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## SUNDAY MEDITATION SEPTEMBER 24, 1989

**Group question:** The question this evening is a long one. Practices, such as long fasting for purposes of purification, whirling dervish dancing past exhaustion to achieve unitive insights, marathon running to the point of ecstasy, and any practice which takes us beyond our normal limits and which is done with the intention of expanding our normal awareness seems to be significantly effective in doing just that. They also seem to be small, intensive symbols of how an entire incarnation is offered as an opportunity for growth, as will and faith are continually taking us beyond our limits, and eventually result in the metaphysical realization of our soul's goals. Could you comment on the degree of accuracy of this observation, and expand upon it, please?

*(Carla channeling)*

I am Oxal, and I greet you in the love and in the light of our infinite Creator. This instrument is surprised to find us answering the call of service to your group this evening, yet the particular field of questioning we felt perhaps might be something we might aid you in consideration of. And so we gratefully thank each within this circle of love, service and seeking for allowing us the privilege of moving with your vibrations and thoughts, sharing in your meditation, and working with the poor tools of words to achieve concepts that instruct and inspire. This instrument has always thought of us as a very stern channel, and perhaps we are more quiet

and careful with our words than other channels. We are also more difficult to receive, as our contact is more narrowband than most. However, we are grateful to be here, and we shall address the subject of the effects of moving beyond one's limitations, or what one perceives to be one's limitations.

In the first place, there are no limitations. That is part of the illusion. Each limitation is a special part of a general illusion. Everything is possible, but there is so much seemingly perceived evidence to the contrary that it is a rare entity that may have the faith to gaze steadily through the illusion of meat and bone and tree and farm and city, to move into a different way of looking at the self, a different perception or state of mind. Each of the disciplines which were described, the going beyond oneself in physical exhaustion, the altering of the mind through chemicals, points towards the same instinct, and that is to press through the illusion, open the doors of perception, and see things as they truly are.

In the purest sense, this is complete folly, for in your density it is not given to know exactly how things are. It is given you, rather, to know of an illusion which allows you to make many choices, and in this context we may speak of pushing beyond the physical limits in a different sort of way. When one wishes to become good at an activity within your illusion, one spends time and practice upon the skill involved. When a skill after which you are chasing is the skill of looking through the illusion, that

becomes a challenging project. Your five senses are geared by your physical vehicle to receive impressions in an accurate and prioritized manner of all that is occurring about one within the illusion at any given time. There is much goodness in this illusion, and in observing the illusion, and making the emotional, spiritual commitment in blind faith that one can only make in an illusion as dense as your own. Nothing is clear in your illusion, nothing can ever be permanently clear. It is possible to place the mind within a different state of consciousness, because consciousness has little to do with the illusion. That is precisely what the Sufi who dances, the shaman who twirls, the runner who goes beyond his limits, or the entity which takes mind-altering drugs intends to do. It intends to move to a point of view which is less illusory and more full of that which all humankind seeks—truth.

There is much talk about the Creator, and love, and service to others, but before an entity can move sincerely and wholeheartedly into service to others, love of a mysterious and unseen Creator, it must somehow discipline the self so that the self realizes there is more to the self than the everyday experience. There is hardly any other reason to attempt spiritual evolution on an accelerated basis. One has to achieve what this instrument would call the mountaintop experiences as clues, harbingers and messengers of the more light filled illusion of one less distorted from the original Thought of love, that is, the one Creator.

Thus, pushing oneself, in and of itself, is not necessarily helpful. If one is pushing the self because one has worldly ambitions, it is, in fact, a deepening of the dreaming process of the illusion, and not until the entity becomes completely exhausted from that ambition can the entity begin to perceive that that in which he was interested is not all that there was.

Mystery abounds in your illusion, however those who are most respected within your culture do not deal with the mystery, but with the illusion which they can manipulate as they cannot manipulate the noumenal, the unseen, and the mysterious. Therefore, it takes a different kind of scientist, shall we say, that is, one who wishes to know, and that is the scientist who is a true scientist, who simply wishes to understand—if we may use that term—the nature of its illusory environment, and the steps, tools and resources that are necessary stably to move

the self in greater and greater rhythmic harmony with the one great original Thought of love.

This is the search for truth. In many it expresses itself as the search for beauty, the search for justice, the search for the ideal proportion, for many are the personality distortions among your people. But among those who are thinking the most clearly, the opinion is, and it is one in which we concur, that the self is the subject for examination, with an eye to finding the mysterious part of the self, that part that is bound up inextricably in the great mystery of creation.

