

L/L RESEARCH



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PRESENTERS' MATERIAL AND Q'UOTES
COLLECTED FOR THE HOMEcoming SYMPOSIUM

TABLE OF CONTENTS

SEGMENT 1: AN INTRODUCTION TO <i>Living the Law of One 101</i>	3
CARLA RUECKERT-McCARTY – PRESENTER’S MATERIAL	
SEGMENT 2: RELATIONSHIPS.....	10
ROMAN	
SEGMENT 3: AN INTRODUCTION TO SVAROOPA YOGA®.....	15
HELEN – PRESENTER’S MATERIAL.....	22
SEGMENT 4: OSHO: FROM ALPHA TO OMEGA.....	23
NALIN	
SEGMENT 5: SYNCHRONICITY.....	26
MICHELINE	
SEGMENT 6: THE CROWN IS ALREADY UPON THE HEAD.....	30
GARY – PRESENTER’S MATERIAL.....	36
SEGMENT 7: TURNING FEAR INTO LOVE.....	60
EDDIE – PRESENTER’S MATERIAL.....	65
SEGMENT 8: SHARING YOUR GIFTS: A GIFT IS NOT A GIFT UNLESS IT IS GIVEN.....	67
JANET – PRESENTER’S MATERIAL.....	72
SEGMENT 9: REMEMBERING THERE IS INSPIRATION IN THE L/L RESEARCH TRANSCRIPTS.....	76
TIFFANI	
SEGMENT 10: APPLYING THE LAW OF ONE: RETHINKING ECONOMICS AND GOVERNMENT.....	81
STEVEN	
SEGMENT 11: WHAT ROLE IS THERE FOR RELIGIOUS ORGS IN SPIRITUAL EVOLUTION.....	86
LEONARD – PRESENTER’S MATERIAL.....	91
SEGMENT 12: CENTER FOR PEACEFUL COEXISTENCE & THE HOME PLANET NETWORK.....	94
ANNE	
SEGMENT 13: THE SPIRITUAL SIGNIFICANCE OF SOIL.....	100
MELISSA – PRESENTER’S MATERIAL.....	103
SEGMENT 14: AN INTRODUCTION TO <i>The Alphabet Mosaics & The Light/Lines 25 Years</i>	127
CARLA RUECKERT-McCARTY – PRESENTER’S MATERIAL	

Segment 1
An Introduction to *Living the Law of One* – 101

Carla L. Rueckert-McCarty – Presenter’s Material

1. Brief background of writing the book

2. Chapter One: The First Three Distortions of The Law of One

The Unitary Gameboard

The Gameboard, Scientific Version

Free Will

Love on the Gameboard

Light

The Illusion on the Gameboard

Catalyst on the Gameboard

“In the Introduction I suggested that the information in this book helps you to live well. It helps you to become familiar with the rules of the Gameboard. It is about being able to make informed choices in this life. And it is about knowing why.

“Throughout this book, I use the capitalized Game and Gameboard to talk about spiritual seeking and making The Choice. I use the lower-case terms of game, gameboard and choice to talk about the choices we make within our flat-gameboard society without regard to spiritual values.

“The Game of Life is about becoming an ethically motivated human being. The game of life with which we are already familiar is about getting by, amassing resources and taking care of our families. That lower-case gameboard inevitably brings us to spiritual crises. However, it does not furnish us with clear guidelines for choice.

“Getting you familiar with the Game is my job here. As I talk, remember that I am talking about spiritual seeking, which is a whole different Game than the one we play before we wake up to our ethical nature and our desire to know the truth.”

3. Chapter Two: Polarity and the Choice

Polarity on the Gameboard

The Service-to-Others Path of Polarity

The Service-to-Self Path of Polarity

The Choice

“The seeker’s use of the concept of polarity in making choices in everyday life is what transforms the lower-case “game of life” into the upper-case, spiritually alive “Game of Life”.

“It is the single most crucial detail discussed by the Confederation concerning how the Gameboard works.

“It is the key to winning the Game of Life.”

4. Chapter Three: The Energy Body

Mind and Consciousness

Mind, Consciousness and Perception

Power to the People: Fuel for the Energy Body

Using Mind and Consciousness Together

“Successful play on the Gameboard goes not to the swift but to the right-hearted. The Player runs a race with himself each day, seeking like the medieval knight for the Grail or spirit of truth, beauty and love which tells a story of the world aright and teaches our hearts to be wise and true.”

“We, as people, with our surface personalities awake and in control, always limit, color or shape consciousness by those attitudes and thoughts which constitute our prejudices and biases. Those are our “distortions”. We unconsciously see the world through the lenses of our basic assumptions and overall points of view.

“Getting bad information is the natural condition of anyone who is not working with an opened heart. Of course we as Players would prefer not to get bad information. We therefore wish to open our hearts and keep them open, so the consciousness which dwells therein can inform us and broaden our points of view.”

5. Chapter Four: The Red-Ray Chakra

Light Through You

Red-Ray Sexuality

The Red Ray and Survival

“The energy body is that living rainbow of energy centers nestled in a row within its pipeline, which runs along our physical bodies from the base of our spines to the top of our heads. Love/light energy flows in infinite supply through this energy pipeline and feeds our energy bodies richly as long as we do not constrict or block the flow of vital energy.

“We want to help our energy bodies stay clear. Our energy bodies as a whole will stay most clear when we feel relaxed and unworried concerning the issues in our lives. Even if amazing amounts of catalyst are flying by, we are doing well, energetically speaking, if we can stay fearless, self-confident and trusting in the ultimate goodness of all that is occurring. Choosing this attitude or viewpoint of fearlessness is fundamental to being a Player.”

6. Chapter Five: The Orange-Ray Energy Center

Our Relationship with Ourselves

The Orange Ray and Others

Distractions from Orange-Ray Relationships

Orange-Ray Sexuality

“We usually have not played on the flat gameboard with much thought of expressing love in our daily choices. Before conceiving of ourselves as spiritual seekers or Players, we generally have confined our moves to those available on the flat gameboard. We have analyzed the advantages and disadvantages of each option and have used our logic in finding solutions. We have thought, planned and schemed. We have grabbed that parking place! We have persuaded that customer! On the flat gameboard, the main point is to win.

“The problem with playing the game of life entirely on the flat gameboard is that we shall never graduate from this environment using the flat gameboard alone. To graduate, we must also use the enhanced Gameboard, which calls upon love/light energy to help us “get our hearts right”. We want to get our hearts in the right place. And we want to keep them there. We want to graduate. The big Gameboard has assets that help us play the Game of Life to win through to graduation. One of those assets is our ability to work with and keep cleared the energy body’s pipeline up to the heart chakra.”

“Our feelings about ourselves run deep. Their power can lift us up or drag us down without our consciously realizing it. We often find that accepting ourselves is harder than accepting others. We can see, in most cases, that another person, who is seemingly imperfect, is actually dealing with difficulties and is doing a good job of coping under the circumstances. Our compassion springs forth readily. When it comes to being able to forgive ourselves for our self-perceived errors, however, we are often stern judges indeed.”

7. Chapter Six: The Yellow-Ray Energy Center

The Birth Family and Yellow Ray

Marriage and Yellow Ray

Yellow-Ray Sexuality

The Yellow-Ray Environment

Yellow-Ray Healing

Negative Polarity and Yellow Ray

“The yellow-ray chakra deals with formalized relationships such as our birth families, our marriages and our jobs. Certainly there are ideal, loving birth families, marriage families and work families. Our particular families may not be among them! The Confederation offers us suggestions on ways we can keep our energy bodies open at yellow ray. That is a challenge when we are working with family commitments, whether in our birth families or in our marriages, that create emotional responses which tend to narrow or close our energy bodies.”

8. Chapter Seven: The Green-Ray Energy Center

The Outer Courtyard of the Heart

Getting to Know Me

What Blocks the Green-Ray Chakra?

Faith and Forgiveness

The Inner Sanctum of the Heart Chakra

Setting Sail for Graduation Day

Becoming Adepts

Green-Ray Sexuality

Green-Ray Healing

“As we approach our heart chakras, we find that we as Players also need to work on “greeting, understanding, accepting, feeling compassion for, and eventually redeeming” all that we know of our seeming imperfections. We need to forgive ourselves for being ourselves. We need to come to like ourselves.

“It is interesting to note that the service-to-self polarizing Player ignores the heart chakra completely. He does not have to know himself or like himself. He is interested only in achieving power over others. The heart chakra is useless to him. However, the successfully polarizing negative entity knows well what he wants. Positive polarity is about knowing and loving the self and other selves. Negative polarity is about manipulating the self and those about the self to achieve those ends which he deems useful.”

9. Chapter Eight: The Blue-Ray Chakra

Speaking our Truth to Power

Getting Honest

Lend me Your Ears

R-E-S-P-E-C-T

All You Need Is Love

Blue-Ray Sexuality

“The lower rays deal with the immediate problems of our physical bodies, our emotions and our reactions to incoming catalyst. The Confederation would call these lower-chakra issues “mind/body” issues. Even the heart chakra can be shut down by incoming catalyst of the lower-chakra type, such as hurt feelings and resentment.

“Now we leave the torso and its concerns behind, for this first volume of my report on Confederation principles. We move up into the throat. As we look at the blue-ray chakra, we see the working of an integrated mind/body/spirit for the first time. All that work which we have done on keeping our chakras clear up through the heart now pays off. There is no more talk about keeping the energy body clear. We cannot access our blue-ray energy center at all until we are solidly within our open hearts and firing on all chakras. We are not in blue ray until our voices are voices of love.”

10. Chapter Nine: The Lighthouse Level

Becoming a Player at the Lighthouse Level

The Indigo Ray

The Violet Ray

Balancing the Chakra Rays

“The Confederation suggests that we as individuals are living interfaces between third-density Earth reality, with its many limitations, and the unlimited world of the metaphysical or time/space universe. We have the native ability to access this unlimited world by forming our intention to do so and then asking for inspiration and information.

“Using the indigo and violet rays to access the gateway to intelligent infinity is like choosing to open a computer program by clicking on its icon. Microsoft calls the computer mouse a ‘human interface device’. Little does Microsoft know that the term has a double meaning for the Player!”

11. Chapter Ten: Work in Consciousness

The Discipline of the Personality

Techniques of Work In Consciousness

Practicing the Presence of the One Creator, also called Meditation

Prayer

Journaling

The Development of Faith

“The discipline of the personality, as the Confederation uses the phrase, means the Player’s reining in of self-perceived unbalanced thoughts and actions by submitting them to the balancing exercises. The goal of such work is to become free of the triggers that throw us off-balance emotionally, mentally and spiritually. In order to work with the two highest chakras in calling down inspiration, we need to have a dependably open heart and even temperament.

“Have you ever seen those milking stools with only three legs? It is easy to lean over on two of the legs to reach the udders. The built-in instability of the three legs is useful for that job. And most new Players on the Gameboard have personalities with the inherent instability of the three-legged stool, because they are used to reaching. As we reach for something we desire, we go off-balance on purpose as we lean into getting what we want.

“In the discipline of the personality, we create a level of personhood which does not reach. If the three legs of personality are our minds, our emotions and our faculties of will, we neutralize the reaching of will by adding a fourth leg of spirituality or faith. Then we can sit squarely down upon our true beingness. We still are using our minds, emotions and will-power, but those are joined firmly to that faith that knows that all is well and that what is ours will come to us naturally as we offer our energies to the life of faith which we live from moment to moment and day to day.”

12. Chapter Eleven: Advanced Lighthouse-Level Work

Working with the Magical Personality

The Player’s Use of Ritual

Channeling

Who Should Be a Channel?

Psychic Greeting

Psychic Protection

Healing

Sacred Sexuality

The Spiritual Nature of the Female Orgasm

“In working towards graduation, the Player can assume that the energy body is a closed system and successfully achieve graduation using that assumption. Just as the physical body is basically a field of energy holding within it many lesser energy fields such as organs and systems, so the energy body can be seen to be a field of energy holding within it the lesser energy fields of the chakras. When the Player has achieved the ability to stay within the open heart and to make positively polarized choices on a consistent basis, he is ready to face graduation with a serene mind. Using the gateway is not necessary for graduation.

“However, once the maturing Player has had a taste of the pleasures of working in consciousness, the gateway to intelligent infinity beckons, with its enhanced menu of choices for advanced work.”

“People coming into our house sometimes comment on its neatness. Our furniture and belongings are generally worn and shabby, but everything has its place. Both Jim and I feel strongly that honoring and creating good places for all our things makes them a more fully magical part of our environment. Even the housecleaning and laundry is done with ritual, so that all things are triggers for our growing awareness of the magical nature of all things, including ourselves.

“All of these things can be done without another person being aware of our doing them. They do not show. The work is all done in our minds. They are all our choices, as Players who want to use every minute of our time on Planet Earth to evolve and develop spiritually.

“Again, each Player can choose for himself those things into which he wishes to pump sacred awareness. Have fun with this! When you have chosen some trigger for doing this work in consciousness, then be consistent and persistent in repeating the small ritual you have devised. After a few weeks, take stock of your attitude. It is very likely that you will have sweetened your perception of life. That sweet state of mind is a great aid to your living in the open heart like the Player you have become. And it will make your tuning up into the invocation of your magical personality or Higher Self a thing quickly done.”

Segment 2 **Relationships**

Roman – Facilitator

Q'uo, March 29, 1992

You wish to know how to be better at relationships, at the important central relationship of mates, of dearest friends and companions, of lovers and those who hope together and despair together, and share the deep places of life together. Yet without knowing it, you have asked about yourselves, and how you may achieve that which is yours by nature, but has slipped your mind. That is the balance of a quiet and sure peace, a gently quiet mind that is stayed upon faith and confidence in the balance and appropriateness of each occurrence in each present moment of the incarnational experience which you now enjoy at this point in which you call your time and your space.

Relax into unknowing. Find the faith to seek without ever hoping to know and prove it, and in mid-air you shall find the relationships that are so central to your comfort and peace becoming more and more full of the love that is the special and exquisite freedom of a quiet and faithful mind and heart.

Hatonn, July 18, 1993

In speaking with you about relationships, we would begin with the concept of the vine with many branches. The branch that may represent one entity seems to have little to do with a far-flung branch of that same rambling vine. And only as the path of growth is traced backwards to these two branches' common root can the branches begin to grasp the nature of the union which is the true nature of each entity's relationship to each. For there is truly one being and one great self, one great Thought which is love, and in that creative love are all, and all in that love.

Yet, within that illusion which you now enjoy as your incarnative experience this union seems of the veriest folly and to be palpably untrue. How could two entities' deepest reality be union? None of this is at all apparent. And this is the very purpose of the illusion you now enjoy.

It is important to you in your evolutionary path that you grasp no deep commitment to union, for it is in the illusion of differences and the working with situations in which the spiritual principles are tested that the lessons of love which you have incarnated to learn are brought forward and laid before each in patterns which engage the mind and heart and launch one, as it were, upon that road which you may call the spiritual path.

Each has expressed thoughts this day concerning the mystery of the call to relationship: why this branch of the vine? Why not another? Yet the path of each is a long one, and in its time—if we may use that term—the entities with whom each has relationships have been in relationship perhaps many times. Each time, each incarnational opportunity, the two, the seeker and its relation, have worked in the tips of the vine, as it were. And as each lifetime's choices deepen each entity, the two entities in relationship move about, being in different relation to each other, yet still working upon the harmonic, the euphonious, which more and more might be found to exist between the two seemingly separate entities.

And each time the relationship deepens, each time the two selves involved are able to move farther down the vine whose identity is the common root, [both self and other-self come] a little bit closer to that unity which exists in the very heart of the root of this vine of being or consciousness.

“How could this depth be?” the seeker asks. “Why am I so vulnerable, so easy to wound, so easily happy, so desperately sad because of this one being?” Yet that one being and you may have worked many, many incarnational times in order that this depth of pain, of joy, this level of choosing love may be reached.

Each of you is in truth a universe, a creation within, as infinite as can be imagined. That which you see outwardly, that which seems clearly to be real, is in the metaphysical sense far less real than the universe within. And it is in that inner universe that each may best position the self to attempt to maximize the opportunities to grow and to share the journey towards greater realization.

If you as a seeker can be aware of the goal of relationships, that is, to aid each other in learning the lessons of love, then each as seeker may have the beginnings of an idea as to how to proceed.

For if each is seeking the truth of relationship, the truth lies in commonality. If a branch speaks to another branch of the same vine and says, “You have poor leaves; your fruit is unacceptable; that twig is out of the question,” you speak not only to that other twig but also to your very own twig self.

Grasp, if you will, the thought that relationship is basically with the self. Each entity with which you are in relationship is basically a mirror reflecting to you your face, your nature, your, as this instrument would say, issues, your lessons. That which you admire and encourage you are encouraging in yourself. That which you judge and question in another you are questioning in yourself.

It takes much pain out of dealing with another if you can take responsible realization in the knowledge that that which you say to another is also true of the self. The more you are able to see and hold this dear, the more clearly and purely may your service flow from you, for then if you are angry or upset, that issue lies within yourself, and you have removed from your speaking and actions to the other self the bitterness and the judgment. And that which flows from you then, even if it is a home truth, flows shinningly and clearly, without the taint of anger or disappointment.

Each relationship consists of two entities who have so plaited their consciousness together time and time again that each is more able with the other's help to come a little closer to an approximation of some awareness of love. As you attempt to be of service in relationship, allow that seemingly faraway perfection that ideal love seems to be to color your thinking so that, regardless of what you choose to do or say, you have the sense of proportion which allows you to form, as well as possible, responses to each other that contain the openness to love that enables each to be a channel through which infinite love may flow.

All experience has the purpose of extending those limits to love which you have within your being. Each of you feels pain, and each of you questions the self as to whether there is love enough to heal. Thus, as you explore those reasons for pain, you will hopefully find reasons to heal. And this healing energy will have love as its primary force. Thus, each experience offers some opportunity for testing the limits of love, until the seeker at some point discovers that there are no true limits. However, this journey is long and offers much variety, shall we say.

Hatonn, July 18, 1976

All relationships are relationships of love. Yet, due to the illusion twisting and turning, it is difficult for you within the physical to maintain within the physical a totally unselfish attitude of pure love. If you maintain an attitude of total service and love, the difficulties which you are experiencing will vanish. If all you wish to do is offer your service, your love, the rest will simply become what it simply is in reality—the confusion of the physical illusion. This confusion is not your fault, for at your birth you began to be taught what to expect in this illusion and your expectations have been shaped and hammered into you by many, many experience, biases and impressions, all through your experiences so far. In order to cut through all the expectations and get to reality, it

[is] necessary to refrain from, as you would say, reacting to expectations and hold to the one thing that is true, that is real. And that, as you know we will say, is love.

If love is to mean anything in a lasting sense, it is to manifest itself as a desire for the spiritual help and service that you can give to any whom you might love. Beyond this, we can give no comfort or advice, for all relationships are based on the need to learn this one lesson.

Q'uo, November 8, 1992

The lack of skill possessed by most at accepting a feeling of vulnerability to another or alien energy creates in both sexes a fear - the fear of the unknown, the fear of the different or alien. This fear is only intensified by the maturing of the physical bodies of male and female. If female or male carry these fears into their sexual relationships, these fears will become deepened and more and more fixed, for the power of sexual attraction is such that both male and female feel at risk and vulnerable at this insistent demand for nearness which the body complex has.

Insofar as this nearness disturbs, the intimate experience shall be accounted a dangerous one, and its fruits, to an extent, will be squandered because of the profound fear of, shall we say, losing control, not only of the situation but of the very self. What entity with this fear has not approached the sexual act feeling more and more, in the midst of pleasure, that it is somehow using a vital energy? This is true of both male and female.

It is only in the atmosphere of shared trust that the energies which are indeed put out and lost in that way by both male and female in sexual release are taken in and used to balance both male and female.

Q'uo-Hatonn, August 29, 2001

Interaction with another self or other selves, while often very confusing, contains within it a tremendous potential for learning. When one is confined within the privacy of one's thoughts, suppositions that may or may not be true cannot be examined with at all the same efficiency as when these suppositions are placed cheek by jowl with actual experience. In the process of following relationships begun with entities among your peoples, much data may be taken in; much, certainly, of linear information but far more than that, much of the visceral, the gut reaction. In this way there may be more of a rounded and full shape to the thinking.

In opening oneself to a [mated] relationship there is the need to become truly open, to prepare the self for change and to be willing to accept the changing currents and depths of the river of life. For once there is an expectation to which one holds strictly or dearly, then that expectation can become an obstacle to this opening of the self to that which the potential mated relationship brings to the self.

Thusly, it is well, when considering the possibilities of the mated relationship, to examine the heart's true desires. For when allowed to express truly, these desires may move far past the boundaries of mental contemplation. Thusly, the romantic involvement within your illusion has oftentimes been seen to originate in the stars, shall we say, so that forces outside of the self are given the opportunity to move the self as the wind and the weather move a sailboat upon your sea.

What shores up the confidence of one who is moving from the heart is that feeling of being true to the self, right or wrong, and that feeling of being able, if one is wrong, to accept that and move forward, bolstered by the passion that moved the seeker in the first place to make a change, so that the self may see into these patterns [in relationships] and yet may still, by following the heart and following desire, locate those precious elements that need to be within the life—be it the job or the person, identifying not by sight but by the eyes of the heart, not by reason, but by confidence in those memories of desire that the heart speaks.

It is a mark of spiritual maturity to see the patterns of one's life. It is a mark of even more maturity, spiritually speaking, to look not only for ways to solve the puzzle but also for ways to love and to know the self ever more deeply, and knowing it more deeply, to find ways again to love.

Truly, every difficulty can be untangled by persistently turning to those gentle fingers of love that, through time, will untangle every knot and remove every obstacle.

Q'uo, January 21, 1990

Each entity of the mated relationship is a unique being. There will always be an "I" and an "I" One may gaze at this as a centrifugal force, a dynamic which swings each within the union away from the center of that union into those specialized environments which are made for the path of service that each has chosen. No two entities have the same path of service. No two entities can do everything together. And if they were to do everything together, they would be far poorer in their relationship because of their slavishness to behavior.

A mated relationship is not strengthened at the level of behavior, but, rather, is nourished by deeper and more dynamic forces from within. Thus, the first thing that will aid the mated relationship is the constant respect of the free will of the other self. That other self may do things which are not understandable to the self. It is not necessary that each understand the other. For yours are not the lessons of reason, yours are the lessons of love.

And so you attempt, in freeing each other, to move outwards from the center of the relationship, to encourage that self to be that self, to nourish and enrich that self, knowing that the self is accepted unconditionally as it is, with no desire for any change or variation. In this way, the mirror one holds up to the other becomes clear and still and accurate.

Because each is unique, there is sometimes a frightening realization that honest disagreements of a fairly deep nature exist. In the atmosphere of honest disagreement, there needs to be a realization of that which is beyond the surface, intellectual and emotional thinking. That awareness is a centripetal force that brings the couple back to the center to become "one." This becoming one does not diminish either self, for that "one" is a different entity which you may call "us." [Each us] is an unique blend of perspectives, biases and viewpoints, just as each is unique in him or herself. This us-self is the beginning of what has been called a social memory complex.

Total acceptance of another, without the need to understand, creates an atmosphere in which understanding becomes possible. Intellectually, one can only be hagridden by attempts to understand and rationalize the behavior of another.

To attempt to live as a couple, moving from the mind and not from the heart, is to imprison both in the very narrow room of logic and sacred or cherished belief systems. We urge each in a mated relationship to remember that the most precious thing they possess is invisible and is an entity that is created by both selves, working together in service to the one Creator. Thus, there is the self, the other self, and the Creator. That is the "us," for which you may strive with all good health and faith.

The degree of purity and honesty between two entities is the key to clarity within mated relationships. To allow one misunderstanding is to set the plumb line and lay the first brick in a wall that can never be broken down completely. When the occasion occurs wherein the mated pair feels that there is an antagonistic relationship, both entities need to step back and gaze at that stumbling block. Are two mated entities adversaries if they pull the same cart, carry the same hopes, and strain with every fiber of their being toward the passion of mystery? Certainly not! So when there is antagonism, objectify, acknowledge and accept this momentary antagonism. Discuss it, dissolve it, forgive it, and move on. Do not allow the first brick to be laid in a wall of separation.

This is an enormous challenge. We put you to it, for you have asked us how you may best use the mated relationship. It is hard work.

We may mention also that the “us” of each in the relationship is enhanced greatly by that great enhancer of the unique individual. That is, meditation on a daily basis. Meditation together is possible as are quiet times, reading times and inspiration times. The time together could be only five minutes long. It could be only ten minutes. If it be just a few seconds with the meeting of the eyes, in the understanding that each is on the other’s side, that each is in there pitching for the other and is never over against the other, then have you won through to a level of trust that will enable each to mirror to the other that which the self is actually manifesting in an objective sense. For subjectively it is entirely probable that the self shall be its own best stumbling block, fooling itself with rationalizations about the self.

In a mated relationship, each is the teacher to the other. In the complete and utter equality of children of the one infinite Creator, each is equally equipped to serve as a mirror to the other self. Each is perfectly equipped by that, within, that we may call the Creator-self, for each of you is a mixture of the Creator and free will. When two entities come together, they come together willfully. Their wills are variant, and the road is bumpy indeed, nor does it ever smooth out entirely, for there is no end to the lessons one may learn, and no end to the refinement of those lessons. Thusly, do not fool yourselves if you feel you are smarter, more intuitive, an older soul, or in any way elite or other than completely equal as a metaphysical being to the mate. This mutual respect and recognition offers to each the potential for great works in faith.

Segment 3
Introduction to Svaroopo Yoga©

Helen – Presenter

Q'uo, February 14, 2009

D: Could you speak on the relationship of breathing and the flow of energy through the body.

We are those of Q'uo, and are pleased to offer our humble opinions on this subject. If you think about the act of breathing, you easily realize how vital and central the automatic functions of your body are to your life. If one had to remind oneself to breathe, one would shortly die.

The typical seeker may well have begun his life breathing deeply, but by adulthood it is quite common in your culture that there will not be the hard, physical activity that encourages the body to breathe deeply but rather there will be the small-muscle activity of studying, using the computer, and so forth. In the absence of a regular, daily period of strenuous work, it is quite a helpful thing to work with one's breath.

The simple act of following one's breath is a very helpful technique to use for clearing the mind during meditation. Deep breaths are most salutary for the system. Just as the plant inhales light which it metabolizes into food, so does your energy body benefit from the deeper breathing in and out. The deeper in-breaths do indeed carry light. And when the intention is set to breathe in prana or light/love, that greatly enhances the seeker's ability to receive the food of light from the air.

The practice of various breathing techniques is well known and certainly the use of such exercises as pranayama yoga offers is recommended for those who wish to enhance their ability to move love/light, light/love, or prana through the physical vehicle and metaphysical vehicle.

The benefits of breathing are striking for both the physical body and the metaphysical body. When the breath is deliberately deepened, the physiological changes to the physical body are excellent.

Q'uo, February 8, 2009

It is perfectly acceptable to desire to have the benefit of the teachings of a discarnate entity. Within the environment of yoga from which the one known as Paramhansa Yogananda sprung and flourished, it is quite orthodox and normal for a student who wishes such a discarnate teacher to request the teacher. The request may be repeated at arising and going to one's sleep, and it is encouraged to keep a close watch upon one's dreams once one has set one's intention and made this request.

It is not within our purview to be able to assess for you, my sister, whether or not this shall be what you would call a successful request. We would be doing our learning for you were we to opine in that regard. We may say that such connections are common in the world of yogic masters and that it is a matter of the compatibility of teacher and student as to how successful this request is in producing a solid feeling of connection with the one known as Paramhansa.

Q'uo, November 9, 1980

There is no right or wrong path. There are two poles to the love and the light of the infinite Creator. One is love, the other wisdom. Love is a female vibration, and wisdom male, if you would use those terms. We feel it will be helpful to you to understand what we are saying for us to use those terms. It is more characteristic of the male energy to be wise, and more characteristic of the female energy to be loving. Neither will be of service in

becoming a channel for the love and the light of the infinite Creator without some balancing agent of the other. And in order to achieve mastery, the two must come into balance so that each male has the female energy totally balanced within his nature, and the female the male energy totally balanced within her nature.

It is basically, shall we say, nearly impossible to achieve mastery alone. Those who achieve it, for the most part, work with a partner. This is the true basis of spiritual union. This is the true yoga, for the female and the male to work out together the lessons of love and wisdom. For love without wisdom is wasted on foolish things. And wisdom without love is hollow, and foolish also.

Q'uo, September 3, 2006

Group question: The question today is, what work is necessary to be done by the seeker upon the chakras or the energy centers in order to facilitate the raising of the kundalini and of what value to the seeker is this raising of the kundalini?

(Carla channeling)

We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a great privilege and blessing to be with you this day, to enjoy the beauty of your vibrations, and to be asked to share our humble thoughts on what work is needed to do by the seeker upon the chakra system in order to encourage or advance the raising of the kundalini, so-called, by those students of seeking in the oriental tradition of Yoga. It has also been asked what value that project is and it is that with which we would start.

The purpose of the raising of the kundalini within the system of study and worship known as Yoga is to aid the seeking soul in its progression towards perfection. It is a particularly Oriental concept and not one in which the Western religions spend much time or consideration. Consequently, for most raised within the religious systems of the West, the concept of perfection is puny or paltry. The West seems rather to want to focus upon the humbling of the self by the realization of its imperfection and then the experience of rebirth in cleansing through the intervention of a manifestation of the divine.

Redemption is not the same thing as the progress towards perfection, even though the activity is the same. Let us explicate. In, for instance, the Christian crucifixion ritual, the sacrificial victim takes upon himself the sins of the population on whose behalf he is being sacrificed, just as in olden times when sacrifices were burned to the gods. As the fires burn his flesh and dry his bodily fluids to ash, that benediction of blood and flesh absolves and redeems the imperfect entities of the congregation. That is the illogical but spiritually viable goal of the crucifixion. The resurrection is a new twist upon the sacrifice of the slaughtered animal and represents that which the one known as Jesus, as well as many other crucified saviors, desired to bring into the concept of sacrifice and that is the resurrection and new life of the being that has been sacrificed.

That which Jesus suggested was that each entity take up the cross and follow him. When the one known as Jesus took up the cross, he was walking towards his crucifixion and eventual resurrection. In taking up the cross, you take up the nature of the cruciform reality in which you live—which is called consensus reality or space/time—and you walk with it to Golgotha. When it is your time to learn the nature of sacrifice, you place yourself upon that cross. You experience suffering. You experience your dark night of the soul and you experience the resurrection into new life. You do this not just once in an incarnation but in a repetitive and cyclical fashion, gaining the experience of winning through to new life each time that you experience these small deaths of transformational change.

It is never described to the Western religious seeker that the goal of such suffering is perfection. It is, however, implied that the experience of one who has won through following this directive of following the steps of Christ

will experience an enhanced or expanded awareness after the sacrifice has been made. This is as close as the Western religious system can come to the Yogic concept of perfection.

It is a handicap of this particular distortion of a way to study the one infinite Creator. However, in the rich coloring of the story of sacrifice and resurrection, the emotive qualities of the story create an atmosphere in which it is far easier to understand the nature of redemptive love. Consequently, this is the glory of the Christian faith: that one glyph of a suffering and fully conscious Creator, perfectly willing to go through the pain of death in order to demonstrate its illusionary quality and thereby offer the realization of larger life to those who are able to view the stunning reality of the transformation of the light-struck tomb and the empty grave.

The glory of the Yogic system, however, is that concept of perfection. The Yogi is not afraid of becoming the Creator. The difficulty with that system is the opposite of that difficulty with the Christian system. Some may say that the system lacks a certain amount of color. It is more difficult to achieve an iconic representation of unconditional love from studying the systems of Yoga. It is not impossible. It is simply not as easy to choose that central icon and say, "This is unconditional love."

The Yogic system is far more complex and far more accurate. It therefore appeals to those who are wanderers from fifth density or who simply have within this incarnation a more intellectual or mind-driven seeking process.

We cannot say that a mind-driven seeking process is superior to or inferior to a heart-driven seeking process. We simply point out, number one, that one is seeking in one or another wise, primarily, and, number two, that whichever way you are seeking, part of your consideration of moving forward may well be to reach into that part of the seeking process which you are not using and encourage balance within yourself, so that you are seeking not only with the desire of your mind but with the desire of your heart. They are two different things and there is a tremendous power in bringing those two together.

What you do when you bring the passion of the heart and the desire of the mind into harmony is to yoke will and love into a working pair of creatures that can draw the cart of your seeking process forward and engage your will, the faculty of your purified desire.

Desire drives the chariot of progression through spiritual evolution. The most precious faculty in the seeking process may be said fairly to be desire that has been well realized; that is, desire that has been harnessed to passion and purpose. To bring body, mind and spirit into union is to activate a very powerful force of nature. For you are one step down from being a sun. You are a co-creator, and to the extent that you begin to realize this, you begin to see the possibilities inherent in the human condition.

The work that one does upon the chakra system in order to raise the meeting point between the incoming love and light of the one infinite Creator and the downpourings that are called forth by questions and in prayers, creates the point at which work may be done. Normally the untuned and unconscious entity is not capable of effectively desiring in a focused manner in terms of spiritual things. The prayer or regard for the infinite Creator expressed as devotion that drives mystics tends to be missing in the makeup of the unawakened soul

Therefore, the energy within the energy pipeline flows at a variable rate and with variable efficiency. Work in consciousness cannot be done with any degree of stability underlying or undergirding the effort. There may be flashes of great inspiration and clarity in anyone, because of special occurrences that catalyze a moment of clarity and an opening of that faculty wherein the guidance system of an entity may pour in love and inspiration. And there may be long periods wherein there is no apparent connection betwixt the guidance system and the self.

When an entity awakens to the realization that there is more to life than what is seen by the naked eye, this opens the potential for that entity to seek to know more about the unseen. Such a seeker enters an area that is very

mysterious in any rational sense. For spiritual seeking the rules are completely different from scientific seeking. The experiments are done within the self and only subjective criteria can be used.

It is nearly impossible to obtain scientific data that proves the existence of spirit. It is carefully designed to be very difficult to prove what faith is in any way, shape or form, what desire is, what the will is, or any other metaphysically viable tool and resource for hastening or accelerating the pace of the evolution of mind, body and spirit.

This is because the only actual progress made in polarization and the seeking of truth is made in an atmosphere of unknowing. If it is known that such and such a thing is true, there is no risk in setting out to reach that truth. It is important, indeed, it is centrally important to the seeking soul that he realize that he is risking everything with the potential for gaining nothing. He may be on a wild goose chase.

Faith requires that you walk off the cliff of known things into the mid-air of unknowing and it is in that mid-air that the seeking soul who decides to activate his desire and use it to fuel his seeking must do his work. Therefore, the only solid ground beneath such an entity whom we may call, for convenience's sake, an adept, is the knowledge of himself, who he is, why he is in the process of seeking, what he is living for, and what he would die for. That is that upon which one stands in metaphysical seeking: not physical ground but the ground of being.

Therefore, the use of the chakra system is that use which, firstly, clears the pathway through which energy flows from the soles of the feet and the base chakra at the base of the spine through all of the chakras, one after the other, and finally out through the top of the head.

Now, this basic flow goes on all the time in everyone. When one attempts to improve the flow, one is not simply tinkering with the physical system. One is working with the metaphysical system. The model of the energy flow through the energy body in space/time that is comfortable to look at is that of a self-contained system. However, in the metaphysical view of this pipeline, while on the level of consensus reality or space/time it is indeed a self-contained system, on the level of time/space it is an open system. At each point it is open to the density that equals that color and to the entities that people that true color.

Further, when entities are working on a certain difficulty, as the one known as M pointed out, they may be working in two or more chakras at one time. The one known as M gave the example of having low self-worth, which is worked within the orange ray as well as in the indigo ray and, indeed, to some extent, that low self-worth shall be worked on by each and every one of the chakras in one way or another.

Consequently, when one takes up the goal of clearing the chakras, one is doing a great deal more than clearing a physical system. One is doing more than clearing a pipeline. One is asking the self to perform the mental actions necessary to create a change in the way one sees the self.

