"?

I am Q'uo, and am aware of your query, my sister. If in the observation of the experiences which are yours over a period of time it is discovered that there is a passion for this or for that avenue of expression, then it is well to follow such a passion and trust that such a passion is the will of the Creator for you at this time. For this feeling of passion is, indeed, one of the

most effective ways for the subconscious mind, or the will of the Creator to move through the subconscious mind, and to move the conscious entity in such and such a fashion.

Is there a further query, my sister?

**Carla:** Not on that subject. I do have a question of my own and it's OK if you can't comment, because it is specific. I have noticed this week my own anger very strongly, and I wondered if there were any psychosomatic connection between cleansings that I have done with my body this week and the more easily felt negative emotion of anger?

I am Q'uo, and am aware of your query, my sister. As you have surmised, we must tread carefully that we do not infringe upon your free will. We may suggest that those experiences that have been yours this week in the way of cleansing have accentuated the continuing tendency for the transparency of the self, as we may put it. That is to say, the physical condition that you have experienced concerning pain for a great portion of your incarnation has had the effect, shall we say, of wearing the nerves thin so that there is a more easily recognized emotional response to the environment about you. The fragility of your own physical vehicle has as its analog within the mind a psychology [of] the feeling that one must take care and be careful, and when there is another within the life experience that seems to be careless in regards [to] relationships with you—for example, the entity pulling in front of your automobile in a careless fashion—then there is as a result within your physical and emotional being a tendency towards the defensive reaction: the fear, the anger, and so forth.

Is there any further query, my sister?

**Carla:** No, thank you.

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

**R:** Can you tell me whether the books by Carlos Casteneda are of the path of that which is not?

I am Q'uo, and am aware of your query, my brother. But we find that there is a line beyond which we may not go in describing the nature of these or any volumes as being of the path of that which is not or the path of that which is, the path of negativity or the path of positivity. These choices, my brother, are most important for each seeker of truth to make for

himself or herself, and this choice we find that we must leave to you.

Is there another query, my brother?

**R:** No, not on this subject. Thank you anyway.

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

*(No further queries.)*

I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to thank each present for inviting our presence in your circle this day. It has been a great honor and privilege for us to walk these few steps with you. We are known to you as those of Q'uo, and would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