We find no actual harm in the shamanic twirling, in the taking of mind-altering substances, in the working past physical exhaustion, but we find little good there. These are side effects of something which is more important within the illusion, that is, discipline. The shaman which twirls is disciplined, concentrated, centered and focused, single-hearted. The one who runs beyond his limitations runs because he desires that altered state of consciousness. The [one] who takes the chemical substance to alter the consciousness does so because of a realization that there is an illusion to be penetrated. However, entities need to grow organically, step by step, inch by inch, little by little. To overstep the self is to cause confusion and pain.

Thusly, although we fully accept the value of the insights gained in going beyond the self, we urge each to consider using the consciousness itself, the analytical consciousness, the intuition, and all the tools and resources that you have gained in your spiritual study, to move into meditation in a natural and organic fashion, and to await patiently the altering of the consciousness that this will inevitably bring. It is not usual for this practice to bring enlightenment in a moment.

We find meditation more acceptable than the guru/chela relationship which this instrument is aware of, for though the teacher to the student, the student becoming a teacher and teaching the student, is acceptable, again the guru, which one adores rather than adoring the Creator, is perhaps missing the fact that the guru, the student, and the Creator are one, and all of them are love.

To achieve this consciousness in a steady state is to work day by day to keep the mind upon the present and eternal moment, to keep the senses alert and the sense of humor sharpened and honed to see the wit

of the world as it passes by completely disheveled and most humorous. It is good to laugh at the self, for to laugh at the self is to heal the self. Move into meditation each day, and use the faith and the will that one would use in pushing past one's physical limits to quiet the mind, to hone and sharpen the attention, the listening of the meditation, and to remember throughout each day to move back into that consciousness achieved in meditation as it were a room to which you had access by grace.

This room is within you. It is the closet of the spirit, the sanctum sanctorum of the inner temple. There is perfect truth, there within lies perfect consciousness, undistorted, but it is buried very, very deeply. We still seek the truth, and we are those of the wisdom density, which is, shall we say, two grades above your own. Yet we are enthusiastic about the simple process of meditation, until one knows the truth of who one is, and one sees day by day the distortions and misunderstandings that have crept in because of a lack of trust, a lack of faith, or a lack of will. The key, permanently to changing one's perception of the illusion, is persistent, daily listening in silence, that which you call the silent meditation. Each of you, indeed, all who meditate, need constantly to be attempting, in this context, to push the self toward a pure, deeper communion with the one Creator, in that holy ground within. Yes, it is true that the fast run race and the sudden, startling, beautiful observation coming from an altered mind are charming things, but they are not organic, they are not of the spirit, but are tricks done to the physical vehicle in order partially to free consciousness from its vehicle.

Now, each of you needs, not simply the silent meditation, but the experience of true worship and adoration. It is for this reason that so many move toward the guru/student relationship. We would suggest that a support group of those who are of like mind, but who are considered colleagues, is a more natural and honest way of attempting to pierce the illusion, of attempting to see the truth, of attempting to move past the dragon and find the treasure that lies so deeply within you, each of you.

Thus, we encourage you to encourage each other, in love, by loving each other, by honesty with each other, by serving each other, by communicating with each other. The consciousnesses within each, then, are together attempting to move into a more

centered and focused place within the mind where the illusion is not subject, and where the unity of all things may begin to be felt in an organic fashion so that it is not intellectual knowledge, it is not remembered knowledge, it is experienced knowledge, and not experienced because of something outside the self, but experienced because each seeks to know the truth, seeks to serve each other, and seeks to worship and love the one infinite Creator. Worship may be done in many, many ways. We do encourage each to cultivate the ability to worship, to bow down and give thanks, praise and glory. We do not feel that there is any semantic difficulty, for all stories about the Creator are effective to some and not to others. It is a matter of finding the path that is truly most excellent for you.

When in communion with others of like mind, the experience of each becomes a resource of all. This is the beginning of a social memory complex. Each may then be teacher to each by reflecting that person's image back faithfully, honestly and clearly, without prejudice of any kind. This is what is to be hoped for in companionship. That friend which is true and wishes to serve will tell the exact truth as it knows it, will encourage, exhort and caution when those feelings spontaneously come over one, will in fact be a living mirror for those within the community. This is an excellent and organic and, as far as we are concerned, most normal and healthful way of achieving an acceleration in spiritual growth, especially for those who are wanderers, and wishing to remove all karma before the physical death of this life.