If one is blocked in a certain way in one of the chakras, one is seeing the self in a certain way. One is giving honor and respect to that issue which is blocking or overactivating the chakra. In working to clear the chakra, then, one becomes vulnerable to the need to rest and examine that blockage; to sit with it and to gaze into the workings of that blockage. When does it occur? How does it arise? What was the first thing that you thought of that made you realize you were caught? How have you experienced this before? What pattern surrounded this thought when you had it before? What about the time before that? Can you find the first time that you were blocked in this way? What was the exact circumstance of that blockage?

The closer that you can get to the source of your blockage or your overactivation, the more chance that you have of unearthing the ore that contains this gem of information, this piece of crystallized pain. When you do this,

you hold in your hand the gift of much suffering. Wash it! Polish it! It is a gem you have earned, but it is not a gem that you need weighing you down.

There comes a time to lay down a piece of crystallized pain that is emotional in nature, mental in nature, or spiritual in nature. You will know when that time comes. We do not encourage you to hurry yourself. However, it is indeed a wise person who harvests such crystallized pain, realizes it, thanks it, and moves on. It is not necessary to carry behind you that great sack which bears the accumulated pain of your incarnation.

The process of doing this work is a process which clears the chakras and strengthens their integrity. As you clear yourself of those blockages you experience in each ray, you are doing an exercise that, upon repetition, becomes easier. Eventually you will find that you are hungry for clearing your chakras and you wish to do the clearing as quickly as you can after you experience blockage. This is because the experience of wellness—speaking emotionally, mentally and spiritually—is a wonderful elixir compared to that murky, unwell experience of being confused or caught within the details of whatever drama has caught you away from the free flow of the present moment. You are here to get caught in the free flow and stop the flow so that you can examine the catalyst that you have just caught or that has just caught you.

Nevertheless, when you are caught the appropriate reaction is not self-pity or floundering in despair but rather the realization that you have been given a gift. You have been given a puzzle to solve and in the solution of this puzzle you will come across a version of yourself whom you have not yet met. The working out of the puzzle may involve suffering, especially if one is new to the practice of the discipline of examining one's thoughts and responding to them as if they had worth and honor, but repetition makes every attempt to do this easier than the one before it and as you gain results from doing this work, that too will give you the courage to make even bolder attempts to understand yourself and to allow to fall away those distortions which do not serve you.

Inherent in the process of the raising of the kundalini is the concept of the possibility of perfection. One must be able to accept one's creatorship or one will never be able fully to utilize this whole concept of the raising of the kundalini. For when one has attained the supposed goal of the raising of the kundalini and the kundalini has settled at the brow chakra, the gateway to intelligent infinity can swing open—but only for the one who is able to consider himself a creator.

Now, what is the use of this process of the raising of the kundalini from the indifferent movement in the lower three chakras and occasionally the opening of the heart to a steady rise up into the indigo ray? For many people there is no use in it whatsoever. It is a highly individual, personal and even intimate decision for each as to whether they wish fully to utilize this powerful resource of the human mind, body and spirit.

We find it difficult to put into words what motivates an entity to have the ambition fully to use the resources of his incarnated soul energy to attempt to become, in a word, an avatar. Yet, this is the potential for any. Christhood is as a cloak or a crown that may be worn by choice by the one who wishes to walk in sacred symmetry. It is a choice that is highly personal. If chosen, it is a choice that will consume the rest of the incarnation. Yet it is a choice with tremendous advantages for the entity who values the possibility of moving forward in polarity and in moving forward as well in the learning of those structures of knowledge that enable an entity to be of service in a more efficient way.

The signpost of magic is the slogan, "I desire to know in order to serve." The entity who chooses to work with the kundalini is an entity who is choosing to become a magical being and whose motto is to use that knowledge that is gained only in service to others.

Naturally there are negatively oriented magical beings and their desire would be to know in order to serve the self. We are not those who discuss service-to-self practices, for we are service-to-others oriented and do not have

the ability to teach in any other way. However, since we are speaking exclusively to those who are service-to-others oriented in this circle, we feel that we are in good shape in being able to express that which you would wish to know.

This energy that comes from the central sun into the sun of your planet, into the center of the Earth, and from there into the soles of your feet and upwards through your energy pipeline and out of the top of your head, is in infinite supply. As much energy as you can run, that energy is available. As high an amperage as you wish to run it, that energy intensity is available. Therefore, the portion of the raising of the kundalini having to do with the clearing of the pipeline is a matter of an infinite journey into discovering how to clear yourself, for the more that you are able to clear and drop away from your personality the more wide open that you may run that energy that's pouring into the base of your spine.

The energy that comes down through the gateway to intelligent infinity, down through indigo and then from indigo to green or to blue or staying in indigo, is that energy you have called forth by your desire and your will. Therefore, hone your desire with every fiber of your being. Keep the edge of appetite keen for the truth. Call upon the energies of justice, fairness, beauty, truth and equality. Bring to mind the qualities of compassion, mercy, hope and faith. Know that these are the elements upon which those who wish to serve cut their eyeteeth. These are the structures—or beings, if you will, for they are living structure—that stand like sentinels along the path of light, through your body and through your spirit.

You are capable of embodying that which you can pull through from above by your desire. If your desires are for lust then you shall leave your kundalini in red ray. If your desires focus upon personal relationships, then you shall raise your kundalini to the orange ray. If your true desire is for marriage and a good work situation, then you shall raise your kundalini to the yellow-ray level. If your deepest desire is to open your heart, then you shall raise the kundalini to the green-ray level. If your deepest desire is to learn how to love with wisdom and to know what it is to have compassion while invoking justice, then you move into those energies of acceptance and of justice that are invoked in blue ray. And when you finally desire above all things to be devoted ultimately and completely to the one infinite Creator and live in the precincts of faith, then by your desire you have pulled up the energy into indigo.

But you cannot simply desire to love the Creator and expect to have full energy into indigo. You must keep the pipeline clear while keeping your desire clear. It is a true discipline of the personality to pursue this goal and it is one which is like housework: it never ends. There is always, in the moment after a fully experienced perfection, something that pulls you back into the world of maya or illusion. And there, you must get a grip upon your new situation. Then you assess it. You sit with it. And you use it in the way that you feel is the highest and best.

Naturally, it is always important to ask for help in making these decisions. Invoke your guidance as often as you can. However we would advise you, in order to have a balanced invocation, to spend time daily focusing not on what you need but on your thanks, your gratitude, your joy, and your devotion to and love of the infinite Creator. Do not be reactive but proactive in this regard. For it is not the entity who waits to have a conversation with the Creator until there is a need to whom realization is given but rather it is to the one who goes to the Creator as to his lover because he cannot stay away, because he cannot stop thinking about the beloved One.

(Side one of tape ends.)

(Carla channeling)

It is this hunger that is the key to the raising of the kundalini. You will have to judge for yourself whether this is an asset you wish to develop within yourself. There are simpler ways to envision service to others. There are simpler ways to achieve a harvestable polarity. However, the concept of pulling your energy upwards from the

grosser to the finer aspects of your body, then your mind, and finally your spirit is a concept that has a tremendous amount of power and certainly its structures are stable to those who seek truly.

This instrument is informing me that the principle needs to let this question lie as it is. Certainly, it is a question that could be developed and we apologize for moving on but we are sure that there are other queries that entities within this group would like to ask at this time and so we would like to ask if there is another query at this time or a follow up upon what we have said so far. We are those of Q'uo.

Segment 3
Introduction to Svaroopa Yoga®

Helen – Presenter's Material

Svaroopa Yoga® is a style of Hatha Yoga that was created about 18 years ago by Swami Nirmalanaanda Saraswati, formerly known as Rama Berch. This practice unravels the deep-seated layers of tension in your body and mind. The inner opening creates healing and personal transformation, and gives you an illuminative experience of your own divine essence, which is the goal of all yoga. “Svaroopa” is a Sanskrit word that means “your essence.”

Svaroopa Yoga® is a user-friendly style, purposefully easy, whose foundational poses are do-able for almost anyone. The first two of the six active foundational poses we will be learning are practiced either in chairs or on the floor lying on your back, whichever situation creates the greatest ease of opening and release. The class will include turning your attention inward, focusing on your body, followed by a quiet breathing practice, followed by 6 poses to gently open and release the muscles connected to your spine, and finally, a resting period.

Wear loose, comfortable clothing. Bring a beach towel and something to cover your eyes if we are lying in the sun, out of doors.

To learn more about this style of yoga, go to www.masteryoga.org. For interest, scroll down to Swami Nirmalananda's Contemplation article called “Hi, how are you?”

I look forward to playing with you, coaching you through a simple class in this style of yoga!

Segment 4
Osho: From Alpha to Omega

Nalin - Presenter

Note: This quote search focuses on qualities praised by Osho: meditation, awareness, love, celebration, creativity and humor.

Meditation

From Osho: "Let this truth go as deep in you as possible: that life is already here, arrived. You are standing on the goal. Don't ask about the path."

From Q'uo (February 8, 2009) "Meditation is seemingly a simple matter. The entity stops looking outward, stops responding to the outer environment and even stops attending to his own thoughts as far as following those thoughts and analyzing their content, or chewing through various processions of thoughts. In meditation, such thoughts are seen as noise rather than signal and allowed to rise and fall as they will, without the mind of the meditator being activated.

That would seem to be the entire activity of meditation, closing out the outer world, entering the inner world, leaving the world of words and voices and issues and entering the world without voices, without words and without issues.

However, meditation is much more than entering the silence, for there can be a silence of mind which simply indicates boredom. Silences within the space/time world may not offer anything except a quick exit into sleep. However, silence is a key that opens the door into time/space. Silence is the transit between the world of the mind and the world of consciousness.

Awareness

Osho – "Let this truth go as deep in you as possible: that life is already here, arrived. You are standing on the goal. Don't ask about the path."

Hatonn (October 31, 1974) "Consciousness is evolving throughout all of the creation. In your particular place in the creation it is evolving. You are experiencing personal evolution. If you can maintain at all times an awareness of reality, and therefore an awareness of the game in which you find yourselves, you may do precisely what you have set out to do: lift yourself a very great degree in spiritual understanding."

Love

Osho: "Only those who are ready to become nobodies are able to love."

Brother Philip: "My beloved brethren, love each other. Serve each other. Know that throughout all of those who dwell upon your Earth at this time are your brothers and sisters. With your aid all will one day live in harmony. Do not falter."

Celebration

Osho: "Truth cannot be defined, although it can certainly be experienced. But experience is not a definition. A definition is made by the mind, experience comes through participating. If somebody asks, "What is a dance?" how can you define it? But you can dance and you can know the inner feel of it. God is the ultimate dance."

Q'uo (August 2, 1987) "The concept of balance is perhaps the most important concept which we feel in our opinion is to be focused upon at this time—the balance between the celebration and the nothingness, for both of these things are the self. Both of these things are the universe. Both of these things are a portion of what we may say about the Creator, for as you gaze at your consciousness and watch that balance roll back and forth within your own mind and life, so you see the Creator in endless balancing. We do not say that the Creator is celebration, nor do we say that the Creator is nothingness. We say that the Creator is beyond both and beyond any understanding or word. We reluctantly use the word love to describe the Creator—it is the closest word which your language has. May you dwell in this love until you know yourself to be a channel for that love."

Creativity

Osho – "To be creative means to be in love with life. You can be creative only if you love life enough that you want to enhance its beauty, you want to bring a little more music to it, a little more poetry to it, a little more dance to it."

Q'uo (April 26, 2008): "The spiritual principle behind the creative process is that each entity is the Creator. Each entity has the innate ability to create things that never were and to think thoughts that have never been thought. Each entity upon Planet Earth in third density is equipped with all of the tools and resources for creativity."

You may ask, then, "Why does not everyone create?" The challenge of being creative is to retain or produce a way of seeing and perceiving that is original to the Creator. Your culture does not encourage original thought. Your culture does not encourage inner-directed behavior and attitudes. Your culture has a consensus reality which is endlessly materialistic. It is as though, with a sea all around you, your culture stands upon a tiny island and says, "This is the world. Do not go to the sea. Do not dive deep in unknown waters. Here in this garden where there is food to eat and work to do, live your life. Question nothing, accept authority, and make no waves. Do not paddle at the shores of the unknown."

The culture and its consensus reality, in our point of view, is the illusion and the water, the reality.

Humor

Osho – "Seriousness is a sickness; your sense of humor makes you more human, more humble. The sense of humor -- according to me -- is one of the most essential parts of religiousness."

Laitos (November 1, 2008) – "I am Laitos, and I greet each in love and in light through this instrument. There was some delay with the initiation of this contact due to the licking of the one known as Pickwick on the elbow of the one known as Jim. This, we feel, is an appropriate beginning for a conversation concerning the concept which you call humor, or that which we see as a sense of perspective; a putting into the rightful position of that which has been, shall we say, removed from its place and which has assumed another place."

The humor of which your peoples usually partake is oftentimes pointed (*laughter*) at the expense of another. The humor in which we find pleasure is that humor which sees all as one, yet which perhaps comments upon a somewhat disjointed view of that unity and restores the complete unity to the situation in a manner which does no harm but which reminds all that we are portions of one Creator. In a general sense, humor is a leveling device that tends to bring back to normalcy or to a rightful place that which has, perhaps unwarrantedly, strayed from it.

To the seeker of truth, to the pilgrim on the path, the humor and the ability to find humor in various situations is invaluable. For there will be those times when the foot steps wrongly, the eye sees incorrectly and the ears hear poorly. And in order to hear what has not been heard, to see what has not been seen, and to step as one wishes to step, one must bring oneself back to the central position. And humor is a fine way of bringing oneself back to this position. It reminds the soul that it has a sense of unity with the one Creator and that truly no step can be

taken that is not within the bounds of that one Creator. And when those times that seem difficult approach and must be weathered, then this, too, may be seen as an experience of the one Creator. Seen with an eye towards perseverance, towards a continued seeking, then, such humor can be as a medicine, shall we say, that heals what seems broken or out of sorts.”

(All the Osho quotes and the initial summary of Osho’s favorite themes are taken from <http://www.yoga-mind-control.com/osho-quotes-6.html>.)

Segment 5 Synchronicity

Micheline – Facilitator

Q'uo, July 23, 1989

When there is a seeming synchronicity that has entered your life pattern, allow yourself to be completely fascinated by it and to follow the trail to which it leads you. The forest of ignorance, unknowing and indifference blocks the sun from many. Thus, we urge each not to become calmer and calmer, but rather to become spiritual warriors.

When you recognize synchronicity, there is the key, the clue, the harbinger which says, "Pay attention! Find the love in this. This is your challenge. This is your pattern. Move and flow with it without resistance."

We are aware that there is nothing harder for any entity to do than to have blind trust and faith that all will be well. When difficulties seem to be large, perhaps even insurmountable; when the juice of gladness and joy seems to have left and the life seems empty of true purpose, this also is an excellent time to meditate upon and to analyze one's emotional and physical environment, for a truly exhausted soul will often need to sit by the road for a time and refresh itself.

We very much encourage each to recognize the great importance of subjectively interesting spiritual coincidence or synchronicity, and to gaze keenly at any situation, either by intuition or by analysis or both, seeking out what pattern is being repeated in this particular situation. For each of you, my children, has an incarnational pattern with one or two basic lessons which you wished to learn.

We do not mean that you should lose your sense of humor. [A sense of humor] is certainly necessary within an illusion such as yours, which is quite comedic, we find. But in order to avoid becoming a pawn in someone else's game you must grasp the dimensions of the understanding that is being asked of you, and then to the best of your ability attempt to learn and to manifest that new understanding, to undergo the pain of transformation and change, and to use the energy of that pain for a building of a new and higher truth for yourself.

There are few who examine the life minutely, moment by moment each day. Most entities are content to be introspective only from time to time. It is well never to focus upon oneself to the extent that one is oblivious of other's needs, but it is also most important for each of you, my children, that you respect yourself, that you move within your consciousness as on holy ground, for all of creation, all of love, dwells within the infinity of your deep mind.

If you wish to work with spiritual coincidence more intensively, the writing down of the dreams when one awakens is an helpful adjunct to silent prayer and meditation. In the silent meditation, one simply is with the Creator, and slowly, the self of each self in that atmosphere becomes and is the Creator. This is the depth and the resonance of the present moment which infinitely intersects with eternity.

And the more consciousness that each has of the eternal moment, denying time and space any final reality, the greater the opportunity for that entity to find the knowledge that is being sought.

Then there is the responsibility and the duty to put into action those things which are learned

May we say in reassurance, that it matters not how many times you may misread the will of the Father for you, for in each situation—synchronistically, if you will—events will fall in such a way that you are presented once again with the area of learning to love that you have been working upon for some time.

It is as if, say for instance, you wished to drive to the town of Chicago. You may go by one way or by another. You may sail about the world or drive the distance in a very short period of time. Eventually, however, you shall arrive at that destination which is yours. So nothing is wasted and nothing is lost in processing catalyst in a biased fashion. You are, of course, attempting to hone out of the stuff of which you are made; that is, free will and the Creator-self within, a self in which the will has become disciplined.

And one thing that spiritual coincidence does for those who heed it is encourage them upon their quest. When one is in a deep feeling of despair, one is still a hologram of the one infinite Creator. There is no way one is not going to get to Chicago, if we may continue the metaphor. It is just that there are many, many roads, some shorter, some longer, some easier, some more difficult. The measure of an entity's spiritual mettle is basically the entity's ability to express faith that all is as it should be and that there is love in the moment.

Q'uo, February 15, 2004

We have often said that all is one thing, and yet, when you relate to the outer world, that seemingly outer world of consensus reality, consciously including it in the decision-making process and asking it what it wishes, the question is made whole in a very special way. It is well to consult not only the inner self but also that outer self that is the system of mirrors that reflects the Creator to you; that is, the outer creation, the Earth which you inhabit, the people which are your companions upon its surface. These energies and essences also have life, sentience and will. And, when cooperation is asked, it is immediately received.

Then it is a question of continuing to listen, continuing to ask and continuing to have this living and protean dialogue that penetrates all forms and moves into the world of substance. The nature of coincidence or synchronicity or the unfolding of fate, if you will, is such that the more cooperation is asked and expected on a continuing basis, the more rich the sources of information will be that are eager to share information with you.

We have spoken many times about the fact that information can come through the natural world, and, indeed, it often does come through animals and elements that are in synch with the energy fields of your bodies, of your intentions, and of your hopes.

Q'uo, February 24, 2005

As service is rendered to the one infinite Creator, there begins to be established a rhythm of synchronicity and questions asked and answered, whether by bird or beast or wind or rain or the Earth or the fire or by a street sign or by a passing conversation or by a song heard on the radio. Information begins to burst out of every hedge and sound and event. And as this rhythm intensifies, one must ask the self to be more patient, more tolerant, and more compassionate towards the self.

When, over a period of time, again and again, there have been realizations so that the consciousness that is collected into conscious mind grows in its integrity and in its fullness of being, this physical structure can be pressed. And more than that, the mental and emotional energies connected with the chakra body or the energy body, as this instrument often calls it, increase accordingly. This is not to say that you are in any danger of being overburdened by the fullness of your awareness. It is rather to say that it becomes ever more important to do the work that you have come to do and that you are doing, slowly, with infinite patience and with a great deal of lightness of spirit and a sense of humor concerning the garments of human roles that you play, of peoples' perceptions of you, of your perception of your self, and of the multi-layered tangle that you pass through as a conscious being in the everyday world of consensus reality.

Q'uo, May 4, 2003

The paths that each entity enters into in this life are in one way fated and designed ahead of time; in another way, completely and specifically a matter of free choice, so that each turning in the road offers the choice of one or more differences of direction, which may seem small at the time. But down the road a few paces, one finds the roads diverging rapidly. A few paces more, and the two roads, or three roads, have moved in such different directions that one road no longer gives a view of any other. And then within *that* road that has been chosen, another series of choices opens up that may just as rapidly move one forward into yet another situation.

This is a beautifully designed, though paradoxical, construction of synchronicity and will, in which the soul coming into incarnation, along with its guidance, decides upon what particular lesson shall be the focus of the incarnation.

Q'uo, August 22, 2004

If you are feeling bewildered, stop, sit in silence, and let the universe pour in. It might be the call of a bird; it might be spirits speaking directly to you in a voice you can hear. It might be anything in between. It might be a street sign that pops out at you in synchronicity with the thought that you were having. There are many, many ways that spirit connects with those who are listening, so listen, and listen to yourself.

Q'uo, March 21, 2003

The resources which you have so ably stacked up in the years of experience, of service, and in devotion will be able to come into play as they are needed, not because of the cudgeling of the brain or the intellectual sophistry of thinking. Those things which point and hint and suggest shall be bubbling up from dream, vision, bird, bush, sky and unusual, unexpected synchronicity.

We encourage, then, the attention to the information that flows from the devas of second density who are in complete harmony with the needs of your soul stream. We encourage those awarenesses of synchronicities and of good words spoken that are given from the actions of angelic aid in fourth density, of higher teachers in fifth density and sixth density and of the Creator's whimsy, which operates at an even higher level than even these teachers. Indeed, many times the Creator's dry and attic wit has salted the sad and sorry earthly tragedy with ironic yet bittersweet humor. This too is a teaching of a very deep kind.

Q'uo, April 2, 2006

We are not saying that you can create a meaning to numbers but rather that numbers, in and of themselves, have a character that you may come to know. In terms of repeating numbers, it is interesting to know what number is being repeated. Sometimes, there is no meaning to the repetition except as a wake-up call. If it is 11:11 when you have just thought a certain thought, if you look up and see that number, it is as though the creation were saying to you, "What did you just think? That was an interesting thought. Pay attention to that thought."

In other cases, the number does have significance. Eleven, for instance, is a master number, so-called by this instrument and by the numerology books that she has read in the past. Therefore, if you are seeing 11:11 frequently, you are actually seeing a master number repeated, indicating that transformation is at hand. If you see 12:12 repeated, the energy of that number is an energy of completion. You may look further for yourself at the various numbers, one through nine and zero as well, to investigate this line of thinking further.

However, the most likely meaning of repeated numbers for entities who notice these things is that synchronicity from spirit that simply says, "Pay attention to your thoughts."

Q'uo, December 3, 2000

We suggest that each of you has created a perfect environment for learning and for service. And each of you has created an excellent plan which is in effect, and that each of you will do well to create within the self more and

more ability to invoke faith and will and to know that all is love and, even in the midst of suffering, all is well. Shall you die? Shall you live? Does it matter if you are moving along the lines of spiritual evolution? We ask each to trust. And we assure you that every force of nature and spirit wishes to help and is ready to express the hints and harbingers of synchronicity to speed the awareness of the truth.

Q'uo, March 27, 1994

As each seeker moves its vibratory complex closer and closer to the vibration of love, so does the infinite self within each seeker begin to sound its true note and identity. Thusly, as it is written in your holy work, one might say, as did the teacher known to you as Jesus, "Be perfect, even as your Father is perfect."

That this is an unreachable goal within the illusions we both experience is undoubtedly so. However, as the seeker sharpens its desire for and its hunger for more harmonious vibratory patterns, as this seeker then persists stubbornly in seeking again and again to move the personal vibratory complex closer to the pure vibration of love, so does desire create the perfect work within.

In any human terms these attempts to be as the Deity are useless. In the metaphysical world, where intention and desire are as real as a chair or a person, such seeking is effective. And as the seeker persists in seeking this vibration, the seeker begins to experience more and more spiritually based coincidence or synchronicity, which acts as a kind of feedback, letting the seeker know that it is cooperating with its destiny and has begun to accelerate the rate of its spiritual evolution.

Q'uo, October 15, 1995

The reason that synchronicity seems to occur more in groups is simply that, as more and more entities who are spiritually awake come together, each individual's path being synchronous with its own destiny, when the group joins and shares its thoughts and experiences, the commonality of synchronicities becomes remarkable.

The strength of a group as opposed to an individual or a couple who work together is that the group universalizes each entity's unique path, so that instead of being caught within the biases created by the long path which has led the individual to this moment, each individual remains free of the limitations of self and of the dynamic betwixt one and another of a couple, so that the wisdom of each becomes available to all. And in this atmosphere, each can somehow gain light and strength. This is a completely natural and highly-to-be-encouraged event or process and we do feel strongly that the awareness of each is nurtured by regular dwelling within a group of those like-minded. Blessed indeed is the entity whose path has brought her to a place where this option is available.

Each source, entity or group has the desire to be of service to others, to serve the one Creator in many or any of Its manifestations. Thus is the path of all made clear by the heart of the desire of each. And many times these paths intertwine with each other, so that there is not so much a need consciously to coordinate the giving of information, as there is what you may call a celestial synchronicity of service.

We have passed the way of service many times, meeting others upon this path, finding that as the threads of this group have woven a beautiful and loving tapestry, just so is such a tapestry woven by all those who seek to serve the one Creator. If one could see the metaphysical reality of these paths of service, planets such as yours would seem to be bathed in light, as many tracings and trails of light converge. We and our brothers and sisters of the Confederation of Planets in the Service of the One Creator feel the kinship in our hearts with all others who serve as do we and those who serve in ways which may not be easily comprehensible by those who observe, yet there are many who are enriched and nourished by service which is as unique as each entity which seeks. Thus, the fabric of creation is one and is traveled by each portion of the one Creator, from density to density, from home to home.

Segment 6
The Crown Is Already Upon The Head

GLB - Presenter

Ramana Maharshi taught Self-Inquiry. I (Carla) shall use his quotes from the internet source, <http://peacefulrivers.homestead.com/Maharshi.html>, placing similar quotes from our channeling archives with each.

Ramana Maharshi

Nearly all mankind is more or less unhappy because nearly all do not know the true Self. Real happiness abides in Self-knowledge alone. All else is fleeting. To know one's Self is to be blissful always.

Ra - The heart of the discipline of the personality is threefold. One, know your self. Two, accept your self. Three, become the Creator.

Ramana Maharshi

We loosely talk of Self-realization, for lack of a better term. But how can one realize or make real that which alone is real? All we need to do is to give up our habit of regarding as real that which is unreal. All religious practices are meant solely to help us do this. When we stop regarding the unreal as real, then reality alone will remain, and we will be that.

Yom, (August 11, 1961) - We become so engrossed in this dream-world in which we exist, we see only a dream and not the real spiritual reality of things. Once we have truly begun to see man as a true spiritual being, which he really is, and recognize it as such, then we begin to see through the unreal and begin to see the real. And when this happens and we begin to, in our silence, in our chamber with the door closed, we begin to find this great universal power within us which you call God, we begin to find the at-one-ness with this. As we do this, we begin to come into our realization of truth. We find we are able to recognize truth, and no longer do we have to spend great periods of pondering these things in order to decide if it is truth. No longer do we find ourselves going through the states of confusion, but we begin to see life as it really exists.

Ramana Maharshi

'That inner Self, as the primeval Spirit,
Eternal, ever effulgent, full and infinite Bliss,
Single, indivisible, whole and living,
Shines in everyone as the witnessing awareness.
That self in its splendor, shining in the cavity of the heart
This self is neither born nor dies,
Neither grows nor decays,
Nor does it suffer any change.
When a pot is broken, the space within it is not,
And similarly, when the body dies the Self in it remains eternal.

Q'uo, (August 25, 1996) - Now, let us back up from gazing at the outer world, that world of flesh and bone and deeds. Let us call upon the deeper reality, that structure within the self that is infinite and eternal. It is this consciousness that is not a part of space and time that chose to move into just this perverse environment, just this materialistic society, just exactly this one and no other.

Why? Why feel that it is a prize to achieve an incarnation of such suffering, such distraction and confusion? Sit with this “why” and know that only one answer will suffice, and that answer is love, for love is the beginning and the end and all things in between. Love it was, that one great original Thought of Love, infinite love, creative, powerful love that bore light. Each photon, each particle, if you will, of light is a pure manifestation of love and of this light are builded all the vibrations and nexuses of energy that form the universe and all that is within it.

And into this infinitude of worlds beings of light come, sparks of the heart of the infinite Creator—you and all of the family of humankind. Each of you unique as a snowflake. Each of you infinitely beautiful and valuable. Each of you powerful and able to serve, for you are love. Yes, within this veil of flesh each has distorted these structures and ideas and thoughts of love so that they do not shine like the diamond but are rough. And so within the flesh each feels the frustration of knowing her own imperfection. And this is a treasure, this awareness of the self in its illusory form as imperfect. This treasure is so precious because within this illusion, this seeming imperfection, entities have the greatest chance of choosing to live in love by faith alone.

Ramana Maharshi

God dwells in you, as you, and you don't have to 'do' anything to be God-realized or Self-realized, it is already your true and natural state." Just drop all seeking, turn your attention inward, and sacrifice your mind to the One Self radiating in the Heart of your very being. For this to be your own presently lived experience, Self-Inquiry is the one direct and immediate way.

Q'uo, (April 16, 1995) - All that can be spoken, all that can be self-realized is by definition illusion, fields of energy, that come and go, while the Creator

is in the one momentary now, that eternity in actuality is. Yet, the journey made each time the Creator flings out of Its vast and infinite potentiality those sparks of being that have become each of you, It receives in the end of that journey such a gift of whole and integrated consciousness that to the infinite riches of creation are added infinite richness more. The gift of that journey to the one infinite Creator is a perfect gift, a gift of love. That which has been reflected from love reflects at last to love and becomes One again in that sweetness of unity in which all sense is lost.

Ramana Maharshi

There is no greater mystery than this, that we keep seeking reality though in fact we are reality. We think that there is something hiding reality and that this must be destroyed before reality is gained. How ridiculous! A day will dawn when you will laugh at all your past efforts. That which will be the day you laugh is also here and now.

Ra - The proper role of the entity in this density is 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.

Ramana Maharshi

Relative knowledge pertains to the mind and not to the Self. It is therefore illusory and not permanent. Take a scientist, for instance. He formulates a theory that the Earth is round and goes on to prove it on an incontrovertible basis. When he falls asleep the whole idea vanishes; his mind is left a blank. What does it matter whether the world remains round or flat when he is asleep? So you see the futility of all such relative knowledge. One should go beyond relative knowledge and abide in the Self. Real knowledge is such experience, and not apprehension by the mind.

Hatonn, (December 21, 1975) - My friends, you know as well as all other people that possess an intellect that your intellectual capacities are quite limited. There are many things which you have accepted as truth that are

unexplainable through your intellectual process. Uncomprehendable, yet true. My friends, truth is greater in capacity, or should I say, in size, than what the intellect is capable of perceiving. Truth is infinite, and all things within the creation are unlimited, as is your experience, and as is your knowledge. For your knowledge truly lies within the core of your being; within the oneness of the Creator; within His presence within you. My friends, your journey throughout this universe and throughout this creation is one of cycles which never end, which are constantly expanding in knowledge and experience. Upon your pathway you shall encounter many circumstances through which you may learn. And your present encounter upon the planet Earth is one of very great importance in the scheme of your progression.

My friends, man upon planet Earth presently stands upon the threshold of unlimited knowledge, unlimited love. Unlimited, my friends, infinite, never ending. It is your birthright to know these truths. Yet there is only one way truly to comprehend and truly to be enlightened. And as you may well be aware, that way is through the practice of meditation.

My friends, we have told you that the truths, the unlimited and infinite truths, lie beyond the capacities of your intellect. Therefore, in order to explore these truths, to learn and know of these truths, you must go beyond the intellect. Allow it to still itself. Allow it to rest. And let the spiritual intellect begin to avail its information to you. You may not hear words, my friends, but you shall hear truth and love. In your moments of silence, you shall hear the universe speaking through the lips of the Creator the truths of infinity and love.

Ramana Maharshi

Heart is merely another name for the Supreme Spirit, because He is in all hearts.
The entire Universe is condensed in the body, and the entire body in the Heart.
Thus the Heart is the nucleus of the whole Universe.

Q'uo, (September 15, 1996) - we would pause for a moment at this time to allow each person to move into the heart, move the attention into that place within that is the metaphysical equivalent of the heart, the green-ray energy center. Here is the seat of love coming into the created body. Here is that holy of holies where love dwells fully, undistorted and pure.

Moving into this sacred place within, open the heart and feel the love of the one infinite Creator. Like the sun lights up the sky, the Creator rests in full strength within you, lighting your way. The key to this door, the key that opens the door into your own sacred heart, is silence, a turning within to listen to the silence. And this habit of turning within, of centering first upon the Creator which is love, shall stand each in very good stead as each attempts to seek the truth of its own being and its own journey.

Ramana Maharshi

You and I are the same.
What I have done is surely possible for all.
You are the Self now and can never be anything else.
Throw your worries to the wind, turn within and find Peace.

Hatonn, June 18, 1985 - As you meditate each day, you cannot help but begin to feel and fathom the extraordinary depth of consciousness that lies within you. You may come back from meditation like a traveler from a long voyage who has lost his luggage, or you may come back burdened with gifts, and yet in both cases you have been in the light.

Whatever your consciousness of that light, your seeking of that light has brought you there. Many are the people upon your sphere who do not choose to observe their environments. We speak to those who wish to observe their

environments, themselves and thought itself. Trust, therefore, in your intention and in your seeking, in the bone-deep wisdom that knows not in any intellectual way whence its ideas come.

Trust as well your powers of discrimination, for as there are many who wish to aid you, so are there many entities who would wish to desensitize the sensitive soul by furnishing that soul with information which is not correct. This is why we have so often requested that tuning be done, the tuning of entities that join into unity. As we work in this teaching class, we work with a very small group,

a group which is rich in friendship and companionship and the tuning is harmonious and unified. You do not play the same note, but you play the euphonious chord. Therefore, we speak with relative ease. The service of those who channel vocally as these instruments have done is simply the extension of personal harmony into what you may call community with others.

The intensity of the group of three is far, far greater than the intensity of one, for you are unified, and each of you has his will turned unblinkingly towards the face of the Creator who moves across the deep. You are co-creator with the One who has been called the Ancient of Days and you shall create your days and nights, your incarnation. We wish you the joy of this adventure and urge you both to take very seriously the choices you must make in order to become more positively polarized, and to take with utmost lightness and delicacy the carrying forth of these experiences. The use of discrimination, the use of humor, the use of the larger point of view, shall all aid the seeker and act as a kind of self-encouragement as you do seek in your part of the tunnel, in your walk towards the light at the end, towards the love that surrounds all, towards the life that is all creation.

Ramana Maharshi

Self is only Being
not being this or that.
It is Simple Being.
BE, and
There is the end of ignorance.

Q'uo - The search for self is far more like the search for beauty in that there is no search precisely but rather the opening of the awareness and the realization of the nature of that which one has already been looking at without much comprehension. May we say that it is our opinion that the self that is most deeply true is a variable value depending upon the precise placement of the seeker's mind and will and desire at the moment of awareness. Perhaps at one point that awareness might be very close to the gateway to intelligent infinity as that person drifts in meditation on a sea of peace and silent fullness. At another point, an entity may be totally focused upon some difficult task, and every nerve may be strained simply to do that one task well, and, in expressing the excellence of that effort, the resonances of beauty explode out of each atom of that moment of intense effort. When the self can feel self being, it is an event that is real beyond the ability of any, the self or an observer, to describe or to identify that which has been realized. When an entity feels beauty, it is simply there. It does not have to be explained. Indeed, it cannot be explained.

Ramana Maharshi

If one has form oneself, the world and God also will appear to have form, but if one is formless, who is it that sees those forms, and how? Without the eye can any object be seen? The seeing Self is the Eye, and that Eye is the Eye of Infinity.

Q'uo, (November 19, 2006) - This instrument was speaking earlier, for instance, of how she must remove from her consciousness all of the details of her present moment before she can come to that formless awareness of self that is the real self, the consciousness that is shared with the infinite Creator and with all the forces of love and light within her world.

It is possible to become that emptied, open vessel, but it takes work. It takes a deliberate and ruthless willingness to release pain and, more than that, to release the resentment that grows up around having to feel the pain. We realize that we are talking to a wide range of entities. For some of you, the pain is emotional. For some of you the pain is physical. And for some the pain is spiritual. In all cases there is a mixture of each, but always there is an emphasis on one of those three.

Whatever the kind of suffering that you are experiencing, it has the same function within the growth processes of your soul. It is designed, as the one known as C said, to target specific issues which you came into this incarnation fairly determined to balance. You had to give up the memory of all this good planning, so the actual agenda of your life only comes to you little by little unless you are very lucky and it strikes you all at once.

If you receive a whole vision like that, almost nothing can stop you. But for most entities, the vision is acquired slowly and in stages. And there is a lot of self-doubt. There is the wondering if you are on the right track. Could you be doing something better? Could you be doing something else? Could you be more honest with yourself? And so forth and so on. [These are] questions that are good to ask, questions that are needful to ask, but questions that distract you from the process of letting faith be your keel and hope your rudder.

You can only go so far with your chamber, given that we continue to use the image of the chambered nautilus. The most marvelously expansive palace with the widest point of view possible will give to you everything right up to the limit of the rational and the known. You will look upon physical things from this personality shell. You will see stars, but they will not live. You will hear the wind, but you will not hear it speaking to you. You are trapped, as a personality, in a world of thought and form. You cannot see that the forms and the thoughts are common to you all. You cannot see beyond the uniqueness of your body and its obviously physical separation from all other bodies. You cannot see the dance of your auras as they dance upon each other and form harmonics and combinations of woven color that are quite remarkable in their beauty. You cannot see all of the entities of Earth—the flowers, the trees, the animals, the water, all the elements with their characteristic vibrations and their characteristic auras, all merging and flowing in and out of each other in an endless harmony and a beautiful symphony. That is the limitation of that entity that you are when you use the word, “I.”

You moved into incarnation in this very limited physical vehicle with its very limited instincts and mentality because you as a soul had work to do. It may well help, when you are in the midst of suffering, to remember and validate for yourself the simple fact that you chose the work you are about now in the world. You wanted it very much. You wanted the opportunity badly. Not only did you want to help others, you wanted to work on your vibration.

Some of you felt that you were overbalanced toward love and tended towards becoming martyrs rather than applying the wisdom that balances martyrdom and creates of it continued life and continued teaching and an expansion of possibilities. Some of you came into this incarnation with the opinion that you had far too much wisdom and that it was keeping you from coming into the full openness of heart that you truly wished for yourself. From whichever dynamic you are approaching balance, you will be drawn to certain lessons. Those who wish to gain wisdom will be offered opportunities to use wisdom. Those of you who wish to become openhearted will find those themes of catalytic event occurring again and again that challenge you to open your heart at the expense of rationality and the perceived wisdom.

Realize that when you do this work, your responsibility is to form an intention and to offer it up to the spirit within you. There is much that is hidden in mystery about your guidance. Do not attempt, then, to reason out these moments of suffering and learning. Certainly, apply the wisdom of analysis as you wish. But realize always that skillful work with the personality involves moving back into the silence, allowing the personality to fall away, becoming empty, as this instrument was talking about doing earlier, and receiving in that silence things that are

and will remain a mystery but which will, nevertheless, create for you the possibilities of new structure, a larger home, a more capacious and compassionate personality.

We would say, “No,” to the question would we suggest for you to lose the personality. You do not wish to lose the personality, although as various parts of it fall away naturally, it is a wonderfully freeing experience. Your personality is a perfectly good structure. You are, however, working to refine your personality.

Segment 6
The Crown Is Already Upon The Head

GLB – Presenter’s Material (1 of 2)

“There is no greater mystery than the following: Ourselves being the reality, we seek to gain reality.” – Ramana Maharshi

INTRO TO RAMANA MAHARSHI: MY QUESTION EVOLVES

In brief, Ramana Maharshi was a sage born in India in the year 1879. In his mid to late teens, he had an enlightenment experience which blossomed into total and permanent self-realization. For some years during that time period, he was silent and solitary, absorbed in the blissful folds of timeless reality.

After living in solitude in the caves of a sacred hill by the name of Arunachala, he took up residence at the hill’s base. Many came to ask him questions and an ashram began to form around him consisting of those who recognized and sought the stillness, the peace, the radiance, and the beauty of the divine energy emanating effortlessly from Ramana.

In the Introduction to *Talks with Sri Ramana Maharshi*, Matthew Greenblatt says:

“Ramana sat in a modest hall, available day and night to answer questions from sincere seekers. His only possessions were a loincloth and a towel. Maharshi never asked anything of anyone. He never traveled, gave formal talks, or wrote books. He spontaneously answered questions asked of him and was unconcerned regarding the comings and goings of visitors. ... What’s more remarkable is that throughout all the years he lived at the ashram, he never had a private room or a separate accommodation. He slept and lived in the Hall – the same location that visitors occupied days and evenings with him.”

My work of spiritual study and spiritual practice – which is not limited to a realm of a specific activity called “spiritual” but is rather a whole program for life, encompassing every nook and cranny of every moment – has largely been an effort and practice of the *how* question. *How* do I directly apprehend and abide within reality as it is? *How* may I awaken?

As a result of encountering Ramana Maharshi via the Law of One-esque philosophy of Ken Wilber, my *how* question found its destination, anchor, and end. Taking a quantum leap forward, *how* became *who*, the most important and quite literally the only question worth the asking more than once.

Again, from the Introduction:

“Throughout the more than fifty-four years that Maharshi guided seekers from various parts of the world, he never swerved from the essential task of bringing the questioner back to the truth of his or her own Existence. Whatever form the question would take, Ramana would patiently and gently lead the questioner back to the “one who questions”.

This is basically all Ramana did. No matter the concern, the problem, the statement, or the question brought to him, Ramana would steer the attention of the seeker towards *who*, as in *who wants to know?*; *who asks?*; and *to whom does this happen?* The technique he gave the world, known as Self-Inquiry, leads the seeker to the heart of self, towards discovering who the self really is, first by discovering who the self is not.

I have divided up his teaching into three basic sections: *Who We Are*, *Why We Do Not See*, and *Self-Inquiry: The Means For Removing Our Ignorance*. I have a brief intro of my own words to offer each section. Afterword we will venture forward into words which cut directly through the divine and comic human madness, those simple, elegant, sparkling words of Ramana Maharshi. I will intersperse Ramana's words with the not unenlightened thinking from the one known as Ken Wilber. Bolstering this unassailable Fortress of Awesome built of Ramana and Wilber will be other select gems of wisdom from those of known to us as Ra.

What I present is not a "teaching" on my behalf, this is only a reporting of some of the sights and wonders of a new country I have barely begun to explore. I hope that by way of my humble report you will have a glimmer of what the promised land may be... and the means to becoming aware that you are already there... recognizing with a sigh of eternal relief that the ground upon which you now stand and have stood is none other than the promised land which you have sought. (Note: I do not regularly refer to supreme reality as "the promised land". It works, though.)

WHO WE ARE

U.G. Krishnamurti once said something which could also have come from Ramana. "I would say there isn't anything to get from anybody. Who am I to give it to you? You have what I have. We are all at 25 Sannidhi Street, and you are asking me 'Where is 25 Sannidhi Street?'"

We are all at 25 Sannidhi Street seeking the location of 25 Sannidhi Street. This seems to be our situation. Ra describes it this way in Session 49 of Book II, "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."

The key word which unlocks so much – that which is essential to both the *Law of One* and Ramana's and Wilber's teaching – is the word "already". There is nothing to gain because that which we seek is *already* here. Furiously poring Google Maps in search of our destination, we are constantly eluded because we are *already* at 25 Sannidhi Street.

This is the reality which Ramana knows and this is the premise from which his teaching springs forth. That being that we are already realized, that it is impossible not be the Self...

Page 14:

That which is born must die; that which is acquired must be lost. Were you born? You are ever existent. The Self can never be lost.

Page 31:

All are seeing God always, but they do not realize it.

Page 51:

If a person mistakes himself for the subject, objects must necessarily appear as being different from himself. ... If, on the other hand, a man feels himself to be the screen on which the subject and object are projected there can be

no confusion, and he can remain watching their appearance and disappearance without any perturbation of the Self.

Page 63:

Realization is already there. Illusion alone is to be removed.

Page 72:

Never mind the mind. If its source is sought, it will vanish leaving the Self unaffected.

Q.: So one need not seek to control the mind?

M.: There is no mind to control if you realize the Self. The mind vanishing, the Self shines forth. In the realized man the mind may be active or inactive, the Self alone remains for him. For the mind, the body and the world are not separate from the Self. They rise from and sink into the Self. They do not remain apart from the Self. Can they be different from the Self? Only be aware of the Self. Why worry about these shadows? How do they affect the Self?

Bhagavan further explained: The Self is the Heart. The Heart is self-luminous. Light arises from the Heart and reaches the brain, which is the seat of the mind. The world is seen with the mind, that is, by the reflected light of the Self. It is perceived with the aid of the mind. When the mind is illumined it is aware of the world. When it is not itself so illumined, it is not aware of the world. If the mind is turned in towards the source of light, objective knowledge ceases and Self alone shines forth as the Heart.

The moon shines by the reflected light of the sun. When the sun has set, the moon is useful for revealing objects. When the sun has risen, no one needs the moon, although the pale disc of the moon is visible in the sky.

So it is with the mind and the Heart. The mind is useful because of its reflected light. It is used for seeing objects. When it is turned inwards, the source of illumination shines forth by itself, and the mind remains dim and useless like the moon in day-time.

Page 73:

when the sun is risen there is no need of a lamp, and the objects are seen; and to see the sun no lamp is necessary, it is enough that you turn your eyes towards the self-luminous sun.

Similarly with the mind. To see the objects the reflected light of the mind is necessary. To see the Heart it is enough that the mind is turned towards it. Then the mind loses itself and the Heart shines forth.

D.: I see that I am coming round to 'I'.

M.: Because you are always that and never away from that. There is nothing so simple as being the Self. It requires no effort, no aid. One has to leave off the wrong identity and be in his eternal, natural, inherent state.

Page 87:

Q: Please tell me the method of reaching the eternal Truth.

M: You are *That*. Can you ever remain apart from the Self? To be yourself requires no effort since you are always That.

M: Are the objects different from you? There can be no objects without subject.

Page 99:

The other worlds require the Self as a spectator or speculator. Their reality is only of the same degrees as that of the spectator or thinker. They cannot exist without the spectator, etc. Therefore they are not different from the Self. Even the ignorant man sees only the Self when he sees objects. But he is confused and identifies the Self

with the object, *i.e.*, the body and with the senses and plays in the world. Subject and object - all merge in the Self. There is no seer nor objects seen. The seer and the seen are the Self. There are not many selves either. All are only one Self.

Page 100:

It is the thought which builds up sheaths in so many ways. The shadow on the water is found to be shaking. Can anyone stop the shaking of the shadow? If it should cease to shake you would not notice the water but only the light. Similarly to take no notice of the ego and its activities, but see only the light behind. The ego is the I-thought. The true 'I' is the Self.

D.: It is one step to realisation.

M.: Realisation is already there. The state free from thoughts is the only real state. There is no such action as Realisation. Is there anyone who is not realising the Self? Does anyone deny his own existence?

Page 101:

Reality is simply the loss of the ego. Destroy the ego by seeking its identity. Because the ego is no entity it will automatically vanish and Reality will shine forth by itself.

There is no greater mystery than the following: Ourselves being the reality, we seek to gain reality.

The ego is like one's shadow thrown on the ground. If one attempts to bury it, it will be foolish. The Self is only one. If limited, it is the ego. If unlimited, it is Infinite and is the Reality.

Page 102:

We are actually always experiencing the Reality only; still, we do not know it. Is it not a wonder of wonders?

Page 131:

Q: What is Guru's Grace? How does it work?

M.: Guru is the Self.

Q.: How does it lead to realisation?

M.: *Isvaro gururatmeti* ... (God is the same as Guru and Self ...). A person begins with dissatisfaction. Not content with the world he seeks satisfaction of desires by prayers to God; his mind is purified; he longs to know God more than to satisfy his carnal desires. Then God's Grace begins to manifest. God takes the form of a Guru and appears to the devotee; teaches him the Truth; purifies the mind by his teachings and contact; the mind gains strength, is able to turn inward; with meditation it is purified yet further, and eventually remains still without the least ripple. That stillness is the Self. The Guru is both exterior and interior. From the exterior he gives a push to the mind to turn inward; from the interior he pulls the mind towards the Self and helps the mind to achieve quietness. That is Grace. Hence there is no difference between God, Guru and Self.

Page 132:

All scriptures are only for the purpose of investigating if there are two consciousnesses. Everyone's experience proves the existence of only one consciousness. Can that one divide itself into two? Is any division felt in the Self?

Page 145:

Q: Does Bhagavan feel for us and show grace?

M.: You are neck-deep in water and yet cry for water. It is as good as saying that one neck-deep in water feels thirsty, or a fish in water feels thirsty, or that water feels thirsty.

Page 150:

The experience of *I Am* is to *Be Still*.

Page 154:

Q: What is the one Real thing?

M: That is what *is*; the others are only appearances. Diversity is not its nature. We are reading the printed characters on paper, but ignore the paper which is the background. Similarly, you are taken up by the manifestations of the mind and let go the background. Whose fault is it?

Page 162:

Language is only a medium for communicating one's thoughts to another. It is called in only after thoughts arise; other thoughts arise after the 'I-thought' rises; the 'I-thought' is the root of all conversation. When one remains without thinking one understands another by means of the universal language of silence.

Silence is ever-speaking; it is a perennial flow of language; it is interrupted by speaking. These words obstruct that mute language. There is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words.

What one fails to know by conversation extending to several years can be known in a trice in Silence, or in front of Silence

Page 164:

The real 'I' is silent. One should not think 'I am this - I am not that'. To say 'this or that' is wrong. They are also limitations. Only 'I am' is the truth. Silence is 'I'. If one thinks 'I am this', another thinks 'I am this' and so on, there is a clash of thoughts and so many religions are the result. The truth remains as it is, not affected by any statements, conflicting or otherwise.

WHY WE DO NOT SEE

Ramana says over and over that reality is not to be gained, attained, or gotten anew. Reality shines forth right now, right this very moment. Under no circumstance is there ever a moment when reality (or Self) is not. There is never a moment when we are not Self. It is only ignorance, doubt, and confusion which separate us from knowing what and who we already are. Remove that, Ramana says, and the Self will be known.

It's so profound a point that it's bears repeating: we have only to remove our ignorance, that error of sight which reduces and equates the Self to our body and our mind, both finite containers far too limited and small to

accommodate the transcendent Self of which all mystics speak. These containers of body and mind, of false identity, Ramana calls the “ego”. What the Confederation might call the personality shell.

The technique for the removal of this ignorance is simply to find the ego’s source within us, the “I-thought” from which stems all illusion, and, through sustained inquiry and concentration, watch it vanish. But before we move onto Ramana’s technique, we shall explore some of his statements about the nature of this ignorance.

Page 45:

Q: How does a *householder* fare in the scheme of *liberation*?

M: Why to you think you are a *householder*? If you out as a *sannyasi* (an ascetic, one who has taken the path of renunciation), a similar thought (that you are a *sannyasi*) will haunt you. Whether you continue in the household, or renounce it and go to the forest, your mind haunts you. The ego is the source of thoughts. It creates the body and the world and makes you think you are a *householder*. If you renounce the world, it will only substitute the thought *sannyasi* for *householder* and the environments of the forest for those of the household. But the mental obstacles always remain. They even increase in new surroundings. There is no help in a change of environment. The obstacle is the mind. It must be overcome whether at home or in the forest. If you can do it in the forest, why not in the home? Therefore, why change the environment? Your efforts can be made even now – whatever environment you may be in.

Page 53:

...Again, a woman wore a necklace round her neck but forgot it. She began to search for it and made enquiries. A friend of hers, finding out what she was looking for, pointed out the necklace round the seeker’s neck. She felt it with her hands and was happy. Did she get the necklace anew? Here again ignorance caused grief and knowledge happiness.

Similarly also with the man and the Self. There is nothing to be gained anew. Ignorance of the Self is the cause of the present misery; knowledge of the Self brings about happiness.

Page 55:

All such confusion (in a letter Bhagavan received) was due to the non-differentiation of the real ‘I’ from the false ‘I’. The attributes and modes pertain to the latter and not to the former. One’s efforts are directed only to remove one’s ignorance. Afterwards they cease, and the real Self is found to be always there. No effort is needed to remain as the Self.

Page 67:

Unbroken ‘I-I’ is the ocean infinite, the ego, “I”-thought, remains only a bubble on it and is called *jīva*, *i.e.*, individual soul. The bubble too is water; when it bursts it only mixes in the ocean. When it remains a bubble it is still a part of the ocean.

Ignorant of this simple truth, innumerable methods under different denominations, such as yoga, *bhakti*, karma..... each again with many modifications, are being taught with great skill and in intricate detail only to entice the seekers and confuse their minds. So also are the religions and sects and dogmas. What are they all for? Only for knowing the Self. They are aids and practices required for knowing the Self.

Objects perceived by the senses are spoken of as immediate knowledge (*pratyaksha*). Can anything be as direct as the Self - always experienced without the aid of the senses? Sense-perceptions can only be indirect knowledge, and not direct knowledge. Only one’s own awareness is direct knowledge, as is the common experience of one and all. No aids are needed to know one’s own Self, *i.e.*, to be aware.

Page 70:

These limitations are the bondage; the feeling “The body is I” is the error. This false sense of “I” must go. The real “I” is always there. It is *here and now*.

The wrong knowledge of “I am the body” is the cause of all the mischief. This wrong knowledge must go. That is realization. Realization is not acquisition of anything new, nor is it a new faculty; it is only removal of all camouflage.

Page 160:

M.: No attempt is made to destroy it. To think or wish it is itself a thought. If the thinker is sought, the thoughts will disappear.

D.: Will they disappear of themselves? It looks so difficult.

M.: They will disappear because they are unreal. The idea of difficulty is itself an obstacle to realisation. It must be overcome. To remain as the Self is not difficult.

Page 161:

M.: Why should one think of birth and death? Are you really born? The rising of the mind is called birth.

Realisation is nothing to be got afresh. It is already there. All that is necessary is to be rid of the thought: “I have not realised.”

D.: Then one need not attempt it.

M.: No. Stillness of mind or peace is realisation. There is no moment when the Self is not. So long as there is doubt or the feeling of non-realisation, attempt must be made to rid oneself of these thoughts.

Page 162:

A woman, with her necklace round her neck, imagines that it has been lost and goes about searching for it, until she is reminded of it by a friend; she has created her own sense of loss, her own anxiety of search and then her own pleasure of recovery. Similarly the Self is all along there, whether you search for it or not. Again just as the woman feels as if the lost necklace has been regained, so also the removal of ignorance and the cessation of false identification reveal the Self which is always present - here and now. This is called realisation. It is not new. It amounts to elimination of ignorance and nothing more.

Page 172:

So I say, the Self is not reached. You are the Self. You are already That. The fact is that you are ignorant of your blissful state. Ignorance supervenes and draws a veil over the pure Bliss. Attempts are directed only to remove this ignorance. This ignorance consists in wrong knowledge. The wrong knowledge consists in the false identification of the Self with the body, the mind, etc. This false identity must go and there remains the Self.

SELF-INQUIRY: THE METHOD OF REMOVING OUR IGNORANCE

The principal method for removing ignorance and recognizing the truth that is already looking through our eyes is called Self-Inquiry. In it, the seeker focuses constant attention upon what Ramana calls the source of both misery and illusion, the “I-thought”, or the ego. Through this constant inquiry into the nature and the source of

the I-thought, the personal, limited self vanishes, dissolving into the Heart. What remains? Well... that is the question, isn't it?

In the beginning this requires effort, so long as the "sense of doership persists", but eventually there is a presence that becomes effortless. In its place a current of universal, timeless awareness shines forth, shining not with the reflected light of the mind, but with the eternal self-luminous light of the Source, that which is nothing other than our true and only nature, what Ramana called the I-I, or the witness. That light which knows no subject and no object but knows only Isness or Suchness or One-ness.

Ra says in Session 15 that "the material for your understanding is the self". This – the only material of which Ramana Maharshi speaks – is the material which Self-inquiry targets.

In all my searching, I have never encountered so powerful, so simple, so resonant, and so effective a means of waking to reality. As far as I am concerned, this teaching is the rope out of the human wilderness, the signpost directing me to the end of me – a liberation long sought.

What it seems to do is to train the attention upon the awareness already present within you; to undue and discontinue identifying with the roaring multitude of *objects* which bombard our awareness in each moment. Whether those objects are thoughts, memories, sights, sounds, feelings, sensations, or experiences, Self-Inquiry asks us to doggedly seek out the seed source of each and every one of these *objects of attention* by locating and holding onto the single root cause, the I-thought.

From what I gather, as one differentiates Self from *objects* of attention, the awareness already present within the self becomes more apparent and more stable. In that awareness, it seems, we are not aware of anything in particular. We rest in the Witness, we rest in naked, unqualified awareness. Though I speak only of what I sense and understand in concept in reporting of these teachings, it seems that, as development continues along this pathless path, the whole notion of "other", of subject and object, vanishes altogether, leaving a resplendent awareness which is infinitely unitary and numerically One... without possibility of two-ness.

Self-inquiry is effected in one of two basic ways, to both of which concentration is a prerequisite.

One is to ask the self constantly, "Who am I?", and in the process engage in "neti, neti", not this, not that. Disidentifying from the objects of our awareness, those things in which we invest and limit our identity, we see that we are *not* our body, *not* our desires, *not* our thoughts, *not* bound to a physical location, and so on and so forth. The point is not to deny or repress or reject that which we notice. As in any good meditation practice, we simply accept that which comes into our awareness in the fashion of the mirror, reflecting everything without judgment, attachment, craving, or aversion.

This process of *neti, neti*, or "not this, not that", is apparently vital to Self-Inquiry and awakening in general. It is imperative that we know first what we are not in order to end our conflation of Self with the body and with the mind. (Apparently, according to these teachings, as this practice deepens there are stages so to speak beyond the witness in which we realize that there is no *not*. We realize that reality *includes* the body and *includes* the mind but is not limited to either. We again understand that body and mind are not *other than* God but are perfect gestures and expressions of ultimate reality. But the scope of this report does not extend to realms which the ego-me does not know.)

The other twist on the *Who Am I?* question *is* to ask, "To whom does this happen?" Everything that can be seen, can be heard, can be felt, can be sensed, can be experienced, no matter how "deep" we think the experience may go, happens *IN* our awareness and ultimately not to our true selves, the I-I, but to the surface self. By asking "to

whom does this happen?”, we pull our awareness back, disidentifying from the personality shell to whom things do happen, and resting as the ever-present, ever-loving, ever-inclusive, ever-aware Witness.

In the few months I have asked myself these questions, I can attest to their efficacy in helping me to step back into a larger awareness which understands *to whom* an experience is indeed happening. In this pulling back, I just begin to sense the heavenly aroma of inspiration and liberation wafting through the air --- a scent which speaks of freedom from the bondage which comes from the fusion (or non-differentiation) of Self with self. All suffering, it seems, is a result of this identification or bondage with a self which does not exist, a bundled collection of memories, thoughts, fears, limitations, worries, hopes, dreams, needs, desires, attachments, etc --- a creature held together and made real by our sleeping identification with it.

WHO AM I? The essence of Ramana’s teaching is to direct the attention of the seeker to “Who”. *Who* asks the question? *Who* wants to know? *To whom* is their doubt? *To whom* is there fear? *To whom* is the subject to which objects appear? WHO? Who are you?

As we apply these questions and this technique...

Surprisingly, we find the answer....

Page 8:

Generally people want to know about illusion and do not examine to whom it occurs.

Page 9:

D: What is practice?

M: Constant search for “I”, the source of the ego. Find out “Who am I?”. The pure “I” is the reality, the Absolute Existence-Consciousness-Bliss. When That is forgotten, all miseries crop up; when that is held fast, miseries do not affect the person.

Page 20:

The mind is by nature restless. Being liberating it from its restlessness; give it peace, make it free from distractions, train it to look inward, and make all this a habit.

Page 21:

If the mind is distracted, ask the question promptly, “To whom do these distracting thoughts arise?” That takes you back to the “I”-point immediately.

Page 29:

Q: Asks about sages possessing powers (siddhis) to make themselves invisible.

M: Visibility and invisibility refer to a seer. Who is the seer? Solve that first. Other matters are unimportant.

Page 47:

Q: Why was I born?

A: Who was born? The answer is the same to all of your questions.

Page 52:

(In response to questions about the ultimate nature of reality)

Let the man find out the Self. Then there will be time to find out if the Self should merge in the Supreme, is a part thereof, or remains different from it. Let us not forestall the conclusion. Keep an open mind, dive within and find out the Self. The truth will itself dawn upon you. Why should you determine beforehand if the finality is unity absolute or qualified, or duality? There is no meaning in it. The ascertainment is now made by logic and by intellect. The intellect derives light from the Self (the higher power)> How can the reflected and partial light of the intellect envisage the whole and the original Light. The intellect cannot reach the Self, how can it ascertain its nature?

Page 54:

Realise to whom the question arises. It can be answered if it arises after knowing the doubter. Can the *world* or the body say that it is? Or does the seer say that the *world* or the body is? The seer must be there to see the objects. Find out the seer first. Why worry yourself now with what will be in the hereafter?

Page 60:

Q: How to find the Atman?

M.: There is no investigation into the Atman. The investigation can only be into the non-self. Elimination of the non-self is alone possible. The Self being always self evident will shine forth of itself.

Page 67:

Though the 'I' is always experienced, yet one's attention has to be drawn to it.

Page 90:

Identification with the Supreme is only another name for destruction of the ego.

...

Similarly, the *Vedas* also are eloquent in "neti-neti" (not this-not this) and then remain silent. Their silence is the Real State. This is the meaning of exposition by silence. When the source of the "I"-thought is reached, it vanishes and what remains is the Self.

Page 91:

Q.: If so, how do I remain ignorant of it (*avarana*)?

M.: For whom is this ignorance (veiling)? Does the Absolute tell you that it is veiled? It is the *jīva* who says that something veils the Absolute. Find out for whom this ignorance is.

D.: Why is there imperfection in Perfection? That is, how did the Absolute become relative?

For whom is this relativity? For whom is this imperfection? The Absolute is not imperfect and cannot ask. The insentient cannot ask the question. Between the two something has risen up which raises these questions and which feels this doubt. Who is it? Is it the one who has now arisen? Or is it the one who is eternal? Being perfect, why do you feel yourself imperfect? Such is the teaching of all the religions. Whatever may be the experiences, the experiencer is one and the same.

Page 98

Mr. Prakasa Rao: What is the root-cause of *maya*?

M.: What is *maya*?

D.: *Maya* is wrong knowledge, illusion.

M.: For whom is the illusion? There must be one to be deluded. Illusion is ignorance.

....

The awakened man says that he himself was in deep slumber but not aware. He does not say that the sleeper was different from the present one. There is only one Self. That Self is always aware. It is changeless. There is nothing but the Self.

Page 102:

The question "Who am I?" is the axe with which to cut off the ego.

Q: 'I keep my mind blank without thoughts arising so that God might show Himself in His true Being. But I do not perceive anything.

M.: *Be what you are.* There is nothing to come down or become manifest. All that is needful is to lose the ego, That what is, is always there. Even now you are That. You are not apart from it. The blank is seen by you. You are there to see the blank. What do you wait for? The thought "I have not seen," the expectation to see and the desire of getting something, are all the working of the ego. You have fallen into the snares of the ego. The ego says all these and not *you*. *Be yourself* and nothing more!

Page 128:

But he will not admit that the seer, the seen and the sight are all manifestations of the same consciousness - namely, 'I-I'. Contemplation helps one to overcome the illusion that the Self must be visual. In truth, there is nothing visual. How do you feel the 'I' now? Do you hold a mirror before you to know your own being? The awareness is the 'I'. Realise it and that is the truth.

Page 129:

After the rising up of this "I"-thought, all other thoughts arise. The "I"-thought is therefore the root-thought. If the root is pulled out, all others are uprooted at the same time.

D.: Even so, I do not understand. 'I', you say, is the wrong 'I' now.

How to eliminate this wrong 'I'?

M.: You need not eliminate the wrong 'I'. How can 'I' eliminate itself? All that you need do is to find out its origin and abide there. Your efforts can extend only thus far. Then the Beyond will take care of itself. You are helpless there. No effort can reach it.

D.: If 'I' am always - here and now, why do I not feel so?

M.: That is it. Who says it is not felt? Does the real 'I' say it or the false 'I'? Examine it. You will find it is the wrong 'I'. The wrong 'I' is the obstruction. It has to be removed in order that the true 'I' may not be hidden. The feeling that I have not realised is the obstruction to realisation. In fact it is already realised; there is nothing more to be realised. Otherwise, the realisation will be new; it has not existed so far, it must take place hereafter. What is born will also die. If realisation be not eternal it is not worth having. Therefore what we seek is not that which must happen afresh. It is only that which is eternal but not now known due to obstructions; it is that we seek. All that we need do is to remove the obstruction. That which is eternal is not known to be so because of ignorance. Ignorance is the obstruction. Get over this ignorance and all will be well.

Page 130:

D.: Should we not find out the ultimate reality of the world, individual and God?

M.: These are all conceptions of the 'I'. They arise only after the advent of the 'I-thought'. Did you think of them in your deep sleep? You existed in deep sleep and the same you are now speaking. If they be real should they not be in your sleep also? They are only dependent upon the 'I-thought'. Again does the world tell you 'I am the world'? Does the body say 'I am body'? You say, "This is the world", "this is body" and so on. So these are only your conceptions. Find out who you are and there will be an end of all your doubts.

Page 148:

Search for the source of the 'I-thought'. That is all that one has to do. The universe exists on account of the 'I-thought'. If that ends there is an end of misery also. The false 'I' will end only when its source is sought.

CONCENTRATION – DETERMINATION – PERSISTENCE

Session 5, Book I of the *Law of One*:

The prerequisite of mental work is the ability to retain silence of self at a steady state when required by the self. The mind must be opened like a door. The key is silence.

Session 10, Book I of the *Law of One*:

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.

Page 24:

Eagerness must be equal to that of a man kept under water trying to rise to the surface for his life.

Page 27:

D: When an endeavor is made to lead the right life and to concentrate thought on the Self, there is often a downfall and break. What then is to be done?

M: It will come all right in the end. There is the steady impulse of your determination that sets you on your feet again after every downfall. Gradually the obstacles are all overcome and your current becomes stronger. Everything comes right in the end. Steady determination is what is required.

Page 30:

Become one-pointed. All will come out right. People think that freedom (moksha) is somewhere yonder and should be sought out. They are wrong. Freedom is only knowing the Self within you. Concentrate and you will get it. Your mind is the cycle of births and deaths. (Samsara)

Page 35:

Q: How may the mind be controlled?

M: There are two methods. The one is to see what the mind is; then it subsides.

The second is to fix your attention on something; then the mind remains quiet.

Page 46:

...just a little control of breath will suffice to control the mind. The mind is the rider and the breath the horse. *Pranayama* (breath control) is a check on the horse. By that check, the rider is checked.

Page 67:

M.: In the *Bhagavad Gita* it is said that it is the nature of the mind to wander. One must bring one's thoughts to bear on God. By long practice the mind is controlled and made steady.

The wavering of the mind is a weakness arising from the dissipation of its energy in the shape of thoughts. When one makes the mind stick to one thought the energy is conserved, and the mind becomes stronger.

D.: What is the meaning of the strength of the mind?

M.: Its ability to concentrate on one thought without being distracted.

D.: How is that achieved?

M.: By practice. A devotee concentrates on God; a seeker, follower of the *jnana-marga*, seeks the Self. The practice is equally difficult for both.

(*Jnana-marga*: The path of realizing the absolute through knowledge.)

D.: Even if the mind is brought to bear on the search for the Self, after a long struggle the mind begins to elude him and the man is not aware of the mischief until after some time.

M.: So it would be. In the earlier stages the mind reverts to the search at long intervals; with continued practice it reverts at shorter intervals until finally it does not wander at all. It is then that the dormant *shakti* manifests.

Page 112:

A man was worried because he could not succeed in concentrating the mind.

M.: Is it not only One even now? It always remains One only. Diversity lies in your imagination only. Unitary Being need not be acquired.

Page 143:

Q.: Why the mind cannot be turned inward in spite of repeated attempts.

M.: It is done by practice and dispassion and that succeeds only gradually. The mind, having been so long a cow accustomed to graze stealthily on others' estates, is not easily confined to her stall. However much her keeper tempts her with luscious grass

and fine fodder, she refuses the first time; then she takes a bit; but her innate tendency to stray away asserts itself; and she slips away; on being repeatedly tempted by the owner, she accustoms herself to the stall; finally even if let loose she would not stray away. Similarly with the mind. If once it finds its inner happiness it will not wander outward.

Session 97, Book IV of the *Law of One*:

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.

Page XVII:

You impose limitations on your true nature of Infinite Being, and then weep that you are but a finite creature. Then you take up this or that *sadhana* (spiritual practice) to transcend the nonexistent limitations. But if your sadhana itself assumes the existence of the limitations, how can it help you to transcend them?

END SEEKING

Session 17, Book I of the *Law of One*:

We cannot offer shortcuts to enlightenment. Enlightenment is, of the moment, an opening to intelligent infinity. It can only be accomplished by the self, for the self. Another self cannot teach/learn enlightenment, but only teach/learn information, inspiration, or a sharing of love, of mystery, of the unknown that makes the other-self reach out and begin the seeking process that ends in a moment, but who can know when an entity will open the gate to the present?

Segment 6
The Crown Is Already Upon The Head

GLB – Presenter’s Material (2 of 2)

“If I could tuck each of you in at night with selections from Ken Wilber, I would.” – GLB

EXCERPTS FROM *One Taste: Daily Reflections on Integral Spirituality*
KEN WILBER

Page 170 – The Witness

People typically feel trapped by life, trapped by the universe, because they imagine that they are actually *in* the universe, and therefore the universe can squish them like a bug. This is not true. You are not in the universe; the universe is in you.

The typical orientation is this: my consciousness is in my body (mostly in my head); my body is in this room; this room is in the surrounding space, the universe itself. That is true from the viewpoint of the ego, but utterly false from the viewpoint of the self.

If I rest as the Witness, the formless I-I, it becomes obvious that, right now, I am not in my body, my body is IN my awareness. I am aware of my body, therefore I am not my body. I am the pure Witness in which my body is now arising. I am not in my body, my body is in my consciousness. Therefore, *be* consciousness.

If I rest as the Witness, the formless I-I, it becomes obvious that, right now, I am not in this house, this house is IN my awareness. I am the pure Witness in which this house is now arising. I am not in this house, this house is in my consciousness. Therefore, *be* consciousness.

If I look outside this house, to the surrounding area – perhaps a large stretch of earth, a big patch of sky, other house, roads and cars – if I look, in short, at the universe in front of me – and if I rest as the Witness, the formless I-I, it becomes obvious that, right now, I am not in the universe, the universe is IN my awareness. I am the pure Witness in which this universe is now arising. I am not in the universe, the universe is in my consciousness. Therefore, *be* consciousness.

It is true that physical matter of your body is inside the matter of the house, and the matter of the house is inside the matter of the universe. But you are not merely matter or physicality. You are also Consciousness as Such, of which matter is merely the outer skin. The ego adopts the viewpoint of matter, and therefore is constantly trapped by matter – trapped and tortured by the physics of pain. But pain, too, arises in your consciousness, and you can either be in pain, or find pain in you, so that you surround pain, are bigger than pain, transcend pain, as you rest in the vast expanse of pure Emptiness that you deeply and truly are.

Page 187 – The Sage of the Century

I am often asked, “If you were stranded on a desert island and had only one book, what would it be?” the book you are now holding in your hands – *Talks with Sri Ramana Maharshi* – is one of the two or three I always

mention. And the *Talks* tops the list in this regard: they are the living voice of the greatest sage of this century and, arguably, the greatest spiritual realization of this or any time.