To be able to live in love is not given to many. For most, the struggle towards the love that lies beyond our definition is a long one, and there is no proof that there is such a Creator, that there is such a love. Indeed, within the illusion, the finger points towards a creator of chaos, dishevelment, constant worsening of conditions, and an eventual suicidal end to the human race. You may gaze at the illusion, or you may seek in silence for the truth. If there has been no experience of worship in the life experience so far, perhaps it is not so bad an idea to use a chemical, or the shamanic dancing, or the Sufi dancing beyond exhaustion, so that one may at least feel an objective referent to the feeling that all are one, and all is love. But it is not well to depend upon any exterior influence, for the mind, the spirit, are not of you, which is true, and by mind we do not mean that

bio-computer which is the brain, but rather the consciousness which uses that computer. Do not let the computer use you. Stay with the heart, stay with the emotions. Herein lies your deepest mind, your canniest intelligence. One must be cautious to ensure that one is not simply acting whimsically. One must take thoughts of change into meditation, and feel deeply the guidance that comes with each step which you have prepared for yourself within this incarnation. Move past yourselves by all means, for you are unlimited and imperishable beings. You are infinite and you are eternal. Seek to feel that consciousness. Seek to feel that worship, and that unity.

We wish you a brightly whetted ax of desire, and a tree of experience to cut down that is not so cross-grained as to make the incarnational experience difficult. There are those who choose the difficult incarnational experiences. There are reasons for these choices having to do with personal growth, for those who are dealing with some handicap are also pushing through into another state of consciousness, that is, one which is less aware of one's disability. Each of you are citizens of the universe. Gaze at the stars, and know that mystery lies within you. Seek for it, hope for it, pray for it, and wait for it.

We would at this time transfer to the one known as Jim, that this entity may answer any queries and then close the meditation. We leave this instrument in love and light.

*(Jim channeling)*

I am Oxal, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to those queries which yet remain upon the mind. May we ask if there is a query with which we may begin?

**Carla:** I feel as though the three of us in this room, and also Don, and some few others that we have met, are really like a family although we were born to many different mothers and fathers. Could you comment?

I am Oxal, and we may comment to a degree. Those of like mind form a kind of family. That the minds desire to serve and that the minds find a harmony within the self that might be shared with others, and that the entities with such minds have the will to offer themselves in a free and open manner are characteristics which create an environment in which

the concept of family as you know it within your culture may take root and, indeed, may flourish. That entities discover these qualities within themselves and within other selves with whom they shall or do share experience, and have origins within this incarnation from many places, is explained in some instances by the reverberations, shall we say, of this quality of family that sound from another home, shall we say.

There are many upon your planet at this time that have removed themselves from other densities and planetary influences for the purposes of offering services that are needed as this planetary entity, which you call Earth, makes its entrance into the density of understanding<sup>1</sup>. Therefore, there are many who have found service in joining in incarnation with their own kind, shall we say. Upon your planet at this time there are many of these that you call wanderers that work individually, letting the life's experience shine to those in the immediate vicinity. There are others that join together with those that you may see as family in order that their services might be enhanced. You are aware of many entities with whom you feel this quality of family, and are aware that the overriding purpose of each entity's incarnation is the offering of service to this planetary sphere.

*(Side one of tape ends.)*

I am Oxal, and am with this instrument. Is there another query at this time?

**Carla:** I would like a validation. I understand that you can give validation if the person already knows something, and I do feel this is what happened, but it would be comforting to have it validated. Did my father say good-bye to me on the beach and in the water and when I was singing right after he passed into larger life?

I am Oxal. We have some difficulty with this instrument at this time. We shall allow this instrument to pause.

<sup>1</sup> Carla: In some of the older material, I can remember this being used, most specifically by George Hunt Williamson's channeling of Brother Philip where Philip referred to fourth density as the density of love and understanding. I have tended more recently (post Ra Material) to use the "understanding" part for fifth density, however, and reserve the fourth for "love." I don't think that literal understanding is fourth—we have to love first, then go for the counterbalance of moving the mind in again.

*(Pause)*

I am Oxal. The experience of which you speak upon the beach as you were feeling the movement of energy through your being was in part not just the reaching to you by the entity that was your father within this incarnation, but was also a reaching by you to this entity as a deeper portion of your mind complex was aware of his movement from the physical vehicle into the etheric body. Therefore there was, as you may call it, a natural attraction which was set up as this entity was able to penetrate the immediate experience of the passing from the vehicle and was able to take stock of its situation and offer a blessing to you as you were able to perceive that touching of the spirit, which is not a normal or easily perceived experience.