One of the many astonishing things about these *Talks* is how remarkably unwavering is the tone and style, the voice itself – not in the sense that it is fixed and rigid, but rather that it speaks with a full-blown maturity from the first word to the last. It is as if – no, it is certainly the case that – Ramana's realization came to him fully formed – or perhaps we should say, fully formless – and therefore it needed no further growth. He simply speaks from and as the absolute, the Self, the purest Emptiness that is the goal and ground of the entire manifest world, and is not other to that world. Ramana, echoing Shankara, use to say:

The world is illusory;
Brahman alone is real;
Brahman is the world.

This profound realization is what separates Ramana's genuine enlightenment from today's many pretenders to the throne – deep ecology, ecofeminism, Gaia revivals, Goddess worship, ecopsychology, systems theory, web-of-life notions – none of which have grasped the first two lines, and therefore, contrary to their sweet pronouncements, do not really understand the third. And it is exactly for all of those who are thus in love merely with the manifest world – from capitalists to socialists, from green polluters to green peacers, from egocentrics to egocentrists – that Ramana's message needs so desperately to be heard.

What and where is this Self? How do I abide as That? There is no doubt how Ramana would answer those – and virtually all other – questions: Who wants to know? What in you, right now, is aware of this page? Who is the Knower that knows the world but cannot itself be known? Who is the Hearer that hears the birds but cannot itself be heard? Who is the Seer that sees the clouds but cannot itself be seen?

And so arises *self-inquiry*, Ramana's special gift to the world. I *have* feelings, but I am not those feelings. Who am I? I *have* thoughts, but I am not those thoughts. Who am I? I *have* desires, but I am not those desires. Who am I?

So you push back into the source of your own awareness – what Ramana often called the "I-I", since it is aware of the normal I or ego. You push back into the Witness, the I-I, and you rest as That. I am not objects, feelings, not desires, not thoughts.

But then people usually make a rather unfortunate mistake in this self-inquiry. They think that if they rest in the Self or Witness, they are going to see something, or feel something, something really amazing, special, spiritual. But you won't see anything. If you see something, that is just another object – another feeling, another thought, another sensation, another image. But those are all objects; those are what you are *not*.

No, as you rest in the Witness, realizing, I am not object, I am not feelings, I am not thoughts – all you will notice is a sense of Freedom, a sense of Liberation, a sense of Release – release from the terrible constriction of identifying with these little finite objects, the little body and little mind and little ego, all of which are objects that can be seen, and thus are not the true Seer, the real Self, the pure Witness, which is what you really are.

So you won't see anything in particular. Whatever is arising is fine. Clouds float by in the sky, feelings float by in the body, thoughts float by in the mind – and you can effortlessly witness all of them. They *all* spontaneously arise in your own present, easy, effortless awareness. And this witnessing awareness is not itself anything specific you can see. It is just a vast, background sense of Freedom – or *pure Emptiness* – and in that pure Emptiness, which you are, the entire manifest world arises. You *are* that Freedom, Openness, Emptiness – and not any little finite thing that arises in it.

Resting in that empty, free, easy, effortless witnessing, notice that the clouds are arising in the vast space of your awareness. The clouds are arising within you – so much so, you can taste the clouds, you are on with the clouds, it is as if they are on this side of your skin, they are so close. The sky and your awareness have become one, and all things in the sky are floating effortlessly through your own awareness. You can kiss the sun, swallow the mountain, they are that close. Zen says, “Swallow the Pacific Ocean in a single gulp,” and that’s the easiest things in the world, when inside and outside are no longer two, when subject and object are nondual, when the looker and looked at are One Taste. And so:

The world is illusory;
Brahman alone is real;
Brahman is the world.

The world is illusory, which means you are not any object at all – nothing that can be seen is ultimately real. You are *neti, neti*, not this, not that. And under no circumstance should you base your salvation on that which is finite, temporal, passing, illusory, suffering-enhancing, agony-inducing.

Brahman alone is real, the Self (unqualifiable Brahman-Atman) alone is real – the pure Witness, the timeless Unborn, the formless Seer, the radical I-I, radiant Emptiness – is what is real and all that is real. It is your condition, your nature, your essence, your present and your future, your desire and your destiny, and yet it is always ever-present as pure Presence, the alone that is Alone.

Brahman is the world, Emptiness and Form are not-two. *After* you realize that the manifest world is illusory, and *after* you realize that Brahman alone is real, *then* you can see that the absolute and the relative are not-two or nondual, then you can see that nirvana and samsara are not-two, then you can realize that the Seer and everything seen are not-two, Brahman and the world are not-two – all of which really means, the sounds of those birds singing! The entire world of Form exists nowhere but in your own present Formless Awareness: you can drink the Pacific in a single gulp, because the entire world literally exists in your pure Self, the ever-present great I-I.

Finally and most important, Ramana would remind us that the pure Self – and therefore the great liberation – *cannot be attained*, any more than you can attain your feet or acquire your lungs. You are *already* aware of the sky, you *already* heard the sounds around you, you *already* witness this world. One hundred percent of the enlightened mind or pure Self is present right now – not ninety-nine percent, but one hundred percent. As Ramana constantly pointed out, if the self (or knowledge of the Self) is something that comes into existence – if your realization has a beginning in time – then that is merely another object, another passing, finite, temporal state. There is no reaching the Self – the self is reading this page. There is no looking for the Self – it is looking out of your eyes right now. There is no attaining the Self – it is reading these words. You simply, absolutely, cannot attain that which you have never lost. And if you do attain something, Ramana would say, that’s very nice, but that’s not the Self.

So if I may suggest, as you read the following words from the world’s greatest sage: if you think you don’t understand Self or Spirit, then rest in that which doesn’t understand, and just that is Spirit. If you think you don’t quite “get” the Self or Spirit, then rest in that which doesn’t quite get it, and just that is Spirit.

Thus if you think you understand Spirit, that is Spirit. If you think you don’t, that is Spirit. And so we can leave with Ramana’s greatest and most secret message: the enlightened mind is not hard to attain but impossible to avoid. In the dear Master’s words:

There is neither creation nor destruction,
Neither destiny nor free-will;

Neither path nor achievement;
This is the final truth.

Session 1, Book I of the *Law of One*:

“In truth there is no right or wrong. There is no polarity for all will be, as you would say, reconciled at some point in your dance through the mind/body/spirit complex which you amuse yourself by distorting in various ways at this time. This distortion is not in any case necessary. It is chosen by each of you as an alternative to understanding the complete unity of thought which binds all things. You are not speaking of similar or somewhat like entities or things. You are every thing, every being, every emotion, every event, every situation. You are unity. You are infinity. You are love/light, light/love. You are. This is the Law of One.”

Page 194 – Beyond the Opposites

Interviewer: So to start the game of manifestation is to start the world of suffering?

KW: It starts to look like that, doesn't it? And the mystics seem to agree. But there is a way out of that suffering, a way to be free of the opposites, and that involves the overwhelming and direct realization that Spirit is not good versus evil, or pleasure versus pain, or light versus dark, or life versus death, or whole versus part, or holistic versus analytic. Spirit is the great player that gives rise to *all* those opposites equally – “I the Lord make Light to all on the good and the bad alike; I the Lord do all these things” – and the mystics the world over agree. Spirit is not the good half of the opposites, but the ground of *all* opposites, and our “salvation”, as it were, is not to find the good half of the dualism but to find the Source of both halves of the dualism, for that is what we are in truth. We are both sides in the great Game of Life, because we – you and I, in the deepest recesses of our very Self – have created *both* of these opposites in order to have a grand game of cosmic checkers.

That, anyway, is the “theoretical” answer that the mystics almost always give. “Nonduality” means, as the *Upanishads* put it, “to be freed of the pairs.” That is, the great liberation consists in begin freed of the pairs of opposites, freed of duality – and finding instead the nondual One Taste that gives rise to both. This is *liberation* because we cease the impossible, painful dream of spending our entire lives trying to find an up without a down, an inside without an outside, a good without an evil, a pleasure without its inevitable pain.

Page 195 – Quietening the Small Self

The great mystical religions the world over consist of a series of profound practices to quiet the small self that we pretend we are – which *causes* the pain and suffering that you feel – and awaken as the Great Self that is our own true ground and goal and destiny.

Page 212 – Only This

There is such a strange and radically paradoxical thing about One Taste: you never really enter or leave it. You have always known One Taste – literally, for fifteen billion years you have known this, and one day, sooner or later, you will admit it, and the Great Search will be undone.

Emptiness through all eternity, Fullness to all infinity. And it's just this, only *this*. It cannot be any more obvious, which is why it usually takes lifetimes to see. Too close to be grasped, too effortless to be reached, too present to be attained. The Buddhas never attained this; sentient beings never lost it. Who will believe this?

Page 254 – The Love Which Binds

The crucial point of kundalini yoga and the seven chakras is this: all seven, without exception, are radiant forms of Shakti, the energy of the Goddess, in an eternal embrace with Shiva, the pure formless Witness. All Forms are one with Emptiness: Shakti and Shiva are eternally making love, bound to each other with a fierce devotion that time, turmoil, death, and destiny can never begin to touch.

Emptiness and Form, Consciousness and Matter, Spirit and the World. But the point is, they are making love; they are on in the ecstatic embrace of each other; they are united through all eternity by the unbreakable bond of a Love that is invincible. They are, to each other, One Taste.

When you settle back as I-I, and rest as formless Witness, you are literally the great Unborn, the radically unqualifiable Godhead. You are a great black Emptiness of infinite release. And yet, in the space of that Emptiness that you are, the entire universe is arising moment to moment: the clouds are floating through your awareness, those trees are arising in your own awareness, those singing birds are one with you. You, as formless Witness, are one with the entire World of Form, and it is forever an erotic union. You are literally making love to the entire world as it arises. The brutal, tortuous gap between subject and object has collapsed, and you and the world have entered an intimate, sexual, ecstatic union edged with bliss, radiant in release, the thunder and lightning of only One Taste. It has always been so.

Page 255 – Witness & One Taste

People make two common mistakes on the way to One Taste. The first occurring in contacting the Witness, the second occurs in moving from the Witness to One Taste itself.

The first mistake: in trying to contact the Witness (or I-I), people imagine that they will *see something*. But you don't see anything, you simply rest as Witness of all that arises – you are the pure and empty Seer, *not anything that can be seen*. Attempting to see the Seer as a special light, a great bliss, a sudden vision – those are all *objects*, they are not the Witness that you are. Eventually, of course, with One taste, you will be *everything* that you see, but you cannot *start* trying to do that – trying to see the Truth – because that is what blocks it. You have to start with “neti, neti”: I am not this, I am not that.

So the first mistake is that people sabotage the Witness by trying to make it an object that can be grasped, whereas it is simply the seer of all objects that arise, and it is “felt” only as a great background sense of freedom and release *from* all objects.

Resting in that Freedom and Emptiness – and impartially witnessing all that arises – you will notice that the *separate-self* (or ego) simply arises in consciousness *like everything else*. You can actually *feel* the self-contraction, just like you can feel your legs, or feel a table, or feel a rock, or feel your feet. The self-contraction is a feeling of interior tension, often localized behind the eyes, and anchored in a slight muscle tension throughout the bodymind. It is an effort and a sensation of contracting in the face of the world. It is a subtle whole-body tension simply notice this tension.

Once people have become comfortable resting as the empty Witness, and once they notice the tension that is the self-contraction, they imagine that to finally move from the Witness to One Taste, they have to get rid of the self-contraction (or get rid of the ego). Just that is the second mistake, because it actually locks the self-contraction firmly into place.

We assume that the self-contraction hides or obstructs Spirit, whereas in fact it is simply a radiant manifestation of Spirit itself, like absolutely every other form in the Universe. All Forms are not other than Emptiness, including the form of the Ego.

Moreover, the only thing that *wants* to get rid of the ego is the ego. Spirit loves everything that arises, just as it is. The Witness loves everything that arises, just as it is. The Witness loves the ego, because the Witness is the impartial mirror-mind that equally reflects and perfectly embraces *everything* that arises.

But the ego, convinced that it can become even more entrenched, decides to play the game of getting rid of itself – simply because, *as long as it is playing the game*, it obviously continues to exist (who else is playing the game?). As Chuang Tzu pointed out long ago, “Is not the desire to get rid of the ego itself a manifestation of the ego.”

And so, the practice? When you rest in the Witness, or rest in I-I, or rest in Emptiness, simply notice the self-contraction. When you *feel* the self-contraction, you are *already* free of it – you are already *looking at it*, instead of identifying with it. You are looking at it from the position of the Witness, which is always already free of all objects in any case.

In that simple, easy, effortless state – while you are *not* trying to get rid of the self-contraction but simply feeling it – and while you are therefore resting as the great Witness or Emptiness that you are – One Taste might more easily flash forth. There is nothing that you can do to bring about (or cause) One Taste – it is always already fully present, it is not the result of temporal actions, and you have never lost it anyway.

The most that you can do, by way of temporal effort, is to avoid these two major mistakes (don’t try to see the Witness as an object, just rest in the Witness as Seer; don’t try to get rid of the ego, just feel it), and that will bring you to the edge, to the very precipice, of your own Original Face. At that point it is, in every way, out of your hands.

Rest as the Witness, feel the self-contraction: that is exactly the space in which One Taste can most easily flash forth. Don’t do this as a strategic effort, but randomly and spontaneously throughout the day and into the night, standing thus always on the edge of your own shocking recognition.

So here are the steps:

Rest as the Witness, feel the self-contraction. As you do so, notice that the Witness is *not* the self-contraction – it is aware of it. The witness is *free* of the self-contraction – and *you are the Witness*.

As the Witness, you are free of the self-contraction. Rest in that Freedom, openness, Emptiness, Release. Feel the self-contraction and *let it be*, just as you let all other sensations be. You don’t try to get rid of the clouds, the trees, or the ego – just let them all be, and relax in the space of Freedom that you are.

From that space of Freedom – and at some unbidden point – you may notice that the *feeling* of freedom has no inside and outside, no center and no surround. Thoughts are floating in this Freedom, the sky is floating in this Freedom, the world is arising in this Freedom, and you are That. The sky is your head, the air is your breath, the earth is your body – it is all that close, and closer. You are the world as long as you rest in this Freedom, which is infinite Fullness.

This is the world of One Taste, with no inside and not outside, no subject and no object, no in here versus out there – without beginning and without end, without ways and without means, without path and without goal. And this, as Ramana said, is the final truth.

That is what might be called a “capping exercise”. Do it, not instead of, but *in addition to*, whatever other practice you are doing – centering prayer, vipassana, prayer of the heart, zikr, zazen, yoga, etc. All of these other practices train you to enter a specific state of consciousness, *but One Taste is not a specific state* – it is compatible with any and all states, just as wetness is fully present in each and every wave of the ocean. One wave may be bigger than another wave, but it is not wetter. One Taste is wetness of the water, not any particular wave, not any particular wave, and therefore specific practices, such as prayer, vipassana or yoga, are *powerless* to introduce you to One Taste. All specific practices are designed to get you to a particular wave – usually a Really Big Wave – and that is fine. But One Taste is the wetness of even the smallest wave, so any wave of awareness you have right now is fine. Rest with that wave, feel the self-contraction, and stand Free.

But continue your other practices, first, because they will introduce you to specific and important waves of your own awareness (psychic, subtle, and causal), which are all important vehicles of your full manifestation as Spirit, precisely because One Taste is too simple to believe and too easy to reach by effort, most people will never notice that the wave they are now on is wet. They will never notice the Suchness of their own present state. They will instead dedicate their lives to wave hopping, always looking for a Bigger and Better wave to ride – and frankly, that is fine.

Those typical spiritual practices, precisely by introducing you to subtler *experiences*, will inadvertently help you to *tire of experience altogether*. When you tire of wave jumping, you will stand open to the wetness or Suchness of whatever wave you are on. The pure Witness itself is *not an experience*, but the opening or clearing in which all experiences come and go.

Page 337 – The Relationship Between Relative and Absolute Truth

Sun: So the eye of contemplation is capable of disclosing absolute truth or Emptiness, whereas the eye of mind and the eye of flesh can disclose only relative truth and conventional realities.

KW: Yes, I think that is a fair summary of what are after all some very complex issues.

The traditional analogy is the ocean and its waves, which is a really boring analogy, but bear with me. The wetness of the water is Suchness (or Spirit). All waves are equally wet. One wave isn't wetter than another. And thus, if I discover the wetness of any wave, I have discovered the wetness of all. When I directly recognize Suchness or Emptiness, or the wetness of my own being, right here, right now, then I have discovered the ultimate truth of all other waves as well. Emptiness is not a Really Big Wave set apart from little waves, but is the wetness equally present in all waves, high or low, big or small, sacred or profane – which is why Emptiness cannot be used to prefer one wave or another.

Session 1, Book I of the *Law of One*:

GLB: In Ra's words, because unity by its very nature is informed with compassion, contains all and cannot abhor any

Enlightenment is thus not catching a really big wave, but noticing the already present wetness of whatever wave I'm on. Moreover, I am then radically liberated from the narrow identification with this little wave called me, because I am fundamentally one with all other waves – no wetness is outside of me. I am *literally* One Taste with

the entire ocean and all its waves. And that taste is wetness, suchness, Emptiness, the utter transparency of the Great Perfection.

Session 1, Book I of the *Law of One*:

We hope to offer you a somewhat different slant upon the information which is always and ever the same.

At the same time, I do not know all the details of all the other waves: their height, their weight, the number of them, and so on. These relative truths I will have to discover wave by wave, endlessly. No *Sutra of Wetness* will tell about that, nor could it. And no *Tantra of the soggy* will clue me in on this.

EXCERPT FROM: *Grace and Grit: Spirituality and Healing In The Life and Death of Treya Killam Wilber*
KEN WILBER

Page 365 – Pointing-out Instructions

If Spirit has any meaning, it must be omnipresent, or all-pervading and all-encompassing. There can't be a place Spirit is not, or it wouldn't be infinite. Therefore, Spirit has to be completely present, right here, right now, in your own awareness. That is, your own present awareness, precisely as it is, without changing it or altering it in any way, is perfectly completely permeated by Spirit.

Furthermore, it is not that Spirit is present but you need to be enlightened in order to see it. It is not that you are one with Spirit but just don't know it yet. Because that would also imply that there is some place Spirit is not. No, according to Dzogchen [Buddhism], you are always already one with spirit, and that awareness is always already fully present, right now. You are looking directly at Spirit, with spirit, in every act of awareness. There is nowhere Spirit is not.

Further, if Spirit has any meaning at all, then it must be eternal, or without beginning or end. If Spirit had a beginning in time, then it would be strictly temporal, it would not be timeless and eternal. And this means, as regards your own awareness, that you cannot *become* enlightened. You cannot attain enlightenment. If you could attain enlightenment, then that state would have a beginning in time, and so it would not be true enlightenment.

Rather, Spirit, and enlightenment, has to be something that you are fully aware of right now. *Something you are already looking at right now.* As I was receiving these teachings, I thought of the old puzzles in the Sunday supplement section of the newspaper, where there is a landscape and the caption says, "The faces of twenty famous people are hidden in this landscape. Can you spot them?" the faces were maybe Walter Cronkite, John Kennedy, that kind of thing. The point is that you are looking right at the faces. You don't need to see *anything* more in order to be looking at the faces. They are completely entering your visual field already, you just don't recognize them. If you still can't find the, then somebody comes along and simply points them out.

It's the same way with Spirit or enlightenment, I thought. We are all already looking directly at Spirit, we just don't recognize it. We have all the necessary cognition, but not the recognition. This is why the Dzogchen teachings don't particularly recommend meditation, useful as that may be for other purposes. Because meditation is an attempt to change cognition, to change awareness, and that is unnecessary and beside the point. Spirit is already completely and fully present in the state of awareness that you have now; nothing needs to be changed or altered. And, indeed, the attempt to change awareness is like trying to paint in the faces of the puzzle instead of simply recognizing them.

Session 4, Book I of the *Law of One*:

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.

And thus, in Dzogchen, the central teaching is not meditation, because meditation aims at a change of state, and enlightenment is not a change of state but the recognition of the nature of *any* present state. Indeed, much of the teaching of Dzogchen centers on why meditation doesn't work, on why enlightenment can never be gained because it is always already present. Trying to get enlightenment would be like trying to attain your feet. The first rule in Dzogchen: There is nothing you can try to do, or try not to do, to get basic awareness, because it already and fully is.

Instead of meditation, then, Dzogchen uses what are called 'the pointing-out instructions.' Here the Master simply talks to you, and points out that aspect of your awareness that is *already* one with Spirit and has always been one with Spirit, that part of your awareness that is timeless and eternal, that is beginningless, that has been with you ever before your parents were born (as Zen would put it). In other words, it's just like point out the faces in the puzzle. You don't have to change the puzzle or rearrange it, you only have to recognize that which you are already looking at. Meditation rearranges the puzzle; Dzogchen doesn't touch a thing. Thus the pointing-out instructions usually begin, "Without correcting or modifying your present awareness in any way, notice that..."

I cannot give the actual instructions, as those are the special province of the Dzogchen Master. But I can give you the Vedantan Hindu version, since they are already in print, particularly in the writings of the illustrious Sri Ramana Maharshi. As I would word it:

The one thing we are always already aware of is... awareness itself. We already have basic awareness, in the form of the capacity to Witness whatever arises. As an old Zen Master used to say, "You hear the birds? You see the sun? Who is not enlightened?" None of us can even imagine a state where basic awareness is not, because we would still be aware of the imagining. Even in dreams we are aware. Moreover, these traditions maintain, there are not two different types of awareness, enlightened versus ignorant. There is only awareness. And this awareness, exactly and precisely as it is, without correction or modification at all, is itself Spirit, since there is nowhere Spirit is not.

The instructions, then, are to recognize awareness, recognize the Witness, recognize the Self, and abide as that. Any attempt to get awareness is totally beside the point. "But I still don't see Spirit!" "You are aware of your not seeing Spirit, and *that* awareness is itself Spirit!"

You can practice mindfulness, because there is forgetfulness; but you cannot practice awareness, because there is only awareness. In mindfulness, you pay attention to the present moment. You try to "be here now." But pure awareness is the present state of awareness *before* you try to do *anything* about it. Trying to "be here now" requires a future moment in which you will then be mindful; but pure awareness is *this* moment before you try anything. You are already aware; you are already enlightened. You might not be always already mindful, but you are always already enlightened.

Thus, according to these traditions, basic awareness is not hard to reach, it's impossible to avoid, and the so-called "paths" to the Self are really obstacle courses. They prevent the recognition as long as they are engaged. There is *only* the Self, there is *only* God. As Ramana himself put it:

There is neither creation nor destruction,
Neither destiny nor free will;

Neither path nor achievement;
This is the final truth.

I should point out that although Dzogchen itself does not particularly recommend meditation, by the time you are introduced to the Dzogchen teachings, you are expected to have practiced to some degree most of the first eight stages of practice, which are all stages of meditation. And it is maintained that meditation is very important and very beneficial for increasing virtuous states of mind, powers of concentration, mindfulness, and insight, and meditation must be pursued vigorously as a training. It just has nothing to do with enlightenment per se. Any enlightenment that can be attained is not real enlightenment. Meditation is a training, and Dzogchen points out that training completely missing the point right in the first step, because it makes you try to move away from your present and prior awareness.

But once recognition has taken place in the student, *then* meditation is used to stabilize the recognition and to help bring it to all aspects of life. And this, indeed, is the hard part. There's a saying in Dzogchen: "Recognizing your True Face is easy; living it is hard."

Segment 7
Turning Fear Into Love

Eddie

Q'uo, March 1, 1998

The only catalyst dealt with in third density is fear and love. The entity begins its babyhood wrapped in love, love known throughout its system, and it learns to close itself, to become apart, and to become defended because it seems fairly obvious that there are things to fear. There are entities and objects out there that can harm and hurt. So the spiritual life within third density may be described as either a learning how to love or a learning how to release fear, for fear is that distortion of love that posits a separation betwixt beings and things, thus occasioning the necessity of having some sort of response to these persons or things that will tend to increase safety and comfort.

We are not saying that these contents are incorrect, for the entity's fears are real. There is that which is feared. It is an illusion. However, the illusion cannot be brutally penetrated and torn away, for that would also do harm to the developing self. Indeed, when one is working with one's fears, attempting to see the love behind the apparent separation, the most nearly correct attitude is simply the slowing down of self, quieting the mind, stilling the emotion, until you are able to sit with whatever fear that is, not removing it harshly, but perhaps moving away strands from that tapestry in front of you, gradually making an opening through which you can see the light beyond.

We could picture the fear in one as [being] within a cave of safety with a good stout blanket over the hole of the cave to hold back those things of which they

are afraid. If one rips away the blanket, then one must deal with all of the distortion at once. However, if one is satisfied to sit with and accept and be conscious of that particular fear that you are experiencing, then one may gently, gradually, with persistent effort, see a lightening of the burden, see a nearer and nearer distance to where that blanket has a place in it where one can go in and out and venture a step or two into that world beyond the cave.

We recommend to each the Prayer of St. Francis. When working with fear and working with pride and working with any perceived distortion that keeps one from that tuning that is the truest and the highest of the self the remembrance that there are always ways of perceiving things that change your choices and options is a tremendous tool. Simply remembering that you can explore any situation for alternate ways of perceiving it, for alternate patterns into which to put it is a great resource.

Hatonn, May 15, 1976

Meditation is a great aid towards removing fear, for if you are confident from your meditation of the fact that all that exists is love, then whatever occurs on the outerplanes, no matter whether it is pain, or death, or birth, or pleasure, you will be able to see it for what it is—that is, love—and accept pain and death, as well as pleasure and birth, so that the circumstance which is real upon the outer plane is absorbed into your being as it is, that is, as reality, and not as the illusion which your premature reactions will cause it to become.

Love casts out fear. This has been written in your holy works, and it is indeed true. If you fear any set of circumstances that may occur, you will not be able to see the reality of the love within these circumstances. It takes a good deal of resolute practice to refrain, finally, from fear of pain. But, my friends, on the outer planes, this *is* what is. Pain and pleasure. Accept both within that stillness of being which is an awareness of love.

Q'uo, January 3, 1993

When you are revisiting old tangles of emotion, you are attempting to let light, air and warmth into that which is dark, cold and closed. The very process of accepting the data is painful because it is recognized that this is difficult, that is, unlearned material and there is the feeling of "Oh no, here we go again!"

Look for a moment at the fear at that turn of thought and see the dulling, freezing, darkening effect of fear. We do not encourage you to go forward as if you had no fear if your distress is considerable, but would indeed encourage you if you can do this at any crux, to recognize and accept these older and seemingly more painful lessons even though they are painful.

The barriers put up by fear could seem to be an attitude barrier through which truth simply will not flow. So much of the work of having a positive attitude is clearing away the inevitable irritation that grows upon one at life itself for handing you your own failings, as seen by your self, then asking you with those failings to tackle that which is too hard for you.

The first adjustment, then, is simply to accept difficult material. You may work in another density on accepting it with total and unconditional love. In terms of the choice made in third density for the light, it is well that you focus on the basic choice, of saying "yes" to whatever the incarnation brings.

Accepting difficult material is in itself difficult. Simply to accept is excellent work for you as a soul, for in accepting this difficult lesson of love as it manifests to you, you are expressing faith in the nature of this material.

Q'uo, April 19, 1992

As you treat with each other, may we say it is our opinion that the greatest truth that each may offer each is the truth of fearlessness, for when one abandons fear and speaks from as close to the heart as one may find the grace to speak, and this does vary, one is as open as possible to that which cannot thrive in fear—honest and open communication.

Shall you communicate that which is subtly wrong, that which is inaccurate, that which is less than perfectly understood within the self? Very well, what is to fear in that? What is to fear in any communication? One must always tell some onion skin of mistruth if one is speaking at all. But if one speaks that mistruth as carefully and lovingly and honestly as possible, then somehow every distortion is lit with the obvious good intentions.

Q'uo, February 11, 1990

To configure the conscious and subconscious mind with the quality of love is to provide to the self the greatest protection that is possible, for where there is love there cannot be fear, and fear is the only avenue available to any entity that would wish to enter fear and manipulation into one's pattern of life experience.

Hatonn, December 23, 1984

My friends, in your world you are taught to fear many things. It is not the most fearful of all, the inability to attain this contact with your Creator. Is it not for this reason that your legends which deal with fears and depressions deal solely with those facets of yourself which lead one simply to fail to call? My friends, the one whose birth you celebrate once said, "I am with you always." Therefore, my friends, recognize that your fears are groundless, for the light is indeed with you always. Your birthright is the right of choice, and your road homeward, my friends, is simply to choose to follow the light home.

Q'uo, May 1, 1994

You have a relative vibration, that is, relative to the Creator. A great many incarnations are consumed in the slow and inevitable progression and narrowing of that gap betwixt the self and the All Self. This vibration may be seen to be that which is of love and of fear, these are the two basic dynamics within the vibratory levels. To be

simplistic we would say that there is always some ratio of fear to love, however the greater the love, the greater the life; the greater the fear, the greater the death. For that which is alive, creative and moving is of love, and that which is judging and defending and inwardly focusing beyond a certain point is of death.

Q'uo, November 28, 2004

You dwell at this time in a density that is attempting to learn what it is to love unconditionally. In the next density, the density of love and understanding, the atmosphere is one of unconditional love. It may seem to be paradise, standing in third density and thinking about living in unconditional love. And certainly, relatively speaking, it is paradise to dwell consciously in the atmosphere of total acceptance. However, the interplay betwixt love and fear continues in fourth density as the shadows, those shadows that you now experience in third density, are penetrated. That dynamic continues because, as light is brought into the darkness, it reveals more subtle patterns of shadow and light, so that the dynamic continues and deepens. As you move forward in the process of spiritual evolution, you will find yourself continuing to uncover areas that were previously unknown to you within the very complex pattern of your total personality. So this is not a question that will go away as you learn more. It is a question that will deepen and intensify, for there is no end to the mystery of this dynamic between love and fear.

In the world of ideas, qualities like love and fear are entities. To put a face and a body to love is perhaps to imagine a feminine figure, loving and maternal, with open arms and an open heart and a willingness to embrace. To put a face and a body to fear is perhaps to imagine a male figure clad in an enveloping cloak in which are gathered all of the treasures that this figure is attempting to hold tightly to himself. We describe them in this way for two reasons: firstly we wish to spark your own imagination, for it is instructive to think upon what love looks like to you and what fear looks like. But also we describe them in this fashion because there is a natural dynamic betwixt the feminine and the male principles and in the yin, or feminine, aspect, there is the expansiveness, the generosity, and that quality of unconditional love that is personified, say, in the image of Mother Mary, the Madonna, or Quan Yin, or Mother Earth, or mother nature. In the yang or male aspect of creation as a whole, there is the flexing of muscle and the contracting around ideals and ideas and those ideologies that give rise to action.

We have said before that your culture, as a whole, is overbalanced towards the male principle and has, as this instrument would put it, gotten stuck in a repetitive cycle of male energy that is aggressive and, in many ways, based upon fear and the determination to respond to that fear by acquiring and controlling resources and power. Those who are in power within your various nation-states have many good reasons for these aggressions, these acquisitions, and this use of power, saying that is for the benefit of all. And yet, if one examines the heart of such concepts, the energy is wrapped up in fear and in contraction. So the surface of your culture is caught in that contracted state where there is a constant concern for safety and security and a constant quest for having sufficient resources to meet the future.

The ways of fear are insidious and they have become established within your culture to the point that the natural responses of most entities to the needs of the individual or the society are almost instinctively contracted and fear-based. There is little or no precedent within your leaders or within your role models for gazing at a situation in terms of trust, faith or love but rather an almost inevitable bias towards gazing at a situation from the standpoint of concern, worry, projection into the future, and contraction around these concerns and worries and projections. It is a time for your peoples which expresses the energy of that stuck, male domination. And we do not mean this in terms of sexuality, for many are the men among your peoples who are very able to express feminine energy in their thinking and their actions and many are the female entities at this time who are experiencing their incarnations from the standpoint of fear and contraction. We speak instead of the dynamic betwixt yin and yang. The question then becomes how to free both men and women from the strictures and the limitations of the masculine viewpoint.

When you think about how it feels to be fearful, perhaps you may see that, involved in most experiences of fear-based thought, there is the habit of projection into the future. The one known as T2 and the one known as Jim were both speaking earlier of thinking ahead to jobs that need to be done or conversations that need to be held or situations that may arise. And the one known as Jim was speaking of the difference between positive projecting and negative projecting. In the sense of positive projection into the future, there is no projecting beyond what could be called architectural or structural projection.

And we would offer the example that the one known as Jim has often given of how this entity would prepare for a pole vault during the field games of his school days by imagining and visualizing, with great integrity of detail, every step of running with the pole to the point where the pole was planted and the body weight was levered and lifted and the pole was allowed to lift the body up over the bar and then the rotation would be imagined and the successful dismount. And this entity would repeat this visualization, say, before going to bed and upon awakening, those times when he was most able to be in a very magical and focused frame of mind, so that by the time the one known as Jim came to the actual games and was ready to make his pole vault, he was relaxed and confident, having done this pole vault many times in his imagination. This is positive projection.

Negative projection, on the other hand, is far easier to describe because each of those in this circle of seeking has had the conversations in the mind that will be difficult or are expected to be difficult, and has experienced that repetition of thought where one begins to think, "Well, what if something happens, then what shall I say?" And then [one continues] thinking in a circular way again, "Well, what if this happens, then what shall I do?" simply riding that cycle around a circular course, again and again. In truth, such imaginings do not improve the way that such a conversation will actually go, because there is not simply the self involved in the equation but also the other self. And no matter how many imaginings one has done about what people will say, in the actual conversation, there is always a new and unique twist to how things turn out. And all of the vain imaginings fall away before the actual person and the actual conversation. Perhaps the most tragic outcome of such vain, circular imaginings would be that one renders oneself incapable of hearing the actual conversation because one has been deafened by one's expectations.

We would not discourage entities from looking into the future when it seems appropriate. What we would encourage, however, is the choice of positive projection, of imaging the graceful and efficient way to do something that needs to be done, imagining only your own actions and seeing them as completely successful. This is an excellent way to create positive expectation and a sense of confidence within yourself. The one known as Carla, who is the instrument at this session, was speaking earlier of how she could not see a way to complete her tasks in the situation in which she finds herself. This is because she is not able to use positive visualization, since she does not know what she can expect from herself. When there is a vacuum in a positive situation, it is very tempting to substitute negative projection and simply worry and be concerned about how the future will pan out.

We would simply suggest that, unless the concern is turned from worry into a dispassionate and calm review of possibilities for solutions, innovations that may improve the picture and so forth, there is no positive or constructive use for the worry. It is difficult simply to take one's worry and concern and lay it down. Yet, indeed, that would be our suggestion. Realize that fear has come to visit and has offered you a gift. Whether it is wrapped up in a plain brown paper bag or whether it is gift-wrapped and has a pretty ribbon, as concern sometimes has, it is, nevertheless, a package of fear. Such packages do not need to be opened. They can be laid aside and neglected while you, having rejected the fear, simply move onto other thoughts and concerns.

The one known as R was saying earlier that it is difficult to see how love and fear are two sides of the same coin. We began speaking of love and fear as entities, qualities in the Platonic sense, the world of ideas.[\[1\]](#) And this is a very valid and real world where love and fear do indeed have infinite and ever-ongoing lives, as long as they are

reflected in the hearts and the minds of those moving through the illusion of incarnation. However, it is easier to see the relationship between love and fear if we move from contemplating love and fear as pure entities and look at them as applied in the lives of each of you, so that they are not entities upon their own but they are rather a dynamic of choices between which you may choose as you encounter catalyst and find yourself making a choice. When you come to a cusp and are looking at an issue that is yours to look at, whether it is the right use of time, the right use of resources such as money, or any other issue, you come to the issue in some state of imbalance or bias. This instrument was speaking of her own fears earlier when she said that she had, consciously, to choose to substitute faith for fear. She had, consciously, to realize that all is well and perfect and when she did that, she made a new reality in which fear had no part.

The coin itself, with love on one side and fear on the other, is you yourself and what you think is important. You are the treasure here. You are the coin of the realm, shall we say. You are a thing of infinite value and when you have a concern, if you reach, with hope and trust and faith, you are reaching into the qualities of love. If instead you approach your issue by contracting into worry and projection, then your choice is fear. Shall you expand around an issue or shall you contract around an issue? That is your choice. Note that the energies of expansion are locked into the present moment. They do not drift into projections of the future or memories of the past. In the world of love, one begins with the knowledge that all is well. And this pulls one into focus in the center of the present moment. In truth, as we said earlier, it almost seems negligent or criminal within the society in which you find yourself to approach issues from a standpoint of love. It does not seem to be prudent or sensible to stay in the present moment and yet anything but the present moment is an illusion of mind. All that is truly yours to do with, to exert control over, or to make choices within is this present moment.

So if you take that image of the self in the present moment as the coin and look to see what the heads and tails of that coin are, archetypically speaking it is very clear and shining in its simplicity. On one side is love, on the other side is fear. On the one side is expansion into an infinite present with infinite possibilities; on the other side is contraction into a knot and the determination that stems from that contraction to control, to be aggressive, and to make things safe. And this involves one in endless projections into the future and endless projections into the past in order to justify the projections into the future.

To move away from these habits of contraction is to move from shadow into sunlight. We do not say that this journey from shadow to sunlight is going to be an easy one. It flies in the face of your cultural training to rely on trust and faith. There are many, many times in each day when you have the opportunity to move into worry. We can only encourage you to do as the known as T2 said, to remain somewhat centered and focused, more so than your everyday state; to be somewhat in a meditative state as you move through the moments of your day. For it is just in these tiny moments that the opportunities to make the choice between love and fear appear. The challenge is to be aware, when those moments arrive, so that you can stop yourself from being triggered into fear and the contraction around fear.

We are not encouraging you to lose all fear in dangerous situations. We are not encouraging you to stop steering your car away from an oncoming vehicle simply because you are not afraid. We would encourage you to avoid the oncoming vehicle, certainly. It is at the level of being concerned the next time you get in your vehicle that this will happen again, that we encourage you to choose to trust the moment and not to project into an uncertain future. At this moment all is well and if you must look into the future then look with hope. Think to yourself, I might be surprised at how well this will go. Visualize positively, if you must go into the future and whenever possible we encourage you to remain at peace and at rest and very alert and watchful for the universe is speaking to you.

Segment 7 Turning Fear Into Love

Eddie – Presenter's Material

Like many who will be in attendance, I've had a lifetime of special experiences. I have witnessed UFOs on multiple occasions since early childhood; have had contact with ghosts and other discarnate spirits; I've had precognitive dreams all of my life; and I've experienced a number of strange or anomalous events which are difficult to categorize. All of these incidents served to make me a seeker; and what I found in my lifetime of seeking, most importantly, is the Law of One.

Most people who attend the homecoming will be familiar with the concepts of Space-Time and Time-Space. My presentation has to do with a way in which we may use our (generally unperceived) influence in Time-Space, to affect the outcome of events in Space-Time.

Likewise, most will understand the terms Service-to-Others and Service-to-Self.

To put my message in context, we must recognize that most of the terrible, murderous events of the past century – World War I, World War II, the forced collectivization of Soviet agriculture that killed millions, the imposition of Maoist Communism in China that killed 30 million Chinese, the downing of the World Trade Centers on 9-11-2001 (and even the Columbine Massacre!!!!) – were not random events. They were carefully planned and executed by Service-to-Self entities from higher dimensional realms, aided by those incarnated here who are (or were) headed toward the Service-to-Self path.

Since we know that thoughts manifest themselves corporeally in Time-Space, we must then admit that all of this terrible suffering and anguish.....the fear, the anger, the pain, the humiliation.....that derived from these events, have created an enormous pool of negative energy in Time-Space, that is associated with us as a species; and that those in 4D and 5D Service-to-Self incarnations have this negative energy available as a sort of food, a source of power and strength.

Thus they have grown strong and emboldened at this critical time in our spiritual journey. They are planning perpetual ignorance and enslavement for us, and they are indeed determined to succeed.

Occasionally, I am contacted by benevolent entities that have a message for me. Those who follow the Service-to-Others pathway do whatever they can to avoid violating our free will when interacting with us; thus, the contact usually is put within a context that allows us to accept, or not to accept; to believe, or not to believe. In my case, the contact comes in dreams; or, more accurately, in the type of dream that Anne Strieber calls a "dream that isn't a dream". I sense the difference immediately as I experience these things.

Several months ago, I had one of these contacts. I was confronted by a group of "us", humans, from the future, from a time beyond the Transition. There were about a half-dozen of them, men and women, with concerned looks on their faces. Most were standing, but a man seated in the center was the one who spoke to me. He told me that, since we are truly divine beings and co-creators, we have the power, through our prayers and meditations, to turn that pool of fear into a pool of love; and that people on the Service-to-Others path from his time, are actively reaching back into the past, recruiting, trying to get us to do this thing now! He made a particular point of informing me that we could make tremendous progress if we could get young children involved in this project. We should teach them how to meditate, to get into their higher minds; and because

they are not yet fully covered by the veil, not yet disconnected completely from the spirit world, they can be much more powerful and effective than even dedicated adults.

Then, just to the right of them, appeared one of the “Nordic”, or “Blonde” aliens. He communicated with me telepathically (which was quite a strange experience), sending two thoughts instantly into my head. One of them was to assure me that the future people who had contacted me were legitimate, sincere and honest in their efforts; and the other, was to let me know that they (the Nordics) were working with them on this project.

This, then, is the message I bring. As hard as this may be for us to believe, we have the power to change events, to alter the course of our transition, to deplete the energy that fuels the Service-to-Self crowd. I throw the discussion open to the group, to form a consensus on how we should organize and spread the word, as so few on this Earth will even understand, let alone accept, this message.

Eddie Earles
8-24-09

Segment 8
Sharing Your Gifts: A Gift Is Not A Gift Unless It Is Given

Janet – Presenter

Q'uo, November 19, 1997

When one considers what one is to do with one's gifts, we would encourage each seeker to contemplate first the greatest gift, that gift of consciousness. There are duties and responsibilities that go hand in hand with the awakening of awareness of one's spiritual identity. One responsibility is to remember who you are, and what you are. For it is that essence that you came primarily to offer as your service. As each comprehends these words, each is fulfilling her major, primary service. For the primary service is to share sacrificially the essential vibrations of self with the planet that you call Earth in order that the planetary consciousness may be lightened at this critical time, metaphysically speaking, in Earth's history. So no matter what occurs within the outer world, as the one known as C observed, no matter whether one develops a new physics or works and retires, the primary service is performed as you breathe in and out, and as you are most deeply and truly yourself.

It is this vocation for which you took flesh. Primarily, this is why you came. You came here to be yourself, to offer yourself sacrificially to a world greatly in need, a relatively unbiased vibration of love. The sacrifice is life itself. Not that which is within the life. It costs something for each to come here. You have paid that price. We encourage each then, to relax, to trust, and to surrender to that destiny which is a gift carefully chosen by yourself before incarnation. You have prepared ways to serve in the outer world. It is not terribly important whether or not this or that which was prepared is taken up and manifested. However, it is from this standpoint, and from this context that we would prefer to deal with the question of the use of gifts.

It seems simple and true that if one's gifts include a vision of a transformed physics, cosmology, economics, social model, this would be a good time to explore areas which seem to draw you forward. This instrument, for instance, knows she must write a book. This instrument will continue to question her ability, her knowledge, her rights, her worth; however, this entity is persistent and will produce that fruit of her particular gift of which she is capable. And we encourage each to move with those gifts that draw your interest forward.

Q'uo, January 29, 1995

The one known as Paul the Apostle suggested that in terms of service one might well think of the body which has many members: the stomach aids by being a stomach, the ears by being ears, and so forth. So each entity has his gifts to share. Yet, if each offers a different gift how infinite must the body of love be! Then, is service visible love? Is the service of an entity to share its gifts? Indeed, that is so, but there is the level beyond this wherein the seeker realizes that the purest service is the realized or illumined being, that joyful self that has been nurtured and allowed to bloom in the light of faith. This is love. This is service, to be. Then, the entity may share each gift, yet knowing that the breath that fills the service with meaning and value is love.

Q'uo, December 19, 2002

The desire to be of service to others is the arrow that flies without error. It is difficult from within the illusion of third density to have a clear, lucid point of view concerning one's own outer gifts and inner gifts, and one's use of them. [It] is often skewed, because perhaps one misperceives a portion of one's gifts or denigrates it as being not as useful as other inner or outer gifts. We are aware that, in the case of the one known as J, the desire is true, and, although we cannot ask any to be content with our knowledge, we would offer the point of view that the system of incarnational lessons and service works with a great deal of redundancy so that if an incarnational lesson or an incarnational lesson has been planned, it will occur as an opportunity, not once, not twice, but as long as the

entity who has set this pattern up is alive and needs the experience of working with that particular pattern or structure of catalyst.

Although the inner service is the central service, it is often the least easy to accomplish because of its very simplicity and its nature of being essence rather than form. Consequently, it is often the more efficient route to rest within one's outer gifts while one is becoming more aware of the beauty of the inner self.

There is, as this instrument has often said, a process which this instrument calls falling in love with the self. Until this moment occurs, the self will be seen as imperfect and error-prone. Within the illusion which you enjoy at this time, this is inevitable. However, there is a process of moving beneath the personality shell's turbulence that we encourage each to invite, through silence and listening and the immersion of self in the creation of second density and first density, where the vibrations are without the veil, and there is much grounding and reaffirmation coming from the energetic beings that dwell within air, fire, earth, water and within each plant that blossoms and each animal that shares breath with those upon this planet.

This first and second-density energy is extremely helpful to those who are attempting to get a sense of themselves as beautiful and worthy, for each animal, no matter how humble, each plant, no matter if it be called a weed or a flower, has its youth and its blooming and its happy old age and its natural sinking again into the earth. Does the leaf grow concerned because its structure has been somewhat eaten by insects? Does the doe in the forest lose faith in the rightness of things because there is not enough to eat? Indeed, each plant and each animal spends its time in surety, confidence and peace, for it is not troubled by attempting to justify its existence. It is not troubled by its perceived imperfections.

Rather, [such entities are] just as the very aged kitty on the instrument's lap. As it struggles with difficult and stertorous breathing it has absolutely no feelings of inadequacy, guilt, anger or fear, but rather takes each breath as it comes while enjoying the most positive, safe and comfortable situation that it can find which, in this cat's case, is to be within the aura of its favorite human.

Service is often greatly helped by association with those who are able to support, encourage and offer honest criticism of that path which in general is shared by both. The value of spiritually-oriented companions in this wise of seeing oneself, seeing one's service, cannot be overemphasized.

All is within the self, and that which is intended to be placed before the view is indeed being placed before the view. The essence of service is that there is not a specific right service, but rather there is an opportunity that will revolve and come about again and again, and each instance of this sort of opportunity to pursue an outer gift will, if pursued, blossom into a viable path. Consequently, you cannot make a mistake; you cannot choose an incorrect road. You can choose only between a more direct one and a more roundabout one.

Q'uo, February 13, 1994

Where is the heart of service, for you? Where is love, for you? Where are your gifts? Which gifts do you wish to use? When seeking answers to questions concerning service we encourage the exploration of one's own gifts, for each entity moves into the third-density illusion, with all of its woes and wonders, with a certain package of gifts, a certain combination of virtues and darker virtues, which you call vices. And out of this broken and seeking existence blooms forth all of the beauty and generous harmony of that same entity's blossom of selfhood.

So we ask the instrument to take the time in the following days to contemplate its gifts and to seek an inner feeling of certitude concerning the service which is desired to [be given] so that the service may once again be made calm and unruffled by self-doubts.

Always, it is not the outer appearance which determines the success of employing one's gifts but, rather, one must simply move as one feels to move, always being aware that the service is service to love, in love, for love, by means of love alone.

We would encourage each to lift the heart, lift the mind, lift the viewpoint, just as the sun seems to lift the flower bud, lift the grasses and the leaf. Attempt to give yourselves the freedom within to turn to the light, as that light is most deeply and purely perceived.

Laitos, October 7, 1995

To be of the most efficient polarity in the positive sense one must be willing and able to give freely enough of the self that one is not concerned whether there be a return for what is given. One rather seeks to share that which is greater with the self with all those who are equal to the self, and in this service the one so serving trusts in that which is greater than the self to sustain the small self in its daily round of activities that it might be nourished and supported in a fashion that will allow its service to continue.

This is not to say that one would refuse gifts which are freely given, even if those gifts be given in response to that which one has shared with another or others. The salient point in our humble opinion is that such gifts are not sought. To be able to give without expectation of return is the essence of the positive polarity. To be able to receive freely offered gifts without feeling the necessity to reciprocate points more toward the essence of the metaphysical journey itself.

Q'uo, September 15, 1996

When you think of how you spend your time release yourself from the judgments of those who have strictures of what constitutes service and love, for by the way your being meets the world that it perceives through its senses each of you is giving the greatest gift of all to the Creator, to each other, and to the planetary vibration, and we feel this is worthy of being emphasized.

Each is encouraged to think of the self as a kind of light house or radio station with the light being brighter or the tuning being higher the more one's heart is stayed in love, and is open to love, and is open for loving. All of these things are yours to give before you rise from your bed to begin the busy day.

And no matter what gift you give the world during those daylight hours of commerce and satisfying accomplishment, that which is the deepest service shall always be your vibration, your signature that we would recognize from any other entity in the creation, no matter in what density or under what circumstances we met you. You are yourself, full of glory and full of a life that is unending.

When one gazes at whether one who does great things in the world is superior to one who does nothing greater than re-diaper the baby or take care of a pussy cat or simply get through a difficult day without complaint, [one finds they] are doing completely congruent acts because what is important with any act is the love with which it is done.

The one known to you as Kahlil Gibran, in one of this instrument's favorite quotations, said that work is love made visible. Whether your love is invisible, except when you smile, or whether your love is incredibly visible with a thousand accomplishments, that love is that love and it is that vibration, not the acts which accompany it, that are your true gift to the infinite One.

This instrument at one time had a motto that hung on her wall and it said, "Bless this mess." And we find that the energies involved in this sentiment have a good deal of the energy of which we are speaking; that feeling that it may look as though I am alone, and yet I am not; this may look like a mess and yet it is a blessing; this may look like confusion, yet all is well. The key to this expanded kind of awareness is remembrance. It is very helpful,

as the one known as T said, to place within the consciousness little helpers that bring the mind back to the vital questions, “Who am I and what am I doing here?”

Quite often, “Who am I?” is a very provocative question and very pointed. “Am I the mother? Am I the seeker? Who am I? What am I doing here?” Usually when that question is asked it is in the context of a relationship. And we may say that a shortcut to the second question’s answer is to know that love is always the reason that each entity is in a given situation at a given time. Consequently, the question becomes, “Where is the love in this moment and how may I witness to it?”

When that realization comes, the ensuing action carries with it the energy of soul growth. For in dealing with the practicalities of the small significant life, the fundamental bases for that life have been invoked and, consequently, the energy body is balanced within the awareness of identity and purpose.

We realize that it is most easy to lose sight of this identity and this purpose as being fundamentally spiritual and, consequently, if there are the heard signals within the day, such as this instrument’s memory of noon whistles and bells to mark the beginning and end of classroom periods [or] the tones of the clock as it marks off an hour, this kind of sound is a good trigger to place within oneself, so that when one hears that noon whistle, one has a moment of memory and remembrance of who you are and why you are here. It is tremendously centering to have those moments of recollection and truly they need be no longer than a second or two.

Q’uo, May 23, 1999

We hear you speaking of the desire to serve, the desire to give of the self to others and to the planetary energy, and we applaud that hope and that energy, for each of you was indeed careful to include unique gifts in the personality that you chose for this incarnation. And it is wise to seek out one’s gifts and to find ways to use them in the service of others.

The model that we give this instrument is the model of an entity who works upon two levels. On the outer level the seeker who wishes to become more itself deals with the environment about it, attempting to place itself more and more in an environment that it finds conducive to the giving of its gifts and the learning of its lessons and the keeping of its promises in relationships and ethical considerations, and in all those matters of personal honor and duty. There is a valid benefit gained by the seeker as it simplifies and regularizes its environment in such a way as to find fruitfulness of self in all of those ways that entities think of being fruitful in avocations and vocations. There is a legitimate outer work that is helpful to doing, and we would not say that one who wishes to move more into the heart of oneself should forgo working on the discipline of the personality, the purification of emotion, and the development of the magical personality. These are just and helpful uses of the mind, of the attention, and of time. However, in terms of doing the inner work the challenge is to find ways to allow that which is not the heart of self to fall away.

Q’uo, August 2, 1987

For each entity which seeks, seeks upon its own path, having its own assets and able to offer its own gifts. There are some whose gift is with the practical, and to those entities the world will call and perhaps will be heard, for there are the hungry to feed, brothers to be embraced and a damaged planet to redeem. There are those whose skills and love lie largely in dreaming, hoping and loving, and we encourage entities which are of this nature to take their dreams, hopes and love with the utmost of seriousness that they may offer themselves [as] channels of light in a dark world, for sending love is perhaps the most powerful action of a seeker.

Q’uo, January 2, 2000

From the Logos through many densities and experiences has come this present incarnational self with its burden of gifts and challenges. Each of you existed before time and space. Each of you will exist when time and space have no more meaning, and, yet, within each incarnation there is the hope of transformation.

There are the lessons put before the self by the self. There are the gifts of the incarnations that you share. There are the sufferings of the incarnation to work with, to accept, to forgive, and to heal. Each who enters the Earth plane has these things in common, and truly each sub-sub Logos, each spark of the infinite Creator, each person, has within this small incarnation tremendous forces poised, waiting for the proper stimulation or invitation in order to exist, to guide, and to help with healing processes. And if each has felt this hope that there are those forces, energies and essences that can help with difficult incarnational challenges, then we say that this hope is infinitely justified. For each of you is as the magician with the wand, in potential. Each of you has power and force, will, and faith.

Segment 8
Sharing Your Gifts: A Gift Is Not A Gift Unless It Is Given

Janet – Presenter's Material (1 of 3)

The gifts that we are born with and those that we work to develop throughout our lives vary in form and function.

Yet many time we over look opportunities to share our unique gifts with others. It may be fear of criticism that holds us back or the paralyzing weight of uncertainty, ultimately we doubt that our innate talents and practiced skills can truly add value to others' lives. But it is the world as a whole that benefits when we willingly share our gifts. Whether you have been blessed with the ability to awaken beautiful emotions in others through art or industry, or your aptitudes transmit more practical advantages, your gifts are a part of who you are. As you make use of those gifts as best as you can, be assured that your contribution to worldly well being will not be overlooked.

Your personal power is defined in part by your gifts. To use your talents is to demonstrate to the world that you understand yourself and are truly attuned to your capabilities. Your earthly existence provides you with ample opportunity to explore your purpose, to utilize your skills in a life-affirming way, and to positively touch the lives of others while doing so. Yet you may feel that your gifts are not as valuable or worthy of attention as those of others and thus hide them away. However every gift lying dormant in your soul has the potential to fill a void in someone else's life. Just as your existence is made richer by the love, support, friendship, aid, and the compassion of others, so, too, can you add richness to their lives. Your natural ability to sooth hurt, inspire compassion, bake, dance, knit, fix and organize. Or think outside of the box can be a boon to someone in need.

As you embrace your gifts and allow their light to shine, you will discover that more and more opportunities to make sure of them arise. This is because your gifts are a channel through which the universe operates. By simply doing what you are good at and also love to do, you make a positive difference. The recognition you receive for your efforts will pale in comparison to the satisfaction you feel when fulfilling your innate potential.

Segment 8
Sharing Your Gifts: A Gift Is Not A Gift Unless It Is Given

Janet – Presenter's Material (2 of 3)



Segment 8
Sharing Your Gifts: A Gift Is Not A Gift Unless It Is Given

Janet – Presenter's Material (3 of 3)

WOODSTOCK Joni Mitchell

I came upon a child of God.
He was walking along the road
And I asked him, where are you going
And this he told me
Im going on down to yasgurs farm
Im going to join in a rock n roll band
Im going to camp out on the land
Im going to try an get my soul free

We are stardust
We are golden
And weve got to get ourselves
Back to the garden

Then can I walk beside you
I have come here to lose the smog
And I feel to be a cog in something turning
Well maybe it is just the time of year
Or maybe its the time of man
I dont know who I am
But you know life is for learning

We are stardust
We are golden
And weve got to get ourselves
Back to the garden

By the time we got to woodstock
We were half a million strong
And everywhere there was song and celebration
And I dreamed I saw the bombers
Riding shotgun in the sky

And they were turning into butterflies
Above our nation

We are stardust
Billion year old carbon
We are golden
Caught in the devils bargain
And weve got to get ourselves
Back to the garden

Segment 9
Remembering Inspiration In The L/L Transcripts

Tiffani - Presenter

Q'uo, September 6, 1992

There are two truths concerning the inspiration to will and faith. We shall offer them both. They contradict each other, which we have found to be a sure mark of true spiritual territory, for that which is mystery is self-contradictory and illogical, as all enigmas are. Yet, there is a resolution, if not solution.

The first truth is that you inspire others; others inspire you. In your holy work called the Bible, the master known as Jesus spoke of sowing where one did not reap. There is no possible way to avoid taking others' fruit from them. This is a central lesson of love. When love is given, it is given away. It seems quite often not to be returned. That is due to the illusions of time, space and personal identity.

The love coming to you can be thought of as the light of stars. The light of the nearby star which is your sun burns hotly from such a relatively close distance, and, perhaps, within the wisdom of this light, there seems also a danger. But the light from the distant stars is cool and moves through your time to shine upon your upturned face years after that star has disappeared.

The gift of love and light radiates to you from elsewhere and from other selves. You, in turn, radiate in essential being and in your thoughts and actions to serve as a channel for that light and love that inspires, comforts and soothes others. There is no way to keep an account ledger to be sure that what is given out is again received—not because there is not balance, but because love and light do not contain in themselves quantity but only quality. They are essences, not things to be measured: infinite qualities, rather than finite forces of a certain magnitude.

Each is personally aware of the many inspirations received from others. We would reassure each that as each attempts to be of service, the attempt fosters

and encourages the essence of each self so that even when efforts to serve and love seem to fail, yet that desire, that will, that love is effectual. It not only moves others' hearts in ways you do not ever know, but adds to the planetary transparency, to the limitless light of the one infinite Creator. Thusly, we encourage each to offer thanksgiving continually for blessings received, for inspiration received, for all blessings are that which comes to one. By no amount of exerted control can one control one's infinite source of all good.

Latwii, March 23, 1980

I am Latwii. I come to this group only to wish you well for I do not have a great deal to say to you at this time. This instrument is expecting me to give her some wise and inspirational thought but, my friends, you are the inspiration. It is your

understanding of this that will save you, not our words. You must think of yourselves as the fence that intertwines one strand with another, forming great strength so that flowers may grow over it and winds may never blow it over. Alone you are only a [being] seeing the cosmos and the cosmos seeing you.

Hold out your hand to your brother, my friend. What an inspiration. We cannot give you that inspiration for you are the inspiration. You are the Creator. We are only a voice given through a channel coming from a dimension that is not distant. We are like thoughts that you may think yourself.

You must understand that we of the Confederation in no way wish that you become champions of the so-called UFOs. For we do not think of our philosophy as being the truth of the Creator, for we as you and all the beings that there are, are the Creator. We are speaking to ourselves.

But you are living in a density in which you have tremendous capacity to learn. You learn from sorrow. You can learn from any means. Always remember, the inspiration, the answers are within you. There is no outside input.

We ask you to do this, my friends, of course in meditation, but we feel that you are an advanced group to the point where you have realized that meditation is not a [panacea]. You can meditate and then five minutes later [it is gone].

The next lesson, my friends, is that you realize who you are; to be in such a state that you are the inspiration to the outer world that you truly are. Let yourself be free to be joyful, to share that joy with others. You have something to give that is so precious that it cannot be described.

You will never be alone for you are on a path which is shared by many. There is a kind of interweaving, so that you can never be alone. You walk with the Creator and with all those who seek the Creator. Imagine, my friends, the loneliness of those who do not know that they are the child of the Creator. Yet they are.

Q'uo, April 21, 1996

Much, much work has been done by the being that you are. Much has been stored. Within the subconscious these potential memories lie as hidden treasure. The key to that treasure is the process of affirming the self that begins with silence, with meditation, with the opening within of the door to that inner sanctum, that holy of holies where beyond time and beyond space you, the consciousness, dwell with the Creator in an eternal tabernacle of adoration, praise and thanksgiving. Within the archetypal self lies this deep identity, and it is into this portion of this identity that you wish to move. From this sacred place comes the faculty of recognition of that which is your own. When we or another speaks to you in ways that resonate with that deep faculty of discrimination it is as though that potential memory has been given permission to move into the conscious planetary self which is your waking personality.

The use of meditation, silence and the practices of contemplation that are various is to open the avenue from the deep mind into the conscious, temporal, incarnational mind that is in cooperation with infinite consciousness, living and giving structure to the living within your illusion. Each entity will have fairly regular cycles of enthusiasm and a lack of enthusiasm. Now, each has been calling this lack of enthusiasm "burnout," and this is one name for the point in the cycle in which the seeker feels unexcited. The truth of the essence of the self is not much connected to these seasons of enthusiasm and seasons of burnout. That which each is learning can be processed by the self which puts itself into the silence regardless of the emotional weather taking place at the surface of the mind, for even in the stormiest ocean the movement beneath the surface is far profounder and far less obvious, and this is also true of the deeper processes of consciousness.

You are learning in season and out of season and what you do in terms of emotional response to surface condition is actually relatively unimportant if in season and out of season you simply remember, in a non-dramatic way, who you are and what you seek. You do not have to wax poetic to be a seeker. You do not have to sustain enthusiasm to do your work as a seeker. It is not necessary for each day to be a carbon copy of each other day in terms of a rule of life. Each seeker will need to adjust its rule of life according to its surface weather, its felt needs at the level of the surface, at the level of time and space and connections within the illusion. It is not only satisfactory but recommended that each alter the rule of life as needs, hungers and desires are felt.

Let us attempt to clarify this. Just because one has ceased to feel enthusiasm for a given practice that does not suffice as a reason to alter the practice. As long as one is not hungering for another specific practice it is well to be

persistent in enthusiastic weather and in the reverse weather alike. However, as long as the seeker moves into that listening, that silent listening regularly, the seeker can feel fairly confident that it will have the inspiration and the desire to alter its practice when that alteration is appropriate.

If an alternate practice, then, moves the seeker, by all means let that seeker alter its practice in accordance with this new enthusiasm. But when the nature is simply dry and the spirit feels isolated, arid and generally in the desert spiritually, this is the time to persist. This is the time to ask of the self that in memory of those deeply held desires that still seem fair, though the yearning is missing, it is extremely well done to rely upon those memories. And in the absence of another practice continue with the practice that has seemed fair up until this point.

This instrument would suggest that it has said in the past it is easier to find a good job if you already have a job. In seeking also, it is well to persist and to be loyal to a practice that affects daily life and causes the self to come into remembrance of the Creator, regularly, inevitably, daily. So if there is the practice that no longer feels new this is still an acceptable practice. Those periods of regular silence and asking are all-important, for the Creator and you together have crafted an elegant plan for your incarnation. All those things that are needed for learning and for service have been prepared. Thusly, it is to the entity that has learned to abide that the fruits of a deeper contentment and a deeper commitment may come.

There is an art to seeking the will of the one infinite Creator. That art is grounded in the faith that you do have a proper path. And we do say to each that each does have a very appropriate path. Now, each path is open to the free will of the individual, but as that path unfolds each will be unable to avoid following the path, for it is not a straight path. It is often a roundabout and complex path, but all variations of your path lead you to the infinite love of the one infinite Creator. No matter what general permutations of your path you choose you still are upon your path, for the path is more a journey of self than a journey within time and space.

These concepts are almost impossible to share using your language. We apologize if we seem to be vague. But it is deeply so, we believe, that you cannot ruin your path. You cannot fail to continue to have constant feedback from all experience that offers a constant and self-renewing source of catalyst to the self.

In the terms of movement there are times it feels well to race upon one's path and then we urge your feet to have wings. The cycle will contain those times when the body of emotions has been beaten and it needs to rest and recover, and in those times there will be the pausing upon the path. But all of the various moods that consist in the emotional weather of self are acceptable.

Q'uo, April 3, 2005

The value of coming together, knowing ahead of time that there is a sacred space that has been prepared by intention, is great. For it allows the self in the midst of its everyday aspects to enter into a transformational space, a potentiated time, a dedicated nexus of opportunity. How humbly each of you brings yourself to this time, this space, and this nexus! Each of you knows the self to be unworthy. A glory of the decision to enter this opportunity is that you have come anyway. You have chosen freely and firmly to give yourself the opportunity for transformation. You have not judged yourself and found yourself unworthy. Faith lives within you: faith in your own self, bare of any pretension, faith in the value of sacred spaces and times, and faith in the group.

How the heart opens, given such an opportunity! And when you have formed the intention of becoming part of a circle of seeking, something happens to the way in which you listen to each other. It is as if, like a shaggy dog, you have shaken yourself off and all of the thoughts and feelings that have been clogging the system have been released. Your energy system clears. Your mind sharpens. And your heart feels at home at last within you. Light begins to gather. It is not light from without you, it is light from within you. The power within you, that has been slumbering, awakens, and you minister to each other. Love that is beyond words flows from every fiber of your being as you listen to each other.

Even if you cannot say one word, your heart is radiating the infinite love and light that lies within you. Tongues of fire, as this instrument would describe the action of spirit, pour down upon you as your heart goes out, literally, to each other's spoken and unspoken feelings and thoughts. And within this potentiated space and time, peace descends, that peace which, indeed, passeth all understanding, and power flows and sparkles and dances as each cares for each.

What is the nature of spirit? It can certainly be seen as a rain that falls, as a blessing. In another way, it can be seen as that force not only from above but [also] from below that connects the infinite Creator in its undifferentiated and universal expression as infinite energy with the very articulated and very specific tongues of flame that are drawn into your body system and that subtle body system that this instrument would call the energy system or the chakra system by the nature, the color, the brilliance, and the balance within your very distorted and biased and yet innerly-balanced energy system.

As this process occurs, a focus develops within you. It is not only unique to you, but it is unique to you in this moment. And so each of you becomes a focused flame of spirit. You have been transfigured. The highest and best within you has found a point of eloquence within the silence of this nexus and your mirroring capabilities and capacities organize and become lucid. You become more and more helpful to each other and you spark each other so that each becomes more skillful and more inspired and more inspiring. And again, this may or may not have anything to do with what is said. It has to do with your essence, with that which is far beyond words or expression of any kind. Each of you is an energy. This energy has taken all of the infinite reaches of your every experience to come into manifestation at this moment. And this moment becomes a gift that you give to each other, freely, unthinkingly, for you have been renewed and therefore your creation has been renewed.

It is not that one person cannot do this alone, for one person can. But one person is a small group: there is you, and there is spirit. The mirroring process is lacking. You are, as it were, upon the stormy sea but without lighthouses, or, to put it another way, you are upon that stormy sea but without the buoys that ring that peculiar ring to let you know where the shore is, where home is, where the reefs and the perils may be that may keep you from that shore and from that home. Each of you becomes the lighthouse for each other person. When we say to you that there is tremendous value in the very distortions that you so bemoan when you speak of your failings, we realize that it is difficult for you to understand this. And yet if you think of the wind chime that makes beautiful music in the wind and then you think of the effect of the sounds of the buoys that float upon the ocean and warn of peril and sing of home, perhaps you can begin to see how much of a blessing it is to create the harmony of all of each of your very personal and unique sounds coming together in the harmony of the expressions of love in one sacred space. Can there ever be a disharmony in such a choir of individual and authentic bells ringing because of the rocking of the waters of manifestation and the wind of spirit?

The word, "inspiration," is a word that is literally talking about breath, wind—and when one speaks of breath or wind, one is speaking of the spirit. It is said in your holy work, the *Bible*, the wind blows where it will, and no one can bid it. [\[2\]](#) When the breath goes out of the body and does not return, the spirit has left the physical vehicle and what is left is dust. You have been raised into manifestation from the dust and the spirit has breathed into you and as you breathe in, you breathe in the one infinite Creator, and as you breathe out, you breathe out that which you have made of that creative inspiration. In and out: this is the rhythm of your living. You are never still. You do not arrive at some sort of stasis in which all has been accomplished. If each breath is a question and each out-breath an answer, then the process may be seen never to end. You know not what you breathe in and you know not what you breathe out. You can never know the extent to which your answer is useful to yourself or others. What you can know is that the supply of inward and outward motion is infinite.

That is why we say to you again and again, my friends, how precious is this moment, how dear is this breath. Feel, in this moment, how beautiful, how profound, is the quality of your love. Feel the devotion that lies

beneath the roiled and stormy surface of the everyday. Feel at this moment the truth of the essential self. Feel the beauty of it trembling within you, too precious to express. And then breathe out and know the power of your every intention, thought and expression.

Each of you comes to this moment as a point of flame, that flame of spirit that shall renew the face of the Earth. Know your adequacy. Know yourself, and rest between each breath. Rest in the essence of the self.

What shall you do with this moment? Do not be self-conscious. Do not begin to analyze the process. It is impossible to unplat the braids of spirit and self and dust and interrelationship. It is enough to know that all of you and we are one. And in the combination of essences lies discovery, healing and growth.

Segment 10
Applying The Law of One: Rethinking Economics and Government

Steven – Presenter

Q'uo, January 25, 1987

We cannot speak to you concerning the structure of your communism as opposed to the structure of your capitalism in regards to the spiritual benefits of either because government is not of the ray wherein spiritual concerns are addressed.

The nature of spiritual programming is that it overrides all other programming, changing the perceptions of the entity which is working within spiritual programs of thought, so that regardless of the experiential catalyst which greets the seeker the seeker perceives a spiritual question and attempts the appropriate spiritually motivated action in response.

The key to understanding why communism, which is a direct mundane analog of your religiously based community—for example, the Essenes, the Christians, and the Hindus—[does not work when] placed in the position of governing is that the tools of the government are persuasion and force. It is hoped by governments that emotional responses such as patriotism shall encourage a spiritual response to a mundane and illusory web of social structure. In many spiritually oriented people this patriotism does indeed lend a harmonizing, solidifying influence to any government.

However, the communist can experience either complete freedom or complete slavery within the communistic way of life, as can the capitalist. The perceptions govern the experience, not the catalyst. Similarly, though it may seem that the communism offers a simpler life, in actuality it is the rural nature of life lived under any governmental system, with its shorter lists of places to go and people to see, which enable the spiritual oriented seeker to nurture the spiritual orientation which he may wish to aid.

It is to be noted that the so-called monasteries are responses to the felt need of those who have begun working upon spiritual energies to the point where the choice is made to sacrifice all portions of the life experience which do not feed into the greatest possible spiritual content of life. Thus, the sacrifice is the cornerstone for the development which ensues. Few monasteries are located within your cities, and even these few maintain an artificially simple lifestyle. Thus, you may see that the spiritual choice is to retreat from both the world and the government.

When one gazes at the communist experience, one may find many groups of shamanic and other entities which without the approval of the government meet to attempt some spiritual seeking. Thus, neither can government aid in spiritual seeking nor shall any government which may govern humans, if we may use that word, in the third-density state of unpolarized experience, also hope to govern a reliable promotion of spiritual seeking. The choices for social government by law must rely upon the lowest possible level of excellence, shall we say, the greatest possible swing of error, so that whatever action is undertaken amongst humans, there shall be a governing principle.

The law which is interesting and profitable to the spiritual seeker is a law which the seeker hopes shall become more and more able to be perceived by all seekers, and certainly by all seekers within a spiritually oriented community, as one law so that spiritual government is government by complete individual consent. Thus, any one entity would be able to help such a government. This is considered unacceptably inefficient by those whose energies turn to the government of your peoples, and understandably so.