Is there another query, my sister?

**Carla:** No thank you.

I am Oxal, and we thank you, my sister. Is there another query at this time?

**K:** I have a question regarding the concept and process of worship (*inaudible*) particular view of the Creator, and particularly (*inaudible*) I feel as though I'm (*inaudible*) on the idea of worship (*inaudible*) not much idea at all of what the Creator is, and I realize that's to be expected because the Creator is mystery, but there's also the idea of the Creator being all that there is, and all that there is is the Creator, and I have difficulty figuring out how to offer worship at this time. I feel as though I need a certain focus for it (*inaudible*). Can you offer any suggestions (*inaudible*)?

I am Oxal. The simple desire to find a means to worship is a good place to begin, for the giving of thanks, in gratitude, to that principle which is known as many names, concepts and ideas is a natural function of each portion of this same Creator, for each of the individualized portions of the Creator, however veiled their consciousness might be as regards their true identity, is to sing, shall we say, or to resonate in harmony with what might be called the primal sound of the universe as it is being created, destroyed and recreated moment by moment.

Therefore, for each portion, or entity, of this unity there is a note or means by which the entity may realign or tune the being to the greater, shall we say, symphony. We cannot direct the means by which

this tuning, this worship, or this resonating of self with great Self is to be accomplished, for a part of this worship, as we find it is called by your peoples, is to discover for the self that which expresses the truest feelings within the being for that concept one seeks to give praise and thanksgiving to.

We can recommend that one experiment with any means which seems promising, and continue the experimentation until there is the satisfactory completion of this ritual. It can be as simple as giving thanks with each breath, if one lives a contemplative life in a finely focused manner, or as elaborate as the worship services that we find many of your peoples attend on this particular day, and we can even be (*inaudible*) in the (*inaudible*) and detail that is achieved. We find, however, that the elaborateness is far less important than the desire. When there is the appropriate desire present, the means to express this desire are far more liable to be discovered than if the desire is absent, and the entity finds itself walking in another's shoes, shall we say, and simply (*inaudible*) motion and posture.

Thus, we would suggest that you might begin with your desire, and give that desire whatever voice, large or small, that seems appropriate to you at that time. Let any beginning be sufficient, and let your desire be persistent.

Is there another query, my sister?

**K:** (*Mostly inaudible. About that inherent in the idea of worship the idea of separation between the created and the Creator, and trouble with shift to the idea of unity of created and Creator.*)

I am Oxal, and we would comment by suggesting that the illusion in which you move has, as a fundamental portion of its fabric, the seeming separation of each entity from each other entity, and from all other portions of the creation, so that it seems that there are many, many sources and factors that feed into one's perception of the creation and of the self. This fundamental nature of your illusion, therefore, colors and affects the forms of worship that are achieved by your people. There is within each culture and each religion a recognition, however (*inaudible*) or infrequently or frequently referred to, of the unity which is the true nature of all that is.

Therefore, each religion attempts to speak to this point in some means as a foundation stone of the

worship and practice of the tenets of the faith. However, as the practice of each religion has proceeded throughout your ages there has been in the instance the continuing entry of the mundane and, shall we say, man-made affairs of the world into each religion and practice of worship. The means by which the fullness of the concept of unity might be expressed by any entity in the circumstance of your organized religion is one which requires that an individual's journey inward be accomplished in order to remove some of the distortions that have allowed a concept of the separation of that which is worshipped from those who worship to occur.

Therefore, we would suggest that the meditation of a prolonged nature be accomplished for the purpose of, shall we say, wiping clean the slate of perception, in order that that which is more appropriate to the individual heart be discovered in a manner much like peeling back the layers of the onion skin so that the heart's desire and its means of expression naturally work to give form to that which is felt.

Is there a further query, my sister?

K: No, thank you.

I am Oxal, and we thank you, my sister. Is there another query at this time?

**Carla:** No, thank you.

I am Oxal, and it has been a rare privilege for us to be able to speak in words to this group this evening. We thank you for your invitation and for your patience, for we are not an easy contact to receive and we are somewhat difficult as well to give voice to for this particular instrument. We shall be with you in your seeking and in your meditation. We shall leave this group at this time. We are those of Oxal. We leave each in the love and in the light of the one infinite Creator. Adonai. Adonai, my friends. ✨