There is one element, we may say, of the concepts involved in capitalism which is to our opinion a metaphysical principle of some degree of excellence. That principle is not fully respected at this time among your peoples, yet we observe that the concept of freedom is indeed valued by each which dwells within your capitalistic society. It is excellent that freedom is taught, yet, for spiritual seeking, it is to be remembered that one is always free, for the world, indeed the creation, lies within the mind and the heart, and there is no government which may interfere with the polarizing done by the spiritual seeker except if the government destroy the physical body of the seeker. This may, for a particular seeker, be a great aid since, taking the larger view, that seeker may have completed the lessons it was to learn and may, by being a sacrifice to a principle, inspire others, as is the way of spiritual seekers of excellence among your peoples.

Q'uo, March 4, 1990

Each upon this sphere has, as its birthright, freedom. This freedom lies within, and when it is looked at as an outward right given by [the] dispensation of nation-states, distortions occur almost immediately. Examine the motivations of those who began the culture of your own nation-state. They were not greedy for land, or riches, or anything that this incarnation could offer. They were greedy for the freedom to worship the infinite Creator in the way that had meaning for them. And now that pure and undefiled desire to worship, to adore, to praise and to give thanksgiving has been sullied by the very entities which designed a government based not only on ideals but also upon a pragmatic look at the nature of humankind. It accepted the basic venality of the species, and attempted, by a complex system of placing power against power in many, many balances, a government which had the most chance of saving the central ideal.

Yet, in so doing it sowed the seeds of its own destruction. And so inevitably, one day this culture which you now enjoy shall be made new, altered and begun again by those in whom the vision is clear, the ideal unsullied by pragmatic concerns. This will not occur within this density. Within this density the strife and the struggle of positive against negative has been the whole point, has been the source of learning for all. Critical mass, shall we say, of a hope and a belief and a faith in the birthright of infinite life and freedom to worship that infinity is more and more globally understood, and it is on this account that so much of the rest of your globe in its various nation-states now cries for freedom.

Freedom does not and can never bring happiness. Therein lay the seed of the destruction of that liberty which began the experiment of your nation state. Yet the pursuit of this intangible happiness has created many, many choices betwixt vice and virtue, betwixt pragmatism and idealism, betwixt compromise and absolute value. Each of you may choose in your own freedom within a series of compromises or a series of that which may seem to be foolish: the choice for purity of action, speech and ideals. As each chooses in the face of a most pragmatic and confused society the purity of love given freely, so each approaches a true understanding of the nature of freedom; that is, the freedom to be the best of oneself, to rest in hope, and peace, and joy and in faith, no matter what the outer circumstances may appear to be.

Q'uo, October 3, 2004

We would bring to your attention the one known as Mahatma Gandhi. We have spoken before of this entity. This was an entity who was very clever in ways which are, for the most part, reserved for those of service to self in their philosophy. Yet, this entity's vision was powerful in its unity and it refused to allow any thinking which closed the heart against any, even those which this entity perceived, with some justification, as suborning and limiting the rights of his own people.

In all of Gandhi's dealings with the government of those who were British and who held the reins of rulership of his nation at that time, this entity refrained from, at any time, closing the heart against or lifting a weapon towards those entities which would be considered the enemy, that is the British. Using homely and easily

understood physical metaphors, such as spinning the thread, this entity was able to put before his group the image of self-worth and independence.

How can an entity see self-worth and independence in making thread out of cotton? Yet, the Indian people received the lesson that the one known as Gandhi offered.

In many, many ways, this entity made life very difficult for those of the British rulership of his nation. Yet, never was this entity less than cordial and civil. He could not have succeeded nor could his ideas have taken hold were he not coming from a place of genuine love. If he had hated his enemy, no matter had he done exactly the same things in his political posturing, he would not have succeeded. His integrity and purity of motive were such that those of India and those of Britain alike were able to see it, feel it, and in the end, respect it and respond to it. His working to aid his people, therefore, never took on the shades of violence or terrorism but retained the goodly hue of faith, love and hope.

Whenever you see small groups or large unable to resist the techniques of terrorism, we would ask you to see groups which have become entangled with issues of entitlement and justice. In each situation, there is a path to peace. This path begins in the heart. It calls for men who are both clever and compassionate. It calls for those who are able to understand the techniques for service to self but whose purity of focus and whose open hearts are such as to avail them of the techniques of unconditional love.

Latwii, September 6, 1979

Mankind has created many systems of ethical considerations, so that man may live with man without warfare. And this is, of course, to the good of the people. For it is not comforting to know that you might at any time be killed for no reason at all, or dragged before a firing squad, or imprisoned, or the other difficulties facing one who lives in a society which has fallen into the hands of an unscrupulous government. Thus, to the extent that these laws of man, legal and ethical, preserve the common peace and aid the spiritual development of each human being, these laws are to the good. But when they are interpreted literally and rigidly and do not allow for compassion, understanding and the redemption of love then these laws are harmful to the spiritual development of the individual.

Know the law of love and understand that it supersedes the laws of mankind. And if you can apply the law of love in any situation, do not hesitate to relax your grip upon the laws of men. For more important than your understanding of the wrongness of others' actions, or even your own, is the understanding that forgiveness is the divine act. And it is within your own heart, through the grace and power of love, that you may forgive yourself and others when you find yourself or the people in error.

Q'uo, November 7, 1999

It is typical of the training that the culture offers to the individual that the spontaneous and rhythmic harmonization of the self with all will be systematically and thoroughly interrupted, for it is not useful for society to have a tribe of completely mindful and aware beings. Rather, what is the easiest block of entities to govern turns out actually to be those who have turned their concept of themselves over to the orthodox ways of thinking and then have begun to measure themselves by those yardsticks that the culture and the society puts forth. As each becomes a so-called adult, each more or less finds itself necessarily moving into those areas of work and employment and the chores of living that constitute keeping body and soul together for those within third density.

In the culture in which you now enjoy living the hope is not that the entities will be mindful, but, rather, that they will be mind-persuaded in the ways in which the culture wishes its citizens to think, behave and move. As far as an unawakened spirit can tell, what is required of it is that it get a job, pay for the privilege of having space in which to live and food to eat. This economic concern, namely, that each citizen will take care of itself and its

dependents, ranks far above any consideration in terms of public policy of the spiritual evolution of its citizens. Naturally, this not being the obvious concern of governmental or cultural entities this has never, for the most part, been questioned. No one expects the government or the culture to require mindfulness of its citizens.

However, we would say more than this. In order to become a citizen of eternity it seems necessary to become one that is athwart society. You may think of it in terms of being radical or in terms of being other than the mind control of the culture. This may seem an extreme statement but there is a seduction of principles and values that goes on within the daily intellectual life that the culture offers through its newspapers and various other information sources.

The past, present and the future nicely fall into the patterns of intellectual consideration, while unbeknownst to this tidy arrangement the portion of the self having to do with eternity is completely other than this stream of time that so dominates thinking in what this instrument would call consensus reality. You must decide to abandon society within your inner selves and hew instead to the ideal. This will take you out of time. This will give you the present moment. You cannot hold this present moment. You cannot cherish it or shape it or put it safely away some place. Now it kisses you on the lips and then it is gone.

We invite you to a land which is one turn past tomorrow and just a few doors down from yesterday. We invite you to open and empty yourself and to ask. To open, to be empty, and to ask. Each time that you feel that you would wish to enter the present moment, be open, become empty, and see what happens. We would encourage each to use meditation with regularity in order to seat and regularize this process. And we are always glad to be with you in that meditation.

Hatonn, September 18, 1979

It is absolutely inevitable that where your peoples have accepted the fundamental dicta of government, society and culture, regarding differences in ideology, religion, social behavior and other artificial walls, you will have endless and proliferating polarities. Thus, we move from natural disaster to manmade disaster. You know already of the small disasters that are taking place gradually. So gradually that people become numbed and do not react to them. The disasters of what you call your inflation and all the many ills of a society, where work is thought of as the lowest form of making a living; and your so called wheeling and dealing where no work is done but only the manipulation of people and money, is thought of as the highest form of work, this disaster and all of its accompanying and corollary problems is breaking your society apart.

For those who actually work are very angry, and they band together and demand more and more and they are locked into a self-defeating and endless struggle for survival. And the same thing, my friends, happens with your governments. Except that with your governments there are many leaders, not a few, but many, who would consider the possibility of planetary annihilation rather than relinquish an ideology, a piece of land, or power whether it be economic or political.

Your people are so unaware that all of these things are not only possible but there is a statistical probability that is growing, that one of your leaders upon your planetary sphere will attempt to use nuclear force to gain an advantage. This, my friends, is the deepest trouble of this cycle upon your planet. You must understand it in terms of what we began with. The spent energy, the unavailability of creative energy of a planet itself being reflected in the habits of the peoples and in the thoughts of your leaders. It is not creative to consider the destruction of a planet as a diplomatic tool; it is indeed suicidal. But your leaders have become numbed to that fact, because they have played the game too long, and because the culture around them is so consistent in its deep sleep of attempting to grab more and more of what is left of the energy of the planet, instead of attempting to restore more and more energy to the planet.

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, April 7, 1991

You may see the light of freedom moving through large populations of your nation states because of the focused and prayerful hopes of those who perceive themselves in bondage by a government or ideology. Those who are upon the path of negative polarization rejoice in this intensification of limitless light just as those who are consciously polarizing positively. However, in their case the expression of the use of this fullness of light shows in more acts of negativity as perceived by your peoples; that is, more self-absorption, more violence, more lust for power. If you may consider with us the inevitable movement of the planetary sphere itself into this fuller density of light, one may see that both positive and negative thought and action, as you may perceive negativity and positivity, are quite predictably more polarized and more active at this time, as you call it.

Segment 11
What Role Is There For Religious Organizations In Spiritual Evolution?

Leonard – Presenter

Q'uo, February 18, 2007

An entity who is moved and inspired by whatever agency, personality or inspired writing becomes aware of himself in a special way. He becomes aware of how alive he is, and he thinks, "I must give this gift, this wonderful life I feel, to others! I must pass on this wonderful inspiration that is given to me!" There is generally no intention of doing anything other than the purest of good. However, the trap of dogma is always waiting for the teacher.

It is a wise teacher indeed who is able to differentiate between his personal experiences with the divine and that which is helpfully expressed concerning seeking the divine. In a world that wishes to codify, organize and arrange life in an orderly manner, the mystical view, which is found at the heart of all religions and many philosophies as well, while greatly appealing, is found cumbersome and awkward to teach. When you're speaking of something that is indescribable and ineffable, words fail.

The human tendency, then, is to apply an organization to the mystery of the one Creator. And different religions have had different reasons to create different structures of belief, which have hardened into dogma.

If the Creator is infinite love and infinite light, and if the creation is evolving continuously forever, then there is continuously more of truth than there was before. Consciousness is continuously expanding. The problem with any dogma, then, is that it cannot re-form itself to hold the new truth that is flowing forth at every moment from the creative principle.

As the seasons change, as the grass blooms and withers again and again, so the consciousness of humankind evolves and grows. You are a point of that consciousness. You have access in your very nature, in every cell of your body, in every thought that you think to the one infinite Creator in its undistorted form.

Yet that truth lies deeply protected in you. It is protected from your casual thoughts. It is protected from the stormy seas of your daily, conscious experience. It is protected by its placement within your heart. The mind and all of its intellectual forces cannot storm the bastion of the open heart.

Entities, then, seeking to share bits of their truth with others, become invested in this codified, formalized, organized structure of thoughts that add up to a way to seek the one infinite Creator. With the gift of hindsight, scholars have often pontificated as to where a certain religion went wrong or how a certain religion has everything right. Yet as soon as the seeking for the one infinite Creator becomes codified and organized beyond a certain point, it can be a delimiting influence rather than an expansive influence.

Many churches and many different religions decide to bypass the intellect and rest upon the opening of the heart. They engage in song after song that praises the one infinite Creator within the language and clothing of that particular religion. Their members are perhaps encouraged to pray out loud and to become ecstatic. And in the surging of the rhythmic cadences of the songs, in the prayers and the praise, the love and light of the one infinite Creator seem palpable. And therefore the experience of those seeking the Creator in these ways has a certain amount of purity to it which is missing from those more intellectually organized religions where the mind is the tool used to probe at the meaning of life, of what it is to be a human being and what it is to serve the one infinite Creator.

Interestingly enough, love is the one great force that all entities know intimately, but which resists definition completely. And indeed, to attempt to use words to describe love is to attempt to build a great edifice out of pebbles.

Love is all that there is. That one Thought is the creation. And you have a port on the ocean of that Thought in your heart of hearts. Therefore, you are as equipped as any entity in the universe to seek the one infinite Creator. You have primary access to the direct experience of the Creator.

And indeed, it was for that purpose that you came into this illusion. You are gathering information. You are working with that information according to the biases of your personality and your desires. And as you gather your life experiences, each of you makes choices which open to you a way to move forward and to progress.

And each of you has had this experience of awakening and coming to the realization that you are a truly powerful entity, able to question and able to seek.

Once an entity has awakened and has begun to ask the deeper questions, a rhythm begins to occur between Creator and created. The asking and the answering becoming as entwined as a heartbeat, in and out, pulsing, pulsing, pulsing, so that as you ask, so you receive; as you ask, so you receive.

It [is] instantaneous and constant in your life. You have at each heartbeat, at each breath, the opportunity to ask and the opportunity to receive an answer. The sticking point here is that that answer comes within the mystery of silence. And it oozes up into your conscious experience almost as a surprise to you. You have learned by osmosis. You have soaked up the truth.

And as you live out your life you discover what you are learning as it shows up in your thinking. And many are the epiphanies and “aha’s” of a spiritual life in which the seeker is content to let this teaching occur mostly in the silence of meditation, contemplation and the deep resting in whatever practices create for you personally a sacred chamber in which to tell the secrets of your heart to the loving ears of the one infinite Creator.

We would not for all the world criticize or undermine those who are in any religion or believe any philosophy. The paths to the one infinite Creator are as many as the self-conscious beings who seek that Creator. Your way will be unique to you, just as everyone else’s way is unique to them.

It helps to see religion for the kind of powerful influence that it is. If you may see the forces of religion to include that of the world as well as that of the starry heavens, then you may see how quickly the energy of a new religion can become heavy and bogged down with dogma and politics.

Look at the religion that this instrument understands the best, for it is her own: the Christian church. It began in the mysticism of the Essenes. 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 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.

Some entities are drawn irresistibly to the Christian faith. Some entities are drawn just as irresistibly to the Buddhist faith. There is a path for just about every personality type. And yet all of these paths hold the barest skeleton of truth in its ineffable and mysterious form. All of those structures of thought that religions represent fail. None of them satisfies that thirst to know the truth.

Q'uo, March 30, 2005

In many ways, the path of those who leave organized religion is a path from belief to faith. Belief is a word which describes that which has an objective referent. There is belief in something. Creeds are statements of such belief systems. Catechisms are more detailed descriptions of that which one must believe in order to be saved, and for every preacher who preaches from a dogmatic point of view comes a stream of directives of how to believe in order to be saved.

There is nothing dogmatic about unconditional love. It is an energy that rests in faith. To the faithful heart, all is well. That which is, is enough and that which seems to be needed is simply expected. There is no knowing. There is no listing of principles. There is only an underlying and surrounding feeling that all is well, that one is full of what one needs and that which one has is ample. The faithful heart rests in gratitude, quietness and surety.

As you seek this transformative path that spirals into the energies of unconditional love ever more fully, we hope that you are able more and more to release any fears that you might be making a wrong step, thinking an incorrect thought, or exploring in areas that may not be appropriate. For the energy of unconditional love is a part of your nature.

Q'uo, January 6, 2001

Your question for beginning this evening is about the contrast between two words that, on the surface of it, mean very much the same thing in your language: religion and spirituality. Religion might also be called the outer path and spirituality might also be called the inner path in order to point up the basic point of tension between these two terms.

In order to orient the discussion, we would take a moment to step back and ask each to come with us. See yourself at this time resting upon your seats, your limbs relaxed and your minds quiet. See the beauty of the evening, the patchwork of snow and earth and tree. And see yourself lifting away from that chair and that close environment of home and friends, and drawing back in space until the Earth becomes smaller and smaller and disappears, and you are one with the stars and space and distance that is the outer appearance of the house of the Creator, the infinite creation of which you are a part. Rest in this larger identity and know that you are loved by the one infinite Creator, that you have been with that Creator since before there was time or space. Without duration. without dimension, you are a citizen of eternity, a being of infinity. In your heart of hearts, in your deepest self, you have no limitations, you have no location, and you have no set personality shell as you now experience these things. Your truth, beyond all telling, lies in this oneness with the one great original Thought that has created each long before there was a planet or dimensionality or sequence.

In the outer path, the choice of what this instrument would call a mythology or religion has to do with how your particular archetypal mind and its connections to your conscious mind work, because moving into a mythological system is like making an electrical connection. It has to work, or it's no good. If you plug in an appliance and it is not the right kind of electricity, it will blow the circuit or it simply won't work. You cannot get power. And so if there is an attempt to follow an outer path and it doesn't work, this doesn't mean that the electrical system doesn't work for someone who is hooked up right. It just means that you are not of the sort of hookup that is going to plug into this particular structure of ways to think about the archetypes or the archetypal mind. Again, there is the concept of resonance. This instrument was talking earlier about the comfort that she receives from the old words that have been the same, for the most part, since this instrument was a child. This instrument carefully organized itself before incarnation to give itself every opportunity to reconnect with this particular mythological system called Christianity and with the entity known as Jesus the Christ. It was a choice made before incarnation. There were gifts placed in the personality shell of this instrument in order to make the hookup work. For many others this particular Christian myth or religion is an outer path that has a tremendous amount of power available. And we would suggest that this is the way that you look at the search for a religion, a mythology, or an outer system. Realize that it is a spiritual aid of tremendous power that is available in many, many different configurations, even within the Christian religion, and certainly within the family of religions, philosophies, and myths, enough differentiation and variety so that anyone seeking with enough patience can find resonant religions, resonant myths or philosophies from which at least to gather some gifts and resources and assets that can be used on the spiritual path.

The glory of any outer path is also its limitation. The glory of power is also the limitation of power. The glory of depending upon that which is outside of one is also the limitation of that which is outside of one. For many, many entities the great limitation of the path of outer religion is that it seems to demand a surrender. This instrument has not found that surrender to be necessary. However, it was born into one of the less radical or dogmatic sects of the particular religion called Christianity. We do not find any criticism of the desire to seek via the outer path. And may we point out that each of you to some extent in coming to this particular meeting at this particular time is accepting a certain degree of outerness to the path, for there must be some agreement in every group before there is a spiritual community. And as each of you came through the door this evening, including this instrument and the one known as Jim, there was a shift of universes, and it is powerful to shift universes. It is powerful to set time aside, to join a group of people of whom you wish nothing except to learn more about how to love each other and how to love the one infinite Creator.

May we say that whatever the spiritual group, it is blessed, and it has a tremendous company of angelic and inner planes entities which move to support each of you, to support the group, to support us, and to support the construct that is this particular channel that we use to speak through this instrument. All of these activities are part of the positive nature of that outer path that brings people together in devotion and in service. Many are the hard lessons learned beginning with any spiritual group, but also many are the blessings that come from the

interaction that comes from those who seek and that chemistry that exists when the universe has shifted and you have moved into the acknowledged desire to seek.

The inner path is often seen as a rejection of the outer path. Spirituality can be seen, and has been seen by many, as what remains after religion is rejected. We would only suggest in this wise that it is helpful to look at the structures of outer paths as what they are: buildings for the seeking spirit, places to sit and look in a certain way at a certain pattern of concepts. Any myth that is so constructed that you begin to see a way to live a life in faith is a good match for you. And if you do not find such a match, then it is that you must turn within and leave the outer world behind, for at that level you are not finding resonance. The peace and the power of the devotional or spiritual path lies not in how happy it makes one, although it often makes one happy. Rather it lies in the satisfaction of another kind of surrender, this time an inner surrender, a surrender to the Creator within.

You have just passed through that season known to you as Christmas and we would suggest to you that each of you has moved through this Christmas season welcoming not only Jesus the Christ but also that Christ consciousness within yourself that yearns to be born and to be nurtured and to grow and mature. Each of you has within your heart a manger in which lies your own spiritual being, and it is a young being in need of protection, in need of encouragement, and in need of love. Any time that you can spend within your mind and within your heart acknowledging this child that is truly the heart of yourself is worthwhile. Time spent in the heart rocking this cradle is worthwhile. Coming into the heart and seeing the self as a spiritual being of which the fleshly being is a kind of parent we feel is worthwhile.

It would seem that the spirit could reach down and grab the soul from within you and bring it to a better place. And yet we say to you that many times that this is not the way that spirit works. For every time that there is a sudden and dramatic change in the outer picture, there are ten and twenty times when the lesson has to do with limitation, patience, and faith. This instrument said earlier that faith is not faith in anything. Faith is the trust, without any proof or supporting evidence, that all is well and that all will be well. And this is the surrender that is demanded on the inner path. It is faith stripped of dogma. It is faith not *in*, but simple faith. It is that faith that leads one to leap into mid-air as the Fool, not seeing the safety net, not seeing the next step, not knowing the answers, and yet being willing to act as if all were well by faith. It is a frightening concept when thought about without the activity of the self as a living being. And if thought about, it will often bring that living self to a state of paralysis.

The great virtue of the inner path is that it is unshakably yours. There are no words from without that can dismay the one who is upon the inner path. There is no discouragement that is effective. For there is no point of dogma which another can use to bring to the mind confusion and despair. There is no cleverness to the inner path. There is no pretext and there is no knowledge. There may be many wisdoms that come to one and are useful at the moment they come, but the basic tenet of the inner path is simple faith. The great disadvantage of the inner path is that all connections with others shall be fortuitous and synchronistic and cannot be planned aforesomes. Instead of visualizing the spiritual journey as a physical journey to a physical place with a certain group of people who are fellow travelers with whom you shall find the truth you are operating at another level of being where each is alone. For some this is so inevitable that it feels comfortable. It feels like the right place to be. It feels like the only place to be. For others it is a tremendously arid and desert-like experience, that experience of being in the mid-air of simply faith.

We would not offer one path as superior to the other. In fact we imagined that for most entities over a lifetime of seeking there will be dipping into both aspects of spirituality: the outer and the inner. There will be a mixture of finding outer concepts and structures of thought with which to resonate, and of finding surrender to simple faith the only real answer in a specific situation. Realize, if you can, at each time that you find yourself getting into the tangle of intellectual thought, that all words and all structures of thought partake deeply of the illusion which

you experience as your separateness. We communicate with this instrument in clusters of concept that this instrument is often heard despairing of being able to translate. There is, in such a cluster of concepts, a whole world of assumption and structured thought that precedes the necessity to translate it into the structures of words, sentences, and thought concepts. It is difficult to explain the stepped down nature of language and thought as opposed to the unified power of concept. We shall simply say is part of the illusion that you have embraced for a reason.

Be aware that no structure of thought will ever hold you completely. Only the emotions that you produce in your work with these structures of thought have a value in your own alchemical process of growth into the light and the love of the one infinite Creator. Trust those times when you do resonate. Trust those moments when your heart soars, and for a moment the limitations drop away and you are in the light, and you see the plan, and you know that all is well.

Trust the bare memory of those times and always come back to the heart. Whether it be in spiritual groups or in working on your own, always we would suggest the great virtue of coming back to the heart. When we say this we are really describing in the heart a kind of structure like a church which we might call the holy of holies, for it is in this particular part of the energy system of your body that the connections are rooted that move into the infinite Creator, into guidance, into inspiration, into the ability to surrender.

Segment 11

What Role Is There For Religious Organizations In Spiritual Evolution?

Leonard – Presenter's Material

Purpose

The purpose of this paper is to stimulate discussion about the scope, limits and potential of religious organizations to promote spiritual experience and Service To Others on our planet.

Limitations of Religious Organizations

Most religious organizations, like other organizations, exhibit an element of exclusivity. They have rules about who can become members or leaders and what beliefs and practices are to be followed. This leads to a difficulty. As Quo notes: **"...religion and their dogma are the most common sources of restrictions and limitations of being able to share the awareness of oneness and essence that is at the heart of spiritual teaching"** (Quo, Sunday, Dec. 13, 2006). The boundaries that a religious organization establishes to define itself can limit participants' experience of the infinite Creator.

Quo also notes how the doctrine held by most religious organizations makes a faulty distinction between the human and the divine. **"...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...Within the Law of One, no such demarcation exists. Rather, it is posited that each entity within third density has one infinite Creator at the heart of every fiber of its being."** (Quo, Nov. 10, 2007, p. 2)

For Quo, the search for the Creator calls for going within one's own self. **"It is our suggestion that you are capable of diving more deeply within the folds of your personality and penetrating at last into deeper waters which...express the truth of the oneness of all creation and the beauty, the truth and the Creatorship within each soul...The surrender is to the deeper self...the shallower identifications of self with personality traits, accidents of birth, race, religion, and so forth melt away. All distinctions blur beside the presence of the Creator within"** (Quo, Nov. 10, 2007, p. 3).

Another difficulty in many religious organizations, not specifically mentioned by Quo, can arise from their hierarchical structure. Hierarchy implies that some people have command over the actions or thoughts of others. This situation would attract those in Service To Self. Such people would vie for leadership positions, and some would likely achieve those positions. Service -To- Self- leaders, under the guise of efficiency or furthering particular material ends, are likely to shift the religious organization toward the dark path. This might explain in part the Catholic Church's sponsorship of the Crusades and the Inquisition.

A further difficulty can arise when the religious organization becomes an exclusive source of self-identification for members and leaders. That is, when participants identify their own well being with the preservation of only their organization they are open to pursuing dark activities in order to maintain that organization. This condition is illustrated in the case of Moses.

The Moses Dilemma

RA indicates that Moses came in as a very positively oriented entity. However, he fell under the negative influence of the Orion group as he tried to achieve material goals for his Hebrew people by attacking other peoples. Moses, moreover, identified his own self with the organization he led, so that the latter's dark activities became his own as well. As a result Moses diluted his positive orientation with a negative orientation. RA notes this as follows:

“The recipient [Moishe or Moses] was one of extreme positivity, thus accounting for some of the pseudo-positive characteristics of the information [he] received [from Yahweh]. As with contacts which are not successful... Moishe did not remain a credible influence among those who had first heard the philosophy of One and this entity was removed from this third-density vibratory level in a lessened or saddened state (The Law of One: Book I, p. 152).

It is of special note that Jesus took a different path than Moses. Jesus explicitly rejected the formation of an organization that would do battle with others. Nor did he identify his own self worth with the formation or preservation of a religious organization. Of course those who followed Jesus did form a religious organization that led to the same or even worse difficulties than those associated with Moses.

It is no simple task to form organizations which do not take on dark side characteristics. Quo recognizes this as a major challenge in third density.

“There is a tendency for entities to divide...into groups...The feeling of being better than, stronger than, or more justified than another group is a feeling which is endlessly sought because it feels good. And so the posturing is endless, the facts and stories are told again and again and, in each telling, there is a twist put upon the tale to show the rightness of those who have been ascendant and the poverty of rightness in those who have been losers. In our opinion, each story is distorted, each entitlement is questionable, and each rightful group is, at base, artificial and unhelpful. Yet, the whole object of third density is to face the individual entity, and the resultant groups that form from such individuals, with situation after situation which is enough of a puzzle to be worth solving. And that solving gives each entity the opportunity to grow in terms of spiritual, mental, emotional and physical evolution (Quo, October 3, 2004, pp. 4-5).

All of which leads to the question of whether religious organizations can be formed which transcend the usual boundaries and further the spiritual evolution of all on the planet?

What value religious organizations?

Even while current religious organizations limit or distort the religious experiences of participants, Quo allows that they can be useful for those who participate consciously. Thus Quo points out how Carla has made use of the Christian framework to pursue spiritual development. **“We do not object at all to the seeker’s use of ‘otherness.’ For instance this instrument works with mystical Christianity...she uses the conventions to which she was born in consensus reality as a conscious being”** (Quo, Nov. 10, 2007, p.3).

Religious organizations can perform a positive function by maintaining a social memory of rituals, writings, and sacred places which facilitate spiritual experience. The organizations can also mobilize and focus the energy of individuals so as to heighten spiritual experience. At issue is how the traditional limitations of religious organizations can be transcended and the latter’s potential for promoting spiritual experience and Service To Others expanded.

There are some efforts along this line already in existence. The Quakers, for example, posit a direct connection between humans and the divine through the “inner light,” and are well known for their service to others. New Thought churches such as Unity and Science of Mind also see no sharp separation between the human and divine realms and are concerned with social responsibility. These religious organizations, however, are relatively small. Up for discussion is how or whether religious organizations can help large numbers of our population better understand the Law of One and more fully implement Service To Others.

Segment 12
Center For Peaceful Coexistence & The Home Planet Network

Anne – Presenter

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.

So, at this time there is a tremendous energy of new life and new growth upon your planet, due to the influx of fourth-density wanderers from your own planet. Those of you who have children know that these children are qualitatively different than the children that perhaps you knew as a child, or those children which have lived here in centuries past. These are children who are able to run third-density energy and light and fourth-density energy and light. Therefore, to them the veil is much thinner, and the truth of love is much more obvious.

So, within these days when 2012 has come and gone, information such as is collected and offered for sharing by this group shall be increasingly helpful because there will be far more interest in the spiritual as opposed to the religious. And those words which speak to the stewardship of the planet, as well as those words which speak of unconditional love and the oneness of all things, shall be as meat and drink to those who are searching for the way to be of maximum service at this time.

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.

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Many and many are those who are incarnate at this time as fourth-density wanderers from third density Earth. They have come back for the reason of stewardship to the planet, and within this next five-year period, for the lightening of Planet Earth and the maximization of the harvest of Earth.

This is that of which we see as a valuable service, and we are ready to offer our thoughts through instruments such as this one not only until 2012 but as long as there are those entities upon Planet Earth who are devoted to the restoration of the planet and to the healing of the nations.

Shall you in one fine, strong moment be able to change the face of the Earth? Naturally, it is extremely unlikely. It is likely that those who are polarizing towards negative graduation shall continue to hog the news, the headlines, and the avenues of power on this planet. And yet the vast majority of the population of Planet Earth lives without regard to the avenues of power, looking for truth, justice, liberty, beauty and all the fourth-density values within the humble pages of a humbly-lived life.

And it is precisely within those humble pages, within those humble lives that your service lies at this time as a channel. For to those who are seeking, it is a great blessing to find material that speaks directly to that which is on the hearts of those who are seeking. We do not pretend to think we hit the mark all the time with that which we have to offer through instruments such as this one. However, we devote our entire energy to the attempt, and we thank each of you who wishes to aid us in bringing through these words of love, light, compassion, beauty, peace and power.

Many institutions may fall by the way, as various inconveniences continue to occur among your people. That which shall not fall away is the love and the light of the one infinite Creator. And while there is this wonderful tool of what this instrument calls the internet, while it is possible to make things globally available, this is the golden time for material such as this to be developed and shared.

The new paradigm is that in which entities share and share alike, in which entities love each other, become harmonious with each other, and create one world of peace and prosperity. That kind of prosperity does not create huge differences in estate but rather tends toward that happy situation of there being enough of the resources that are needed for all entities.

It is not that this new paradigm can be put into effect and a new fourth-density planet be created in third density. That is not what we are saying. What we are saying is that in third density, the focus in terms of the purpose of third density is upon each emerging self-aware spirit or soul becoming able to make the free-will choice between the polarity of service to others and the polarity of service to self through faith alone.

Q'uo, April 19, 2009

For those who have become aware of their nature, and who have also become aware of the imminent arrival of that year of 2012, there is a more deeply poignant and pointed desire. And that is to be ready when the train pulls into the station, that you may get on board and say, "Hallelujah! Let's go."

Dear ones, as you sit in the circle, in the sacred space that you have created with your hearts and your love, you are ready. In the deepest sense there is nothing that you need to do to become more ready to get on board. Your very being is the heart of your mission, the core of your purpose on Planet Earth at this time. You cannot fail in your mission, because you must be. Letting your true nature shine through the circumstances and shifts of everyday life is your deepest purpose. Finding ways that are ever more authentic to be yourself is the most effective and efficient way that you may serve your planet as it approaches that year that has been so discussed, 2012.

Each of you is aware of those things in your environment which promote beingness and those things which delimit and distort your beingness. Each has an unique situation with unique challenges and gifts. The two are a set: you have the gifts that you have to meet the challenges that you meet. You have chosen your gifts as carefully as you have chosen your challenges. Therefore, do not downplay your gifts simply because they are not other people's gifts.

And do not wonder why you may have too many gifts. For every gift that you have shall come into play, on one level or another, as you meet the challenges you have given yourself in order to refine the ore of your beingness, to uncover from the soil of self the gems within and humbly to hold them up to the light that they may refract and make the most intense and true colors as they flash in the light of the one infinite Creator so that you become not only a lighthouse to many, but a certain kind of lighthouse. For your colors shall color the infinite light and love of the one Creator. And those about you shall be bathed with infinitely beautiful [light], as the colors enhance the sunlight in a stained glass window.

Therefore, in your beingness, be aware that you are allowing the light to shine through you. You are holding up to that light any gifts that you may perceive that you have and asking that the light may shine through them, that your personality may be transparent to that light so that there is no soil of self obstructing your gifts. This is your gift to the world as well as your gift to yourself. At the level of work in consciousness, the two are congruent. If you have created less distortion in your own balance, you have created less distortion in the planetary balance. If you have found ways to get out of your own way and become an instrument tuned to the wind of spirit, you have tuned the planet to the wind of spirit and it shall sing a cleaner and clearer more beautiful song because of your work.

You have asked concerning the possible evolution of service between now and 2012. We would respond by indicating that your evolution is not bound by time; that there is no goal to keep to; there is no deadline on service or on the way to service. It is well to relax into the moment, and as your present moments develop before you, to allow the succeeding present moments in turn to entrance and enchant you. Remain without anything to pull you away from the present and from your awareness of yourself as an instrument which the Creator may choose to play in any way, at any time, in order to sing Planet Earth into a readiness for a graduation that is of the utmost beauty and deepest truth.

Q'uo, January 20, 2006

It is a time of rejoicing, for it is the herald of a new day. There is a great deal of difficulty that is inherent in the changing of the guard. Your planet will continue to go through difficulties. The weather will be disturbed as the natural processes of your planetary change are pursued in an inevitable and appropriate manner.

Do not be dismayed. This is a time that may try you physically. You may be caught in difficult weather or in times of trouble where people are without [electrical] power and have to respond to the trauma through which the planet itself is going as it releases a good deal of what this instrument would describe as hot air. There is a tremendous amount of heat that has been stored in the planet through its natural process of cooling. As the planet expands, there are bands of points of heating that must come up through the crust of the planet and express the extraneous heat, so that the planet itself does not break apart. This has changed your weather patterns. The tendencies of your more developed cultures to misuse high technology and create further difficulties with the air, the water, and the earth in terms of its organic balance have accentuated these natural processes of planetary change.

So for you who are in incarnation at this time, these cycles have created an interesting and challenging environment in which you can guarantee that things will not stay the same. 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, May 23, 2009

This instrument was speaking earlier today with those who thought that perhaps on the winter solstice in 2012 the third-density experience would blink out and there would no longer be a third density. We, however, do not suggest that this is the case. We would suggest that the case is that the light that created the spiritual or metaphysical atmosphere of third density in such and such a way shall be exhausted and that the light that is striking your third-density energy bodies shall be a light of fourth density which you, as a third-density entity, are not wired to be able to grasp without significant distortion.

As this instrument has experienced this change, it has been a matter of being completely unable to avoid looking at each and every part of the universal personality which this instrument has which has not yet been integrated into the heart, the mind, and the basic beingness of the surface personality.

It is not unusual that there would be aspects of the shadow side of a personality which have evaded notice. The reason is simple. For most of those focused upon the positive path of polarity there is no desire to investigate carefully or deeply the aspects of the personality that are the robber, the murderer, the adulterer, the envier, the one eaten with greed for what he does not have, the debaser, the one who wishes only to destroy. These are all aspects of the universal self. Each entity has them and the mark of a truly spiritually mature entity within incarnation is that he has faced his shadow side, has embraced it, has forgiven it and has asked it to work toward the good. We would suggest that each entity has found it less and less possible to avoid facing those issues in life with which he has hitherto not had to deal.

The problem, one may say, or the challenge of the situation is that these awarenesses come in ways that cannot be absorbed straightaway by the energy body. Rather, there is a sensation of harshness, as if these new awarenesses were too harsh to bear. There is a lack of ability with third-density wiring, shall we say, to experience fourth density in an entirely comfortable way. Consequently, there is this sensation of abruptness, of a lack of grace about these new awarenesses. They seem to offer to the self hard knowledge that seems almost impossible to bear.

For this reason there are no entities now being born into your Earth world that are equipped only with third-density wiring. Those who are moving into incarnation upon your planet at this time have the dual wiring of third density and fourth density. And so they have the roots of consciousness and all of the delivery systems of deep awareness coming into conscious awareness that are native to both densities. And therefore those younger entities among you are able to use the light in a far more efficient fashion. And yet, because of the increased clarity of fourth-density light and its increased ability to hold information, these same younger entities often express themselves as those who indeed do have difficulty in connecting with third-density's common reality.

In short, we may say that this is a very challenging, although a very fruitful, time for those of you now incarnate upon Planet Earth. You have an unique opportunity at this time of cusp for the planet itself to offer within your very being a location and a place that is love.

We ask you to be compassionate, both upon yourself and upon those about you, at this time. Spiritually speaking, this is not a time that offers the easy, the comfortable, the pretty ways of experiencing your sacred nature.

Those times may indeed come. For that world in which you find yourself, that gift of first and second density, overflows with beauty and comfort. And all within the natural world is in a state of love for you, just as the very bones of your body, in their instinctual life, have an answering and overwhelming love for the environment without it and like nothing better than to dance in rhythm with all of creation. Indeed, the world which is more than human lies all about you as a vast and largely untapped resource for those who wish to regain their balance and to lessen their distortions. We greatly recommend immersion in this world of nature.

Another resource for those who wish to increase their stability within this challenging psychic atmosphere is the help and consolation of the guidance system that you have about you. You have your higher self, in whatever way you wish to conceive of that entity, which is your highest and best self and to which you have access simply by asking. You have angelic help. And for wanderers, there is also the aid of the social memory complex from which you came. All of these loving and caring allies are as close to you as your next thought. And it is the wise seeker who disciplines himself to turn in thought to thanksgiving for this help and to the asking of it, for it is truly said that it is to those who ask that response is given. Therefore, enter the silence, my friends, and ask.

Beyond all that we have said, however, we return to that of which we spoke at the beginning of this discourse. The spiritual journey is one in which you seek to lessen the differences between your vibration and the vibration of unconditional love. Beyond the “wheres” and “whys” there is love. And truly you do understand what love is. Therefore, seek love. Open yourself to love. Let yourself be loved. And in the end, allow yourself to drop away those things which are not expressing love, not asking for changes but allowing change when it happens.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter

Hatonn, December 8, 1985

Outside your domicile at this time the trees stand dignified, stately, and without reserve in their winter's clothes of bark and root. The roadside shines pale in the dim light of your short day and your moon creates its special magic, shining luminously at this time of your year. All those things in your world of nature have gone home for their season of gestation and inner growth. Within the earth the slow process of transformation has begun. And that which is home to the seed and tree nurtures, heals and protects the delicate life within its mantle of soil.

And what of you? Each of you seeks a home. Let us go on a journey to find that most precious of all things. Each of you came into the incarnation in a geographical place, and some call this place home, and yet the new consciousness of the babe does not hold the concept of home and geography. The place where one of you may grow up may seem to be home, a home to which you return from time to time, a home which still feeds you in some way. And yet most of you find that one cannot find home once one has left it. As one grows, one finds work to do and many find a home in work. Many find themselves relaxed and comfortable in the work situation as they are not when they enter the domicile in which they dwell. Many others as they are grown make homes for themselves and again attach themselves to geography. Your peoples may call this putting down the roots or settling down.

Q'uo, August 14, 1988

As the planet and all the creatures upon it that grow and flower and turn to the light have consciousness, that consciousness is inspired and made to rejoice and flow in harmony and rhythm with any whose attention to it is loving and sweet. This is why the song sung in love aids the flower, and the soft voice helps the vegetables grow. This is why there are things other than your fertilizer that can truly aid the planet on a far more basic level for you. If you correct the soil or plant the correct crops in order to grow according to that soil, you are indeed aiding the planet by aiding its productivity, but if you have not love for the seed and love for the soil, then the second-density creatures which are the object of your duteous tending do not become self-aware, or aware of their own beauty or their own usefulness or their own sacrifice.

What one may do to aid the planet begins with the being which walks upon the grass, aware of and thanking the Earth for its energy. It is the entity which forms relationships with those second-density creatures about it, speaking with them or silently caring for them, that invest in love those creatures turning to the light to the point where they not only turn to the light, but also know that they are turning to the light.

It is your density's confusion as to how to use that light, for, oh, how easy it is to choose to use that light, that power, that glory of being independent, to make free choices that do not polarize one in service to others or in some way not to aid the survival of the entity.

Indeed, there are many actively self-destructive souls who polarize towards neither the positive nor the negative, but in a self-destructive manner sabotage the good with the bad, the bad with the good, remaining forever in the well of indifference which lies between the two polarities.

To aid the planet, we urge each to walk upon it and bless it, to admire the accidents of the day, the blooms that have been freely given, whether there is an eye to see or no. We urge each to be aware of the beauty, the truth,

the sanctity of that green cathedral that lies without the shuttered windows of human habitation upon your planet.

Were we not aware of the fragility of your physical vehicles, we would urge each to sleep upon the ground. We would urge each to make the connection. For there is a vitality to the Logos which the second-density physical body has, but which the mind complex of third-density entities most usually disables because of cultural conditioning to the contrary.

The Earth wishes to aid. It loves its human entities. It is aware that much negative energy is being stored within the Earth's crust at this time, yet it is not resentful, but merely rueful that it may be forced to inflict damage upon creatures of third density at some time. This is the natural attitude of one which is nurturing by nature. There is no negative feeling within your planet. That which is negative within your planet are those vibrations which have been placed within it by the thought forms of those which have dwelt upon it. In order to serve those life forms, it would gladly die.

The deepest and most profound change that you may make within the planet is that change which you make within yourself, for you may feel that only your feet touch the planet, yet it is your heart which touches the heart of the planet, and the heart of the planet and the heart of the self touch the heart of the great Self, the one Creator, which unifies and is both planet and entities. Thus, if you have the mind full of light, you answer in perfect unison with the planet which is already filled with light, and already, before you have even brought together a group of light-givers to the planet, you have a majority, shall we say, of two: all those upon the planet which may feel your light and yourself.

What you would do to aid the planet is precisely what you may do to aid the cells of your second-density body. Indeed, there is no density which is not moved by the honest declaration of love, faith and unqualified support. We do not ask you to do this as a duty. We do ask you perhaps to find affirmations in which you believe, and to repeat them often, or simply to tell that earth, tree, bush, flower and plant about you, mentally or out loud, "I love you. Enjoy the sun; enjoy the rain: You give me pleasure." Thus do you, in second-density terms, polarize the entity towards personhood.

May each of you place his feet upon the earth and know it to be holy ground. May your heart move in rhythmic consciousness with all that is. May you feel and allow yourselves to be part of an infinite creation which is all one thing. May you seek that All-Consciousness daily in silent meditation, for there in the silence shall be not only the response to this question that is most true for you, but the recognition of all that is truth for you.

Aaron, September 24, 1994

I am Aaron. Q'uo just spoke of the evolution of a planetary consciousness as primary vocation to all seekers. This does not mean that the evolution of planetary consciousness is more important than the evolution of individual consciousness, but they are a part of each other. This earth was created with highly positive vibrational frequency. Its foundation—the foundation of the earth, the soil itself, this first-density energy—is permeated with love.

Q'uo, September 2, 2007

Those coming to the planet now, more and more, are not interested as much in working with the people of the planet to bring them to their metaphysical graduation as they are interested in balancing the somewhat frayed and tattered garment of earth which your planet wears. There is a great need among your many planetary populations to offer restitution of a planet-wide nature. This is because so many of your population are made up of those who have done damage to their planets in the past and who, because they have not been able to break their habits of seeing the Earth as something to be exploited, have again repeated that tendency to do damage.

Therefore, there is the desire to balance all remaining planet-wide karma by doing such humble things as restoring the quality of the soil, restoring the quality of the air, restoring the quality of the water and finding how to live in such a way that, in every facet of your common life, it is understood that you, your planet and all that lives upon it are dancing one dance together to the glory of the one infinite Creator.

Hatonn, June 5, 1983

My friends, have you looked about you today? Have you reveled in the beauty of your planet, in the voices of the birds, the greenness of the trees and the grasses, in the beauty of the sky, the dark rich soil which allows the second-density entities to prosper?

My friends, it is indeed easy to get caught up in the trappings of your illusion, to overlook the small wondrous ways of the creation, to look about and see the abounding love that is so apparent from the Creator. My friends, take a moment. Enjoy the love, the oneness, the beauty of the creation. Indeed, all is one.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (1 of 6)

Relevant Terms and Concepts (a springboard for independent study):

- o Spiritual Science: such as defined by Rudolf Steiner
- o Cosmic Energies and Influences : such as life and astral forces
- o Carbon Form: as a material substance
- o Thought Form: as a potential substance
- o Potentize: to render the latent power of something available; to make potent or effective
- o Magnetize: to attract or influence; (hypernym: to alter, change, modify)
- o The Four Elements: air, fire, earth, water
- o Elemental Beings: various interpretations available
- o Nature Spirits: various interpretations available
- o Spiritual Experience: such as a gift of grace
- o Spiritual Practice: with or without the manifestation of grace (the prize)

Presentation Credits:

Rudolf Steiner, Jamie Haubner, Hugh Williams, Dennis Klocek, Wali Via, Chuck Beedy

Accompanied Reading Credits:

- o Carla Rueckert: Column: A Small Medium at Large
(articles located at <http://www.religionandspirituality.com/>)
- o Penny Kelly: From the Soil to the Stomach: Understanding the Connection between the Earth and your Health
- o Michael Pollan: The Omnivore's Dilemma

Further Interest References:

- o Biodynamic Farming and Gardening Association
- o Anthroposophical Foundation & Steiner Books
- o The Rodale Institute
- o Community Farm Alliance
- o L/L Research Archives

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (2 of 6)

Difference Maker Penny Kelly – Part One – Stress

UPI Religion & Spirituality.com

Column: A Small Medium at Large

By Carla L. Rueckert-McCarty

Published July 27, 2009

I love writing these articles! The creative process is a fascinating thing, entirely non-linear and often unexpected. I am always being surprised by what comes up from spirit. Sometimes I run across a vein of information that opens up like a flower, and keeps developing new petals of information, new tendrils that turn out to be blooms of the same vine, and then I get into a series of articles where I thought there was only one.

This occurred when I wrote about Susumu Hashimoto and Mokichi Okada and Natural Farming. The response to that article was generous and included thoughts from readers that led me to write an article about Machaëlle Small Wright and cooperating with nature. Coincidentally, I saw an ad for an upcoming TV show which led me to write about Fritz Haeg, his attack on the front lawn and his Edible Estates. That article in turn led Penny Kelly to send me her book, *From the Soil to the Stomach: Understanding the Connection between the Earth and your Health*.

Reading her excellent book, I realized I wanted to share with you some background she offers in that book which makes it very clear why my strong feeling that living the Law of One involves reconnecting with nature at a personal level in some physical way - like having a front-yard garden, or creating a bio-dynamic farm as we are trying to do at Avalon – makes good sense for all of us today.

Kelly is basically a healer, trained as a doctor of naturopathy. She offers her information in order to give us the tools we need to heal ourselves. I will divide her information into five parts – stress, the soil, the trees, water and nutrition. And Penny, thank you so much for this book! It's a dandy! It is available from Amazon.com at

http://www.amazon.com/Soil-Stomach-Penny-Kelly/dp/0963293435/ref=sr_1_4?ie=UTF8&cs=books&qid=1248731507&sr=1-4.

As Kelly says in her introductory words,

“Hardly anyone understands the devastating physiological effects of stress and thus they tend to discount the necessity of eliminating stressors, especially if it's a wife, a child or a job.”

I think it's very true that we tend to discount the evils of stress. Of course we know that stress is bad. But if we have a difficult or demanding relationship or job, we may well feel – as I have been known to do in the past – that we still need to hew to that relationship or do that job, regardless of its effects on us. When someone or some good cause needs us, it is hard to put into place the boundaries that relieve us from that stress.

However, as Kelly says on page 204,

“We have forgotten what peacefulness is like because our lives are so stressful. Lots of people think stress is just another vague mood but it’s not. Stress is a series of physiological changes in the body. These changes are disastrous over time.”

Kelly goes on to detail this series of changes. Paraphrasing her far more comprehensive explanation, this series consists in:

Stage One: Alarm. When something triggers or stresses us, the “fight or flight” mechanism goes into full swing.

Stage Two: Resistance. Chemicals are released into our blood stream to help us to deal with fighting or fleeing.

Stage Three: Exhaustion. The released chemicals are used up. The body gives up.

Stage Four: Death. The body, taxed beyond its ability to respond, experiences organs or systems failing and perishes.

Most of us have good coping mechanisms in place to deal with stress, such as meditation, prayer, hard physical exercise or time spent in nature. We interrupt Stage Two in mid fight/flight and get our minds and emotions back to a fairly even keel. By doing this as often as it is needed, we limp along, even if we have chronic stress, managing to pull back from the full exhaustion of our body’s resources. We regain our perspective and we keep on keeping on.

Generally, however, we are not dealing with the underlying defenses our bodies need to help us to live life as healthy people. These defense systems depend upon good nutrition, and that is where this series of articles will end up, after we wend our way through the fascinating, and concerning, information Kelly puts forth.

But for this article, let us remain focused on stress. Because, as Kelly says on page 205,

“If you spend any amount of time in stress, not only will you exhaust your endocrine system and your immune system, you will suffer nutritionally simply because the processes of digestion shut down during stress. All the nutrients you put into yourself are wasted because they are not absorbed and thus their healing effects are not enjoyed.”

I have been told over and over again by healers that my foods are not being properly absorbed by my body. As I live a peaceful and joyful life, I have wondered why. Kelly suggests that the physical discomfort I experience daily is, in itself, stressful. So I can begin to see at least part of why I am not absorbing my food and getting the good from it, even though I always cook with organic foods.

Kelly goes on to say,

“During periods of stress it is difficult to sleep because your endocrine system is too exhausted to produce serotonin or melatonin. Your creative abilities suffer because the downshifting of the brain from cortical to limbic functions [two different parts of the brain, the cerebral cortex, which controls balance and muscle movement, and the limbic, which controls emotion] leaves you without access to the great creative abilities of the frontal lobes of the cortex. This leaves you dull, foggy and fatigued, and interferes with your ability to see clearly what is happening around you. Thus intelligence, decision-making and energetic action remain just out of reach.”

The information in the above quote in brackets, by the way, is mine, added because I had to look up cortical and limbic, and wanted to save you having to do so too.

Knowing how important the Confederation's channeled material says that it is that we use our frontal lobes – part of the cortical system – I feel that this information is crucial for us to understand. Stress creates various emotional responses in us, most of which are negative and all of which take us from insight to fuzziness, logic to illogic and alertness to fatigue. We become too weary to care.

Kelly says, further, that at first, she felt that her illness – she had rheumatoid arthritis and fibromyalgia – was due to her thinking. She asked herself that New Age question, “Why do I want to be ill?” Ultimately, she saw, through her research, that she did not want to be ill at all. She simply lacked the tools to keep her body from being ill.

This was a breakthrough for her. She stopped blaming herself and realized that we do not think ourselves sick – not exactly. But there is thinking involved. She says,

“If we think we can eat foods with no nutrition in them... if we think we can spray pesticides and other extremely poisonous chemicals on our foods... if we think we can manufacture food instead of eating the foods Nature has produced for us to eat... if we think we can lead lives of great stress and dismiss that stress as a mere emotional figment... if we think we can cover up the early warning signs of physical degeneration with drugs... then we are going to end up creating nightmarish diseases that we will have to deal with or die.”

I hope that you will stay with me for the next few articles. Neither she nor I intends to be a buzz-kill! Do not let this information bring you down. Rather, let it give you the tools you need to do what you can to turn this around for yourself and for our hurting world.

I looked back over L/L Research's archive of channelings and found one, dated September 17, 1989, which concerns stress. The Q'uo group's advice on stress is worth sharing here.

One thing they recommend is maintaining at all costs your sense of humor:

“Stress must not get in the way of the light touch, the merry joke, the smile, the grin, the laughter, the good times. That is your true nature. You are all children of the Creator, and the Creator is love and joy, merriment and peace.

“Therefore, it is a matter of shifting the point of view from gazing at a stressful situation and realizing that it is stressful to gazing at the same situation and asking the self confidently, serenely and surely, ‘What may I do to be part of the good that is occurring upon the planet at this time? What service may I perform?’

“Many times you find that the only service you have been asked to perform is that service of preparing the personality with the discipline of the free will so that one is not at the beck and call of one's emotions, that is, the surface emotions of the uninformed and mystery-clad being, but, rather, [that one] moves from the deeper source that is the heart and the spirit.”

Another aspect of stress upon which Q'uo comments is noise:

“The noise level of your society is stressful. We note that particularly because of the fondness that your culture has for the gadgets: the television, the video games, the armchair watching of others competing like gladiators. The noise beats against the serene and quiet mind and creates a cluttered mental landscape in which one finds it difficult to think clearly because one's attention is scattered, one eye upon the television, one eye upon one's empty stomach, another eye upon the consumer world.”

One final quote from this session – and if you would like to read this entire session go to http://www.llresearch.org/transcripts/issues/1989/1989_0917.aspx - will sum Q'uo's thoughts up:

“We would not be a stumbling block to you and add stress to your stress by giving a long list of things which one must do to relieve stress. It is basically a pulling back of the point of view. The longer the point of view, the clearer the challenges of loving other people without expectation of return become.

“That is the simple heart of living a less stressful life, becoming confident of your role within this illusion, this dance which you dance, for a fleeting moment, a parenthesis in eternity. To realize that you are eternal, imperishable and one with the Creator, to affirm that, to give praise for that, to give thanks for your blessings—these are things which take seconds but which may turn the mood completely.”

I open my arms and embrace your spirit. I join you in the dance we share with all imperishable beings, and in giving thanks for being one with you all and for living in a universe of love.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (3 of 6)

Difference Maker Penny Kelly – Part Two – Earth's Soil

UPI Religion & Spirituality.com

Column: A Small Medium at Large

By Carla L. Rueckert-McCarty

Published August 4, 2009

Planet Earth is a living, sentient being. In the early 1970s, when I was learning to channel, I once channeled the Earth. I could not find that transcript for you or I would include a quotation from it. I suppose that it escaped being recorded. I channeled for some months before it was protocol to tape my work. However I know from first-hand experience that Mother Earth is alive.

She wears a garment of soil, sand, rock, fresh water and salt water. It is her cloak of soil upon which this article – Part Two of a five-part series on Penny Kelly's book, *From the Soil to the Stomach; Understanding the Connection between the Earth and your Health* – dwells.

I have heard for years that we are destroying our good earth with industrial farming methods like non-rotated crops and the use of pesticides, herbicides and fungicides. I thought I understood that pretty well – chemicals are bad, basically. When I read Kelly's book, I realized that I had not understood the depth of our problem at all. Our problem is startling in its severity. We need to know this material! So I am excited to share Kelly's discussion on soil with you.

Here is Kelly's basic thesis, taken from page 44 of her book:

"Few of us think of soil as being a living thing in its own right, but it is. We don't think of soil as something that needs to be healthy, and we don't worry much when it's sick, but we should. It's hard to find anyone who really knows very much about the soil any more, yet a major part of learning to heal yourself comes when you begin to understand the connection between the soil and the stomach. Healthy soil equals healthy plants, healthy plants equal healthy people and it is your re-connection to the soil of the Earth that will provide the foundation for your healing."

And now to the nitty-gritty details! In this long quotation, Kelly details the structure of this living soil that is Earth's garment:

"Living soil has a structure to it – a crumb structure. This structure is made possible by the presence of billions of tiny living organisms, bugs and insects. As these fungi, bacteria, bugs, snails, slugs and other microorganisms go through the processes of everyday living, they excrete sticky substances as waste matter. They also die, then deteriorate into gooey globs. All this sticky, gooey material is very important.

"In the first stage of crumb development, the fungi living and growing in the soil put out fine, hair-like arms called mycelia that wrap themselves around an assortment of particles of clay, silt, sand, minerals and decaying matter. This creates individual crumbs with an assortment of goodies in them. Once the basic crumb parts have been wrapped in the arms of the fungi, the sticky, gooey waste material from all of the microorganisms acts like a glue that helps bind the crumbs of soil together quite finely. Once bound, the crumb will stay this way until it

meets with the root hairs of a plant that then unlocks its cache of goodies and feasts on the minerals and other material it contains.

“These crumbs, together with the billions of microorganisms and other tiny critters, form what we call living topsoil. Topsoil should be at least five or six feet deep and have a complex honeycomb of air passages through which the roots of plants move easily in a constant search for tasty nutrients, moisture and minerals.

“A plant growing in good topsoil sends out main roots that descend into the soil at least three or four feet. Vegetables will reach down between three and ten feet. Some herbs and weeds will work their way down 20 feet or more. Trees go even further.

“From these main anchor roots, hundreds of very fine root hairs emerge, and it is the root hairs that do much of the work of feeding the plant. Each root hair extends itself outwardly, moving easily through the air passageways, searching the crumbs of soil for specific nutrients. When the root hair finds something of value in a crumb, it winds itself tightly around that crumb and emits a weak acid called humic acid. These plant-emitted acids react with the ‘glue’ and other excretions of the microorganisms living in the soil, creating an additional assortment of mild acids.

“Some of these acids cause the crumbs to break apart, exposing its valuable minerals and nutrients. The other acids then react with the exposed minerals, nutrients and trace elements in the crumb, dissolving them into a solution that can be sucked up by the plant to feed itself and build the structures that will become the vegetable, grain or fruit the plant was genetically destined to produce.”

When I weed – I am not a gardener because I have a brown thumb, but I am a dee-dandy weeder – I am plunged instantly into a world of crawling, moving, wriggling critters. It is an amazing variety of bugs large and small, earthworms and fungi that greet my garden-glove-encased hands. In and on the soil, in and around all grasses and plantings, it’s a party! Think of the bar scene in the first Star Wars film George Lucas created – you won’t be far off!

My husband and I have never believed in having a lawn. We like the model of the meadow, and hold off on mowing for the first time, each spring, until all the little wildflowers have seeded themselves. Our meadow becomes magical, sprinkled with tiny white, lavender, purple and yellow violets, winter aconite, fire-pink, wood poppy, clover and a host of other flowers. I do not believe that our little acre has ever been sprayed with any chemicals, and so we enjoy having healthy soil here.

The same is true up on Avalon Farm, which we lease to L/L Research so that the research organization can develop a bio-dynamic farm there. Its wilderness acreage was a dairy farm until the mid-fifties, when it was abandoned. When my husband bought the place in the mid-eighties, it had lain fallow for thirty years. And so it, too, has good soil. This means that it has a rich supply of microorganisms, bugs, beetles, fungi and worms.

Kelly goes on to say,

“When growers spray poisonous chemicals on their fields and gardens, it is the microorganisms that are killed.

“In spite of Mother Nature’s extraordinary capacity to constantly restore herself, it takes only three years of chemical applications to completely destroy the life in a garden or field. Without the fungi and its mycelial arms, without bacteria and tiny living organisms to excrete their sticky wastes, the crumbs of soil cannot form. The soil collapses into a compacted mass of packed particles. Without the crumbs the numerous air passageways do not form, making it extremely difficult for roots to move through soil looking for nutrients. Most of their energy goes into digging passageways through the soil instead of building healthy plants and an abundant harvest.”

Who knew or even guessed how vastly important these tiny critters of the soil were? I certainly didn't. Other than occasionally startling when a particularly unusual bug appeared, I just worked around the critters. All the while, I should have been working WITH them.

This collapsed soil, as Kelly describes it, creates further problems, which I also never understood. When it rains, I always thought, "How good this is for the soil and the plants!" Kelly opens my eyes here too, as she says,

"When the soil collapses serious problems appear in other areas of life. Rainwater dropping onto healthy, living soil sinks in immediately and quietly. It does not splash all over the place, nor does it create mud. It runs deeply into and through the honeycomb of air passages. The deepest roots of plants get a drink and the water not only dilutes the humic acids produced in the soil by roots, it also prevents a chemical burn that can be caused by nutrient or fertilizer overdose.

"If the topsoil were five or six feet deep, which is what it should be in a viable soil system, it would hold up to 96 million pounds of water per acre before it started to run off. Not only is this powerful protection against flooding, it is quite a reservoir of water.

"This also shows why we are suffering from floods and mudslides in so many places while at the same time running out of good, potable drinking water. We have destroyed our soil and thus much of our rainwater runs across the surface of the land and into streams and rivers, carrying precious topsoil with it. From there it goes to the sea, where it turns into salt water.

"Mother Nature has a water purifying system all her own, but rainwater has to sink deeply into the soil for the system to work. When the rainwater doesn't get down into the deep layers of soil, aquifers and springs dry up and we lose clean, clear drinking water."

To cap off this spectacularly bad news, Kelly then explains that chemical pesticides, fungicides and herbicides are volatile, so heavy metal salts such as arsenic and lead are used as fixers, to keep the compounds stable long enough to be applied. The chemicals are bad enough, being highly toxic carcinogens. But the heavy metal salts slake the lime in the soil and produce something like cement. Kelly says,

"This cement is called hardpan. It forms a thick layer only eight or nine inches below the surface of the ground. This cement-like layer seals off the subsoil quite effectively and contributes to the water run-off. Worse, roots cannot work their way past it into the subsoil, which often has at least some nutrients in it. Roots end up confined to the top eight or nine inches of soil where they overheat on warm days and then suffer from malaise, or failure to thrive. In shallow soil they quickly use up all available nutrients and end up taking in large amounts of the heavy metals sitting on the subsoil. The heavy metals are then incorporated into the structure of the plant itself, and the fruit the plants produce. (Farmers call everything fruits, whether they are vegetables, grains or fruits.) We eat the fruit and suffer thrice, once from the absence of nutrients, again by the presence of poisonous chemicals and once more by taking in the heavy metals."

The coup de grace in this little horror story of how we are destroying our soil has to do with pests. It turns out that a healthy plant emits a vibration – an electromagnetic signal – she describes as white light. When the soil is collapsed and plants cannot get the nutrients they need, they emit an off-color E-M signal. Insects tune in to the off-color signals and eat the plant right up, doing their job as nature's garbage-men. If we maintained healthy soil, the pests would have no chance, she says, because healthy plants have a lot of natural sugars which give insects a tummy ache.

So it is a vicious cycle. To boost production, chemicals are used and the soil is rapidly depleted of microorganisms. The soil collapses. Massive amounts of chemicals are used to kill the insects that are feeding on

the unhealthy plants. We end up with plants bloated with water, deficient in nutrients. They look good, due to the workings of chemistry, but they do not taste good and they do not feed our bodies.

What can we do? Kelly suggests,

“Each time you go to the grocery store, ask the produce manager if they have any organic fruits and vegetables for sale. They probably won’t, so just say thank you and go about your shopping. But keep asking! These requests will eventually filter through to those who make the decisions about what to buy and put on the grocery store shelf, and later on to those who decide what to plant and how to grow it. If you can’t grow your own food, you can at least have a voice in the food that is available to you.”

Q’uo, in a session dated May 6, 2007, chimes in with Kelly’s sentiments about moving into a position of control, saying,

“If you think about the tides and the moon, you begin to see that there is an order and a balance which keeps the moon in its orbit and the Earth in its orbit; which keeps the sunlight and the stars moving in their cycles. And this moon energy moves through everyone’s blood so that your blood wanes and flows just as do the tides.

“You are a part of something that is in exquisite balance. You are in touch with the spirit world and the highest energies and at the same time you are in touch with the Earth and its heaviest energies. You know of everything from angels and cherubim to the degradation of war, murder, torture and the evil that entities can do to each other. And your gaze is that gaze which orders things in your world.

“So perhaps we would say that your most creative means of control is to create the world that you would like to see and live it. For you truly are a co-creator and you truly can create the reality that you wish to see.”

I open my arms and embrace your spirit. We are not victims! We are co-creators! Let’s create the world we wish to see, with love, patience and infinite respect.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (4 of 6)

Difference Maker Penny Kelly – Part Three – Earth's Trees

UPI Religion & Spirituality.com

Column: A Small Medium at Large

By Carla L. Rueckert-McCarty

Published August 18, 2009

My love affair with trees began long ago, in the mid-1940s when I was a toddler. Whenever it rained I could feel the trees in my back yard in Anniston, Alabama rejoicing. Across the reach of over sixty years, I cannot recall my infant logic, but I knew somehow that in order to rejoice fully with the trees, I would need to go skylad. Off would come my clothes and I would run naked into the back yard to hug my trees, happy and soaking wet. My poor mother, dashing after me and also getting sopped, was unamused!

To me, trees have always been living beings. I wrote a poem to the cedars in Cherokee Park in 1968 in thanksgiving for their understanding when my first marriage fell apart. In the early 1980s, I created a story about a cedrus deodara and a young boy who grew up together on the West Coast. I wrote songs for the story and my brother put the lyrics to music. We recorded our creation, called "This Is the Day", and gave it to our parents for Christmas in 1983.

Like Tolkien, who created the "Ents" for his Ring trilogy, I think that trees are magical creatures. And in our literature and lore, they are archetypal as well. The Bible talks of the Tree of the Knowledge of Good and Evil and the Kabbalah's central glyph is the Tree of Life, with its trunk of glory and its branches of intuition, strength, majesty, wisdom, mercy and power.

And Penny Kelly, author of the book, *From the Soil to the Stomach: Understanding the Connection between the Earth and your Health* (Lawton, MI, Lily Hill Publishing, 2001) agrees. On page 57 of that fine book – all the quotes from Kelly in this piece are from pages 57 through 61 – Kelly says,

"Trees are master alchemists who transform the gifts of sun, wind and water into wood. Wood is a marvelous substance! We use it as fuel to keep us warm, for building boats, homes, garages, picnic tables, telephone poles, and everything else from rake handles to hairbrushes.

Too often we think of trees as useful only after they have been cut down. But the gifts from living trees are far more important and useful than those from dead trees."

It is amazing just how useful one tree is. Viktor Schauberger figured out that by the time a tree is 100 years old it has:

- processed the carbon dioxide in 18 million cubic meters of air and fixed it as 2500 kg of pure carbon, in the form of wood

- drawn up and used 2500 tons of water through its roots, purifying and recycling the water through the top of the tree into the atmosphere

- and supplied one person with enough oxygen for 20 years of good breathing

Kelly asks us, “Who will dispose of our excess carbon dioxide and supply us with oxygen when all the trees are gone?”

I have always taken it for granted that the air I breathe is substantially the same air that was breathed by my forefathers, but this is decidedly not so. As Kelly reports,

“Ice cores extracted from glaciers at the poles were analyzed to see what the make-up of our atmosphere was in the past. To the surprise of the scientists, the amount of available oxygen in the atmosphere had dropped by 50% compared to what it was a century ago when there were many more trees producing this critically important gas.

“The decline in oxygen has led to a steep increase in breathing difficulties. Even more tragic is the increase of infections, cancers and other problems, many of which miraculously heal when exposed to higher levels of oxygen.”

As I shared in the article on Penny Kelly and the soil which precedes this one, the soil is a living entity. And trees have a large part to play in producing good, living soil. In this long quote, Kelly explains the process by which this happens.

“Trees build layer upon layer of topsoil, year after year. During the growing season, they send roots deep into the subsoil, and even into the deep rock layer. A good gauge of how deep the roots of a tree go is to look at how high the tree grows. There is often as much or more mass below ground as there is above ground.

“Tree roots tunneling their way through subsoil and rock create a small mineral-mining operation. As with all plants, tree roots work their way deeply into the earth where they release mild acids from their root hairs. These acids dissolve tiny amounts of minerals from soil and rock and these minerals are then transported up the tree where they are used to build the trunk, the branches and thousands of thick, sturdy leaves. Each autumn, these leaves end up on the ground, creating a fresh deposit of organically mined minerals on the surface.

“This dead-leaf layer offers fresh roofing materials for an entire community of worms and ground-dwelling, six-legged Others who make their homes under anything that provides a sense of shelter. Yet in a quirk of Nature, the worms and insects end up eating the house! Worms consider leaves to be an extraordinary delicacy and will make their way through a leaf-pile with great relish, digesting the carbon-based green matter and leaving behind a trail of mineral-rich worm castings. Other insects, microorganisms, bacteria and fungi are born, breed and die among the fallen leaves, creating the dark, moist, living mass that builds slowly over time into a thick, luxurious, organic topsoil, known as humus. This mineral-rich humus becomes the perfect soil for plants, which then produce delicious, high-nutrition food for us.

“This same layer of loosely stacked humus also works as a layer of insulation over the surface of the earth, keeping the roots of trees cool and moist, which promotes healthy trees and a good water supply. When the surface of the earth is kept cool and porous, rainwater will easily penetrate and begin to sink into the soil. This is the beginning of the atmosphere-to-earth-to-atmosphere cycle that produces living water.

“As we cut trees by the thousands, the soil heats up and dries out, the atmosphere becomes dry and dusty, the water table drops and the timber turns to tinder. One stray match can turn whole regions into smoke and charcoal.”

Kelly goes on to say,

“Trees are a key player in the water cycle here on Earth and another good question is, ‘Who will make sure we have enough drinking water when the trees are gone and the water table sinks?’ The ocean is full of water, but it’s not drinkable.”

We will talk more about water in the next part of this series of article’s, but we mention the water cycle in connection with trees because trees are an integral part of the hydrological cycle – that cycle which sees water renewed and purified. Here are some home facts about the trees’ part in this cycle, as taken from Kelly’s report.

When water evaporates from the tops of trees, from the dew burning off and from groundwater which is taken up with the heating of the day, it is taken up by the winds and carried until the temperature aloft is cool enough to cause it to condense in the form of rain.

Ideally, the rain falls on forests which have lots of fallen leaves and humus to catch the water and help it sink deeply into the soil and subsoil. The trees have kept the ground cool, which helps the ground remain porous. Down sinks the water, losing its heat until, down deep in the earth, its temperature cools enough that the water pressure there equals the pressure of the atmosphere.

This causes the water to begin to heat up until some of it turns to steam. The steam combines with the carbon in the subsoil and rock and makes carbon dioxide and hydrogen. The hydrogen pushes upwards towards the soil’s surface, dissolving minerals in the rock and subsoil as it rises. These minerals enter the water as mineral salts. As the mineral-laden hydrogen rises, it develops a left-hand or centripetal spin which is magnetic. Oxygen is bonded to the centripetally spinning hydrogen to form what Kelly calls “mature, living water”. She says,

“As this living water continues to move up through the root zone of the trees, some of the mineral salts precipitate out and are deposited in the root regions to become nutrients for the trees and other vegetation. In this way, trees and plants are fed via a slow-growth, mineral-rich system that results in good health for the trees and superior-quality wood for building projects.”

Without the trees to cool the earth and make it porous, water does not go down into the earth. And there is no natural process which makes run-off water into living water. Run-off eventually rolls into the sea and becomes useless for human and animal consumption. Unfortunately, the giant corporations and governmental entities which are cutting away the rainforest in South America in order to grow cattle and feed and the construction companies who are destroying greenspace in order to build more housing and add to urban sprawl have not yet become sensitive to these facts.

There are organizations, such as www.treepeople.org of Los Angeles, <http://www.wiserearth.org>, <http://www.plant-a-tree-today.org>, the Arbor Day Foundation (www.arborday.org) and <http://www.treesforlife.org>, who strive to reforest overcut and desertified areas here in the United States and globally. Lots of people are aware of how precious our trees are. You can become one of that number by contributing to these good causes. This is one problem of our time which has a solution: plant more trees!

On November 27, 1994, Q’uo mused,

“Your heavy, chemical, physical vehicle sheathes that which is light, created of love in such a way that you may walk about within the illusion that is your third density. You gaze about at your second-density friends—the trees, the birds, the grass—and you can see in these simple things clear and lucid examples of love. The trees offer to the seeker the oxygen which aids that seeker. The seeker itself is offering carbon dioxide to the trees, a food they need to eat. All within this second density tends toward the perfect order. Not that it is neat or tidy, but that it is in balance.”

I love thinking of that balance of nature and of us as a living part of a living system! When I breathe out, it is good to know that the trees in my yard are breathing in and saying, “Ah!” And when I breathe in, it is good to know that the trees around me are giving me the good oxygen I need to thrive.

In a way, we, humans are trees, trees of consciousness. Like trees with their deep root systems, the part of us that shows itself to the world as “self” is at least matched, if not exceeded, by the part of us that is hidden – our roots of hope, desire, intention, motivation and free will.

I open my arms and embrace your spirit. I hope that we of the forest of humanity can act together in love and awareness to save the tree-forests of Earth that are so very vital to our thriving. And I hope that we all may hug the trees close to us, thank them for their service and share in their joy when it rains.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (5 of 6)

Difference Maker Penny Kelly – Part Four – Water

UPI Religion & Spirituality.com

Column: A Small Medium at Large

By Carla L. Rueckert-McCarty

Published August 24, 2009

Water is necessary for life. Without it, we die within a week. Our bodies are about three-quarters water in their make-up – 85% in the brain, 10 to 15% even in our bones. It is a magical substance, a crystal for healing; a cleansing tonic and perhaps most of all, a thing of limitless beauty, the drop of dew on the leaf of grass; the limitless stretch of the sea to the arc of the edge of the world.

And for the most part, we take it for granted. As Penny Kelly says on page 63 of her marvelous book *From the Soil to the Stomach; Understanding the Connection between the Earth and your Stomach* (Lawton, MI, Lily Hill Publishing, [c2001]),

“For many of us alive today, water is water. Our education has left us woefully unschooled in Nature’s classroom.”

Water played a powerful role in a breakthrough moment I experienced in East Sussex, Britain in June of 2005. It was very early. The dawn was just reaching rosy fingers into the pearly sky. I was to speak about love later that day in London and was enjoying a luxuriant soak in the stained-glass artist Pupak Haghighi-Brinch’s claw-footed bathtub. I was thinking about a transformative dream I had just had, in which I was running from the forces of evil with a precious message in my pocket. Finally I looked at the message, which I had been told would change the world if I could live to deliver it. On the paper was one word: BE.

In the dream, I was joined by an urchin – later identified by my companion, Vara, who had had the same dream, as she – who led me away from downtown Paris and into a charnel-house at the outskirts of town. I lay down, safe at last, amidst the stinking blood and carcasses of the abattoir and went peacefully to sleep. I knew that the forces of evil were all around me, but would never look for me there.

It was a very shamanic dream. I felt as though I had experienced my own death and dissolution in a completely fearless way, knowing that I would rise again. It seemed to me suddenly that my old life was dead, and I had the profoundly exciting opportunity to live completely anew.

Suddenly I was surrounded by angels. I thanked them for coming to me, and asked them to help me dedicate the rest of my life to the Creator and to service to others in His name. I felt the water being magnetized with love, those healing vibrations penetrating my body completely. When I arose from the tub, I knew that the rest of my life would be even more blessed than all that had come before.

And that has proved true.

That experience brings to mind something Q’uo said in a session dated April 2, 2006:

“Water is that aspect or element of the creation which contains the sacred energies of the Archangel Gabriel. Water holds gifts and powers that move from the simplest physical observations to the most abstruse and occult applications of spiritual principles. But the central gift of water is its acceptance of the impressions of consciousness. Water can be magnetized to hold pure emotion. Consequently, water is a very magical element, a crystal that can be solid, liquid or gaseous, and yet is a crystal in terms of the way that it can hold ideas, thoughts and emotions.”

This passage explicates just how important it is that we tune our thoughts to their highest and best. We magnetize our lives and our bodies by the quality of our thoughts, our devotion and our intentions, cell by cell.

In this article, I will make a report on what Kelly has to say about this wonderful substance. For water is far more than it seems. Its metaphysical qualities are as important as its physical ones. And that is saying a great deal, since our physical bodies need water to live.

This is the fourth article in a series reporting on Penny Kelly’s startling information about how the world is designed to work. Previously, I have covered stress, soil and trees, seen through Kelly’s eyes. The fifth article will be about nutrition. You can read the previous articles if you wish by linking to <http://www.religionandspirituality.com/view/posts/12066321192325/>.

As I go forward, building upon previous material, I may seem to repeat some facts. This is inevitable due to the intricately intimate relationship soil, trees and water have in sustaining our lives upon Planet Earth. I am sharing this information because I am excited and engaged in attempting with my whole heart and mind to live The Law of One. Within incarnation, we are gifted with living the One in a physical body. There is no use in finding its chemical distillery a frustrating limitation. We did not come to incarnation here to escape our bodies and live in a nirvana of the mind. We came here to incarnate fully as part of the tribe of humankind upon Planet Earth – and to BE, here, sharing our love.

This entails accepting our physical parameters. It is good to need to eat and drink. It is a gift to need to pay the bills incurred buying clothing and shelter. It is wonderful that we are given challenges which we can meet, within these heavy chemical-distillery bodies, by faith alone.

L/L Research’s intention, in beginning to create a bio-dynamic farm on Avalon, is to live out The Law of One by creating an environment which operates on the assumption that the earth and all of its resources are alive and that we can cooperate with them to create a self-sustaining, thriving, unified way to live, where the food that we eat is grown on our own land, and we are part of that land as much as it is a part of us.

Rudolph Steiner, creator of the principles of bio-dynamic farming, had a vision of the farmer living in a unique environment, where all the animals and grasses, herbs and wildflowers had conspired together to make this farm a universe in itself.

And part of that unique environment is the water.

In the article on Penny Kelly and trees, I talked about the hydrological cycle and stated that in order to be “living water”, it needed to go through this cycle before we harvested it. So I will start with Kelly’s thoughts on this, from page 62 of her book. She says,

“Only when water reaches the surface on its own and enters streams, rivers, artesian springs, or issues from other natural sources, is it considered to be used for drinking and irrigation. When kept cold and moving in rivers and streams, this potent and energetically beneficial water will remain alive and well. Those plants, animals and

people who drink it will maintain strong, stable, energetic and healthy physical systems. The ill who drink it will be slowly returned to good health.

“Viktor Schauberger deplored the pumping of “immature water” from deep in the earth to be held in pipes and tanks. He discovered that if water was pumped from the earth before it had risen to the surface on its own, it did not have the internal centripetal motion that was critical to life. Instead, its internal spin was centrifugal and was characterized by a right-hand spin, which he described as a disintegrating, dissipating, destructive, or outwardly exploding force used by nature to speed the break-down and dissolution of systems to be recycled.

“This is just the opposite of the centripetal, magnetic motion used by Nature to attract and hold the particles necessary to build up life-forms and maintain their shape, strength, vitality and function.

“In our present-day world we do not allow water to come up to the surface naturally. Instead we dig deep wells and pump it forcefully to the surface. Once there we hold it quietly in tanks and pipes where it is forced to stop moving and allowed to become warm. Warming has a very poor effect on water because it causes the water’s internal motion to change from centripetal to centrifugal, thus going from magnetic (form-building) to explosive (form-destroying).

“As water loses its natural magnetism and becomes dissipative, it begins to throw off its precious load of minerals and trace elements, which is why pipes and plumbing so often become clogged with mineral deposits.”

L/L Research is located on the Ohio River, and so we get water that still has its natural magnetism. However, it is stored, before we get it, in tanks and pipes and therefore our water is losing at least some of its virtue while waiting to be used. On Avalon Farm, we use rain barrels to collect water and again, it is living water when we collect it. Then, it must sit. Unless we drink and cook, wash our bodies and launder our clothes using water we take and use immediately from the river or rain barrel, we shall never experience the full force of living water. However, we can choose to drink spring water rather than water from the water tank, and come closer to feeding ourselves living water.

On page 63, Kelly goes on to say,

“Once it has risen to Earth’s surface, it must continue moving in the naturally spiraling ways that are characteristic of living water. Photographs of the inside of a drop of living water reveal extraordinary structure and order in what appear to be whole sets of currents, waterfalls and oceans of motion inside the molecules, all of which the water uses to maintain itself while carrying the gift of nutrients to plants, animals and people!

“Those twisting, turning, snake-like bends that we see in every natural river course are the water’s way of constructing its own path to maintain its high-energy spiral motion. When we straighten out a river, we ruin that motion. When we cut the trees along the banks and eliminate shade, water warms up and becomes lazy. Instead of spiraling along in a manner that literally and continuously excavates its own deep and narrow riverbeds with a range of temperature to spur its motion, warm water stops spiraling, gets shallow and spreads out, slows down, gets muddy.

“When we cut too many trees from the land, surface soil heats up, microorganisms die, and the soil collapses. Falling rain cannot sink in deeply. Instead it runs across the surface, carrying topsoil with it. Most of that topsoil ends up in the river, choking the waterways and filling in the channel the river is constantly trying to dig out for itself. The bottom line is that when water does not sink deeply into the earth, we end up with water that has not passed through the entire water cycle. The water table slowly drops and there is less fresh water to drink.

“We end up drinking dead water with centrifugal energies that explode our good health. We water the plants in our garden with dead water and wonder why we’re fighting fungus and mildew all season long. The missing minerals and energies that should have been in the water contribute to plants that are structurally weak. In the same way that we use calcium, magnesium, iron and other minerals to build good, strong bones, plants use the same minerals to build strong, healthy leaves and stems. Without these minerals they are highly susceptible to the same decays, molds, mildews and rots that we are.”

It is clearer by far to me after studying this material why the great dams that stop the water’s flow in our country and elsewhere have done great damage to our water. In hoarding the water instead of letting it flow, in piping it across the country, in using it to make the natural deserts of our country into middle-class America, we are subverting the plan of nature. Americans have traditionally felt that we were king of all we survey and that it is not only possible but our destiny to mold water and soil to our will. How much better a model would it be for us to learn the ways of Mother Earth and then cooperate with her?

In closing, I would quote Laitos, in a channeling session recorded at L/L Research on February 1, 1976:

“You seem like islands in the stream. You are separate, and the waters are rushing past you, and you are each in a different place, attempting to understand the nature of that which is around you. Yet you are fixed, still, and as the waters rush past you, you see only that which touches you.

My friends, you are the water. One drop of water is one with all of the water that reaches from one corner of the world to the other, that indeed touches all that there is, that knows all that all the other drops of water know. Release yourself from that island, in meditation, and become one with the water.”

I open my arms and embrace your spirit. Let us be no longer separate. As you read these words, take just a moment out of time. Feel yourself merge with all others of the tribe of humankind, and rest in unconditional love.

Segment 13
The Spiritual Significance of Soil

Melissa – Presenter's Material (6 of 6)

The Omnivore's Dilemma: A Natural History of Four Meals
by Michael Pollan, 2006, Penquin Books, NY, NY

INTRODUCTION
OUR NATIONAL EATING DISORDER

What should we have for dinner?

This book is a long and fairly involved answer to this seemingly simple question. Along the way, it also tries to figure out how such a simple question could ever have gotten so complicated. As a culture we seem to have arrived at a place where whatever native wisdom we may once have possessed about eating has been replaced by confusion and anxiety. Somehow this most elemental of activities—figuring out what to eat—has come to require a remarkable amount of expert help. How did we ever get to a point where we need investigative journalists to tell us where our food comes from and nutritionists to determine the dinner menu?

For me the absurdity of the situation became inescapable in the fall of 2002, when one of the most ancient and venerable staples of human life abruptly disappeared from the American dinner table. I'm talking of course about bread. Virtually overnight, Americans changed the way they eat. A collective spasm of what can only be described as carbophobia seized the country, supplanting an era of national lipophobia dating to the Carter administration. That was when, in 1977, a Senate committee had issued a set of "dietary goals" warning beef-loving Americans to lay off the red meat. And so we dutifully had done, until now.

What set off the sea change? It appears to have been a perfect media storm of diet books, scientific studies, and one timely magazine article. The new diet books, many of them inspired by the formerly discredited Dr. Robert C. Atkins, brought Americans the welcome news that they could eat more meat and lose weight just so long as they laid off the bread and pasta. These high-protein, low-carb diets found support in a handful of new epidemiological studies suggesting that the nutritional orthodoxy that had held sway in America since the 1970s might be wrong. It was not, as official opinion claimed, fat that made us fat, but the carbohydrates we'd been eating precisely in order to stay slim. So conditions were ripe for a swing of the dietary pendulum when, in the summer of 2002, the New York Times Magazine published a cover story on the new research entitled "What if Fat Doesn't Make You Fat?" Within months, supermarket shelves were restocked and restaurant menus rewritten to reflect the new nutritional wisdom. The blamelessness of steak restored, two of the most wholesome and uncontroversial foods known to man—bread and pasta—acquired a moral stain that promptly bankrupted dozens of bakeries and noodle firms and ruined an untold number of perfectly good meals.

So violent a change in a culture's eating habits is surely the sign of a national eating disorder. Certainly it would never have happened in a culture in possession of deeply rooted traditions surrounding food and eating. But then, such a culture would not feel the need for its most august legislative body to ever deliberate the nation's "dietary goals"—or, for that matter, to wage political battle every few years over the precise design of an official government graphic called the "food pyramid." A country with a stable culture of food would not shell out millions for the quackery (or common sense) of a new diet book every January. It would not be susceptible to the

pendulum swings of food scares or fads, to the apotheosis every few years of one newly discovered nutrient and the demonization of another. It would not be apt to confuse protein bars and food supplements with meals or breakfast cereals with medicines. It probably would not eat a fifth of its meals in cars or feed fully a third of its children at a fast-food outlet every day. And it surely would not be nearly so fat.

Nor would such a culture be shocked to discover that there are other countries, such as Italy and France, that decide their dinner questions on the basis of such quaint and unscientific criteria as pleasure and tradition, eat all manner of "unhealthy" foods, and, lo and behold, wind up actually healthier and happier in their eating than we are. We show our surprise at this by speaking of something called the "French paradox," for how could a people who eat such demonstrably toxic substances as foie gras and triple crème cheese actually be slimmer and healthier than we are? Yet I wonder if it doesn't make more sense to speak in terms of an American paradox—that is, a notably unhealthy people obsessed by the idea of eating healthily.

To one degree or another, the question of what to have for dinner assails every omnivore, and always has. When you can eat just about anything nature has to offer, deciding what you should eat will inevitably stir anxiety, especially when some of the potential foods on offer are liable to sicken or kill you. This is the omnivore's dilemma, noted long ago by writers like Rousseau and Brillat-Savarin and first given that name thirty years ago by a University of Pennsylvania research psychologist named Paul Rozin. I've borrowed his phrase for the title of this book because the omnivore's dilemma turns out to be a particularly sharp tool for understanding our present predicaments surrounding food.

In a 1976 paper called "The Selection of Foods by Rats, Humans, and Other Animals" Rozin contrasted the omnivore's existential situation with that of the specialized eater, for whom the dinner question could not be simpler. The koala doesn't worry about what to eat: If it looks and smells and tastes like a eucalyptus leaf, it must be dinner. The koala's culinary preferences are hardwired in its genes.

But for omnivores like us (and the rat) a vast amount of brain space and time must be devoted to figuring out which of all the many potential dishes nature lays on are safe to eat. We rely on our prodigious powers of recognition and memory to guide us away from poisons (Isn't that the mushroom that made me sick last week?) and toward nutritious plants (The red berries are the juicier, sweeter ones). Our taste buds help too, predisposing us toward sweetness, which signals carbohydrate energy in nature, and away from bitterness, which is how many of the toxic alkaloids produced by plants taste. Our inborn sense of disgust keeps us from ingesting things that might infect us, such as rotten meat. Many anthropologists believe that the reason we evolved such big and intricate brains was precisely to help us deal with the omnivore's dilemma.

Being a generalist is of course a great boon as well as a challenge; it is what allows humans to successfully inhabit virtually every terrestrial environment on the planet. Omnivory offers the pleasures of variety, too. But the surfeit of choice brings with it a lot of stress and leads to a kind of Manichaean view of food, a division of nature into The Good Things to Eat, and The Bad.

The rat must make this all-important distinction more or less on its own, each individual figuring out for it—and then remembering—which things will nourish and which will poison. The human omnivore has, in addition to his senses and memory, the incalculable advantage of a culture, which stores the experience and accumulated wisdom of countless human tasters before him. I don't need to experiment with the mushroom now called, rather helpfully, the "death cap," and it is common knowledge that that first intrepid lobster eater was on to something very good. Our culture codifies the rules of wise eating in an elaborate structure of taboos, rituals, recipes, manners, and culinary traditions that keep us from having to reenact the omnivore's dilemma at every meal.

One way to think about America's national eating disorder is as the return, with an almost atavistic vengeance, of the omnivore's dilemma. The cornucopia of the American supermarket has thrown us back on a bewildering food landscape where we once again have to worry that some of those tasty-looking morsels might kill us. (Perhaps not as quickly as a poisonous mushroom, but just as surely.) Certainly the extraordinary abundance of food in America complicates the whole problem of choice. At the same time, many of the tools with which people historically managed the omnivore's dilemma have lost their sharpness here—or simply failed. As a relatively new nation drawn from many different immigrant populations, each with its own culture of food, Americans have never had a single, strong, stable culinary tradition to guide us.

The lack of a steadying culture of food leaves us especially vulnerable to the blandishments of the food scientist and the marketer, for whom the omnivore's dilemma is not so much a dilemma as an opportunity. It is very much in the interest of the food industry to exacerbate our anxieties about what to eat, the better to then assuage them with new products. Our bewilderment in the supermarket is no accident; the return of the omnivore's dilemma has deep roots in the modern food industry, roots that, I found, reach all the way back to fields of corn growing in places like Iowa.

And so we find ourselves where we do, confronting in the supermarket or at the dinner table the dilemmas of omnivorousness, some of them ancient and others never before imagined. The organic apple or the conventional? And if the organic, the local one or the imported? The wild fish or the farmed? The trans fats or the butter or the "not butter"? Shall I be a carnivore or a vegetarian? And if a vegetarian, a lacto-vegetarian or a vegan? Like the hunter-gatherer picking a novel mushroom off the forest floor and consulting his sense memory to determine its edibility, we pick up the package in the supermarket and, no longer so confident of our senses, scrutinize the label, scratching our heads over the meaning of phrases like "heart healthy," "no trans fats," "cage-free," or "range-fed." What is "natural grill flavor" or TBHQ or xanthan gum? What is all this stuff, anyway, and where in the world did it come from?

My wager in writing *The Omnivore's Dilemma* was that the best way to answer the questions we face about what to eat was to go back to the very beginning, to follow the food chains that sustain us, all the way from the earth to the plate to a small number of actual meals. I wanted to look at the getting and eating of food at its most fundamental, which is to say, as a transaction between species in nature, eaters and eaten. ("The whole of nature," wrote the English author William Ralph Inge, "is a conjugation of the verb to eat, in the active and passive.") What I try to do in this book is approach the dinner question as a naturalist might, using the long lenses of ecology and anthropology, as well as the shorter, more intimate lens of personal experience.

My premise is that like every other creature on earth, humans take part in a food chain, and our place in that food chain, or web, determines to a considerable extent what kind of creature we are. The fact of our omnivorousness has done much to shape our nature, both body (we possess the omnicompetent teeth and jaws of the omnivore, equally well suited to tearing meat and grinding seeds) and soul. Our prodigious powers of observation and memory, as well as our curious and experimental stance toward the natural world, owe much to the biological fact of omnivorousness. So do the various adaptations we've evolved to defeat the defenses of other creatures so that we might eat them, including our skills at hunting and cooking with fire. Some philosophers have argued that the very open-endedness of human appetite is responsible for both our savagery and civility, since a creature that could conceive of eating anything (including, notably, other humans) stands in particular need of ethical rules, manners, and rituals. We are not only what we eat, but how we eat, too.

Yet we are also different from most of nature's other eaters—markedly so. For one thing, we've acquired the ability to substantially modify the food chains we depend on, by means of such revolutionary technologies as cooking with fire, hunting with tools, farming, and food preservation. Cooking opened up whole new vistas of edibility by rendering various plants and animals more digestible, and overcoming many of the chemical defenses

other species deploy against being eaten. Agriculture allowed us to vastly multiply the populations of a few favored food species, and therefore in turn our own. And, most recently, industry has allowed us to reinvent the human food chain, from the synthetic fertility of the soil to the microwaveable can of soup designed to fit into a car's cup holder. The implications of this last revolution, for our health and the health of the natural world, we are still struggling to grasp.

The Omnivore's Dilemma is about the three principal food chains that sustain us today: the industrial, the organic, and the hunter-gatherer. Different as they are, all three food chains are systems for doing more or less the same thing: linking us, through what we eat, to the fertility of the earth and the energy of the sun. It might be hard to see how, but even a Twinkie does this—constitutes an engagement with the natural world. As ecology teaches, and this book tries to show, it's all connected, even the Twinkie.

Ecology also teaches that all life on earth can be viewed as a competition among species for the solar energy captured by green plants and stored in the form of complex carbon molecules. A food chain is a system for passing those calories on to species that lack the plant's unique ability to synthesize them from sunlight. One of the themes of this book is that the industrial revolution of the food chain, dating to the close of World War II, has actually changed the fundamental rules of this game. Industrial agriculture has supplanted a complete reliance on the sun for our calories with something new under the sun: a food chain that draws much of its energy from fossil fuels instead. (Of course, even that energy originally came from the sun, but unlike sunlight it is finite and irreplaceable.) The result of this innovation has been a vast increase in the amount of food energy available to our species; this has been a boon to humanity (allowing us to multiply our numbers), but not an unalloyed one. We've discovered that an abundance of food does not render the omnivore's dilemma obsolete. To the contrary, abundance seems only to deepen it, giving us all sorts of new problems and things to worry about.

Each of this book's three parts follows one of the principal human food chains from beginning to end: from a plant, or group of plants, photosynthesizing calories in the sun, all the way to a meal at the dinner end of that food chain. Reversing the chronological order, I start with the industrial food chain, since that is the one that today involves and concerns us the most. It is also by far the biggest and longest. Since monoculture is the hallmark of the industrial food chain, this section focuses on a single plant: *Zea mays*, the giant tropical grass we call corn, which has become the keystone species of the industrial food chain, and so in turn of the modern diet. This section follows a bushel of commodity corn from the field in Iowa where it grew on its long, strange journey to its ultimate destination in a fast-food meal, eaten in a moving car on a highway in Marin County, California.

The book's second part follows what I call--to distinguish it from the industrial--the pastoral food chain. This section explores some of the alternatives to industrial food and farming that have sprung up in recent years (variously called "organic," "local," "biological," and "beyond organic"), food chains that might appear to be preindustrial but in surprising ways turn out in fact to be postindustrial. I set out thinking I could follow one such food chain, from a radically innovative farm in Virginia that I worked on one recent summer to an extremely local meal prepared from animals raised on its pastures. But I promptly discovered that no single farm or meal could do justice to the complex, branching story of alternative agriculture right now, and that I needed also to reckon with the food chain I call, oxymoronically, the "industrial organic." So the book's pastoral section serves up the natural history of two very different "organic" meals: one whose ingredients came from my local Whole Foods supermarket (gathered there from as far away as Argentina), and the other tracing its origins to a single poly-culture of grasses growing at Polyface Farm in Swoope, Virginia.

The last section, titled Personal, follows a kind of neo-Paleolithic food chain from the forests of Northern California to a meal I prepared (almost) exclusively from ingredients I hunted, gathered, and grew myself. Though we twenty-first-century eaters still eat a handful of hunted and gathered food (notably fish and wild

mushrooms), my interest in this food chain was less practical than philosophical: I hoped to shed fresh light on the way we eat now by immersing myself in the way we ate then. In order to make this meal I had to learn how to do some unfamiliar things, including hunting game and foraging for wild mushrooms and urban tree fruit. In doing so I was forced to confront some of the most elemental questions—and dilemmas—faced by the human omnivore: What are the moral and psychological implications of killing, preparing, and eating a wild animal? How does one distinguish between the delicious and the deadly when foraging in the woods? How do the alchemies of the kitchen transform the raw stuffs of nature into some of the great delights of human culture?

The end result of this adventure was what I came to think of as the Perfect Meal, not because it turned out so well (though in my humble opinion it did), but because this labor- and thought-intensive dinner, enjoyed in the company of fellow foragers, gave me the opportunity, so rare in modern life, to eat in full consciousness of everything involved in feeding myself: For once, I was able to pay the full karmic price of a meal.

Yet as different as these three journeys (and four meals) turned out to be, a few themes kept cropping up. One is that there exists a fundamental tension between the logic of nature and the logic of human industry, at least as it is presently organized. Our ingenuity in feeding ourselves is prodigious, but at various points our technologies come into conflict with nature's ways of doing things, as when we seek to maximize efficiency by planting crops or raising animals in vast monocultures. This is something nature never does, always and for good reasons practicing diversity instead. A great many of the health and environmental problems created by our food system owe to our attempts to oversimplify nature's complexities, at both the growing and the eating ends of our food chain. At either end of any food chain you find a biological system—a patch of soil, a human body—and the health of one is connected—literally—to the health of the other. Many of the problems of health and nutrition we face today trace back to things that happen on the farm, and behind those things stand specific government policies few of us know anything about.

I don't mean to suggest that human food chains have only recently come into conflict with the logic of biology; early agriculture and, long before that, human hunting proved enormously destructive. Indeed, we might never have needed agriculture had earlier generations of hunters not eliminated the species they depended upon. Folly in the getting of our food is nothing new. And yet the new follies we are perpetrating in our industrial food chain today are of a different order. By replacing solar energy with fossil fuel, by raising millions of food animals in close confinement, by feeding those animals foods they never evolved to eat, and by feeding ourselves foods far more novel than we even realize, we are taking risks with our health and the health of the natural world that are unprecedented.

Another theme, or premise really, is that the way we eat represents our most profound engagement with the natural world. Daily, our eating turns nature into culture, transforming the body of the world into our bodies and minds. Agriculture has done more to reshape the natural world than anything else we humans do, both its landscapes and the composition of its flora and fauna. Our eating also constitutes a relationship with dozens of other species—plants, animals, and fungi—with which we have coevolved to the point where our fates are deeply entwined. Many of these species have evolved expressly to gratify our desires, in the intricate dance of domestication that has allowed us and them to prosper together as we could never have prospered apart. But our relationships with the wild species we eat—from the mushrooms we pick in the forest to the yeasts that leaven our bread—are no less compelling, and far more mysterious. Eating puts us in touch with all that we share with the other animals, and all that sets us apart. It defines us.

What is perhaps most troubling, and sad, about industrial eating is how thoroughly it obscures all these relationships and connections. To go from the chicken (*Gallus gallus*) to the Chicken McNugget is to leave this world in a journey of forgetting that could hardly be more costly, not only in terms of the animal's pain but in our pleasure, too. But forgetting, or not knowing in the first place, is what the industrial food chain is all about,

the principal reason it is so opaque, for if we could see what lies on the far side of the increasingly high walls of our industrial agriculture, we would surely change the way we eat.

"Eating is an agricultural act," as Wendell Berry famously said. It is also an ecological act, and a political act, too. Though much has been done to obscure this simple fact, how and what we eat determines to a great extent the use we make of the world—and what is to become of it. To eat with a fuller consciousness of all that is at stake might sound like a burden, but in practice few things in life can afford quite as much satisfaction. By comparison, the pleasures of eating industrially, which is to say eating in ignorance, are fleeting. Many people today seem perfectly content eating at the end of an industrial food chain, without a thought in the world; this book is probably not for them. There are things in it that will ruin their appetites. But in the end this is a book about the pleasures of eating, the kinds of pleasure that are only deepened by knowing.

Segment 14

An Introduction to *The Alphabet Mosaics* & *The Light/Lines: The First 25 Years*

Carla L. Rueckert-McCarty – Presenter's Material (1 of 3)

The Alphabet Mosaics

1. About Dana Redfield

- a. Fiction (*Lucy Blue and the Daughters of Light* and *Jonah*)
- b. Non-Fiction (*Summoned: Encounters with Alien Intelligence* and *The ET-Human Link: We Are the Message*.)
- c. Unpublished (*All My Days Are Shadows of Tomorrow: An Autobiography*, the uncut version of *Jonah* and *The Alphabet Mosaics*)

2. About the Mosaics

"I was rediscovering the music of language and her minstrels were talking to me. The form of the genius came not as melodies on the page, but rather as a hidden design glimpsed in the numbers behind the letters. These were discovered by analyzing the geometric shapes of the letters and how each related to the others, revealing an esoteric mathematical design that I sensed underlay every created thing on Earth. I had studied quantum physics, and the geometry of fractals was speaking to me. Like Benoit Mandlebrot, who discovered the mirror world of fractals, I was seeing, in the glimmer of language, the art forms of the letters generating pictures in the conscious mind that translated to meanings in the subconscious beyond the reach of the intellect.

"As a cloud cannot be captured and studied under the lens of a microscope, it was impossible to record on paper everything I was seeing in the door of light between two worlds. The complex letter and number formulae were but chicken scratchings on the ground compared to the vision in my mind. The complexity evolved into drawings that captured the essence of concepts too large to be contained in words. Sometimes I felt a force moving my hand to draw at a level of artistry beyond my normal abilities. It all made for a suspicion in the minds of observers that I had cracked my beam and gone over the edge."

a. The Mosaics

- i. The Concept fields (Archer, Book, Chalice, Diamond, etc.)

"What is a concept field? It is the name of each letter Mosaic. It describes a relationship between symbol and meaning. More than a name or one-word descriptor, a concept field represents a field or range of related ideas within the realm of a particular letter."

"If you are reading this, you probably are aware that we are on the brink, and in the midst, of a major course change.

- Some call it the "end of days."¹
- Others describe it as a transformation of consciousness.²
- Others speak of a shift from Third Density to Fourth or Fifth Density.³
- According to Jose Arguelles' view as explicated in *The Mayan Factor*,⁴ the end of this age will happen in December 2012.
- And in the Seneca world-view, we are between the "Fourth World of Separation" and the "Fifth World of Illumination"⁵

Some of the information above appears as "jots" within *The Alphabet Mosaics*, like dots on a map of a world too vast and complex for me to see like a land, though it is a metaphor that works for me, speaking of consciousness and intelligence."

ii. The Images

"In the body of each Mosaic, at the top is a pictorial gallery of my vision of the unique nature and energy of each letter. Words and pictures work together in the Mosaics as both information art and as one person's expressed understanding of the complex meanings in the background of each of the letters that compose the words that spill out of our mouths and from our hands in the course of the amazing, shared event we call communication.

"The upper, middle and bottom tiers of the Mosaics were not strictly designed, but patterns emerged as I worked. In the upper tier, something of the relationship of shape and energy is conveyed. In the middle tier, the body of the letter, the elemental nature and quality of the each letter is expressed in art drama, as the drama of our lives reveals much about human nature. In the lower tier is a kind of summary or story, depicting the essence of each letter."

b. The Wisdom Poems

"Kabbalah is ancient and its secrets are closely guarded. In the Jewish Talmud there is a famous story of four scholars who embarked upon the path that is called Kabbalah today. The four scholars were overwhelmed with experiences. Cooper says, "...one [scholar] died, one became demented, one gave up his faith, and only one, Rabbi Akiva, survived unharmed."⁶

¹ This term is often used within both Judaism and fundamental Christianity.

² This phrase is used by Carl Johan Calleman in his book, *The Mayan Calendar and the Transformation of Consciousness*, and is also used by many other New Age sources.

³ *The Law of One, Books I through V*, and many other New Age and channeling sources as well, contain channeling suggesting a movement from Third to Fourth Density. Lyssa Royal and many other New Age and channeling sources suggest instead that we are moving into Fifth Density.

⁴ Jose Arguelles, *The Mayan Factor; Path Beyond Technology*: Santa Fe, NM, Bear Publishing, c1987.

⁵ Jamie Sams and Twylah Nitsch, *Other Council Fires Were Here Before Ours : a Classic Native American Creation Story*: San Francisco CA, Harper, 1991.

⁶ Rabbi David A. Cooper, *God is a Verb: Kabbalah and the Practice of Mystical Judaism*: New York, Riverhead Books, 1997, p. 169.

“It didn’t surprise me to learn that the general attitude in Judaism is that to pursue mystical wisdom is a dangerous proposition. I was quick to understand in some deep way that I was working in fields and realms that could result in mental imbalance and who knew what other dangers. At times, I *was* overwhelmed.

But I wasn’t in that much danger, really, because I had no intent to gain mystical wisdom or secrets. I was following my heart, and it was made clear to me early on that I was guided and protected.”

3. The Drawings

Light/Lines: The First Twenty-Five Years

(from the Introduction)

“This large volume had its unpretentious start in 1962, when Professor Donald Tully Elkins of Speed Scientific School, a researcher into the paranormal, found Walt Rogers’ *Brown Notebook* and decided to produce an experiment in creating extraterrestrial communications. Elkins had been researching in the area of UFO contactees for seven years when he found Rogers’ little notebook of recorded extraterrestrial messages allegedly received from a group called The Confederation of Planets in the Service of the Infinite Creator. When he read the simple directions for creating more of these contactee messages, he felt that it was an experiment worth doing. He selected a dozen of his best

engineering and physics students and asked them to join in the experiment. I, a friend of one of these students, and a 19-year-old college student “across the street” at the College of Arts and Sciences of the University of Louisville, asked if I could join the group.”

Segment 14

An Introduction to *The Alphabet Mosaics & The Light/Lines: The First 25 Years*

Carla L. Rueckert-McCarty – Presenter's Material (2 of 3)

A - ARCHER

Aspiration and action
are the architecture
of the Astral—
as above, so below.

The archetypal Archer
aims the arrow of intent
at the rarefied air over the arc of ages
to be actualized at Z, Zodiac.

Don't bother to analyze.
Art is the abstract language
of the Soul.

Here we are again at alpha—
another New Age.

No self-assembly required.
Be not afraid,
ancestors and angels say—
a great adventure awaits!

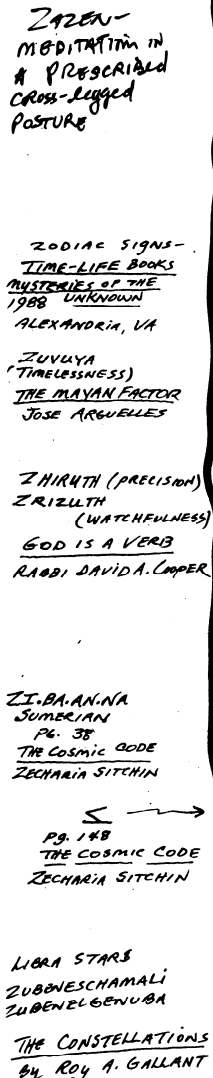
Segment 14

An Introduction to *The Alphabet Mosaics & The Light/Lines: The First 25 Years*

Carla L. Rueckert-McCarty – Presenter's Material (3 of 3)

Z - ZODIAC

Under
the mighty Zodiac,
a person, a mere zoion,
can feel awfully small,
almost zero, zilch, nothing at all.
By day the stars
are hidden from our gaze;
by night we doze,
Zzzzzz—perchance to dream
of zealous children of the new age
storing the letters A-Z
in a secret ark,
like a time capsule for the heart.
From ox head/A
to weapons in the sky/Z,
the Archer zinged the arrow Zayin
across the ages
to find us here,
contemplating the seals.



133

