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SUNDAY MEDITATION

APRIL 19, 1992

Group question: The question this afternoon has to do with truth, personal truth in particular, when we are speaking to ourselves or to any other person and relying on what we feel is a personal truth or a general truth. Is there some way in which we can present this information so that the person to whom we are speaking can get the feel for what we see as a truth, and yet realize that the information may not be as particularly applicable to them as it is to us?

And, as another part of that question, how can we know just what our personal truth is when we dig down past habits, defense mechanisms, fears and other habitual ways of behaving that may be covering what really is the truth that we hold and the truth by which we act; how can we know what our truth is, and how can we share it with others in service to them?

(Carla channeling)

We are those of the principle known to you as Q'uo. Greetings and blessings to each of you in the love and the light of the one infinite Creator. It is our privilege to be able to be called to this group and to have the pleasure of working with each of you, with energy, with your desire to know and with this instrument. We would say a preliminary word or two concerning the event mentioned previously by this channel. The perception of contacts during the process of challenging by a fastidious instrument is affected by subtle alterations in consciousness. One

which affected the challenging this particular day of working was the song of tuning, as there was the focus upon the suffering servant. The tuning of the group was satisfactory, however, the tuning of the more sensitive, inner sensibilities of this instrument were gently affected towards perception of suffering. Consequently, that shining consciousness called Christ had taken upon it for this instrument the shadow of dark suffering.

When a challenge is made in the name of the consciousness of Christ the focus is upon the consciousness itself and not upon events to which this consciousness reacted. Therefore, the refocusing of the instrument's tuning was necessary in order to avoid what could be called a "voice of doom," in actuality not as negative as misled. We are grateful, as always, to this instrument's sensitivity to the process of accepting contact, for we would not have been able to speak through this instrument at this working had the instrument not accepted the contact as being less than that which it had tuned itself to discover, that being the highest contact it could stably carry.

We mention this at this length because you ask us to speak concerning the question "What is truth?" In something as central to this instrument as the truth of its most basic and life-giving faith, it had the ability to be swayed towards a perception of the savior of this instrument's choosing that celebrated a behavior at the expense of the truth of the one

known as Jesus the Christ that informed the behavior. That is, the one known as Jesus is not a man upon a cross, suffering unselfishly, but rather an entity willing to do the will of the one infinite Creator at whatever cost to itself. This is the essential Christ consciousness.

Let us examine this consciousness. Gaze upon a consciousness whose personality consists of one query—"What is Your will for me, beloved Creator, Father and teacher?" Immerse yourselves in the feeling of this consciousness. It lacks salt, it lacks personality, it lacks any persona or mask. It is infinitely vulnerable, infinitely willing, and infinitely desirous of serving the infinite One. Does this consciousness not feel full of light, almost a quality of floating, of being lighter than the air which you breathe? Yet to bring the circle back to what you call so well your Earth, let us point out that the circle is not levitating, the circle remains glued by gravity and humanity to the illusion in which there is personality, in which there must be the persona, the mask. Each of you desires to know the truth in an illusion which will forever deny knowledge of that truth. In your incarnation you shall not know a factual, provable, repeatable truth. All your truths shall be subjectively perceived, subjectively proven, and subjectively held. They are not transferable.

Why would the Logos, that Original Thought which created all that there is, that thought of Love, create an illusion in which people make serious choices, and create it in such a way that the choices must be made without sure and certain knowledge of any provable truth? Let us attack this question from a completely different vantage point. Each of you walks alone, and if there were no ground, if there were no bodies, if you were spirits, yet still you would walk alone, perhaps without legs but certainly as spirits unto yourselves, each unique. Not precisely the "Monet" of philosophy, but certainly in any apparent way, solitary.

What is the situation of millions and millions of spirits who move in patterns and out of them again, intertwining with one another and moving back out of a pattern, moving into other patterns with other entities, perhaps back to the first, perhaps real while alone, the combinations freely chosen, freely left? If each of you is a light then it could be said that each of you is a version of truth, a wandering, questioning

mystery in which the truth is, yet cannot be reached consciously.

As each light is light and has the quality of unchanging reality, so are all spirits one, yet each is unique. Each is the product of one line of experience, one set of choices made that lead to other choices that lead to others. Where, then, is the common ground, where is the truth? We have said already that the only truth that can be held in common is the common mystery of the sure and common knowledge that there is a truth worth seeking, that truth shrouded in mystery in this illusion.

Each experiences the impulse to know the truth, that certainty that there is one somewhere that makes humans moral beings. That stubborn impulse is the hallmark of your species and the glory of your kind, and it opens to you the possibility of maturing into the light of a reality that you seek and will not find within this incarnation, within this illusion. You seek that which you will not know until you leave this illusion, yet you seek it all and all of you shall experience it.

What is the ground of that which you seek? Where within this illusion of yours can the truth be said to be hidden? We would use this instrument's knowledge of its Christian holy work and recount to you the parable of the vine. The one known as Jesus said "And I am the vine, you are the branches." There is something called the consciousness of Christ—which is personified for those who choose to follow the myth called Christianity by the name of Jesus the Christ—that lies deep within each. It is rooted in that one great creative Original Thought, that Logos, and it makes all one. From these roots grow a vine and as the roots are made of love, so the vine is love, and entities discover within themselves that root and nurture it until it springs forth into the conscious light of consciously lived, philosophical, ethical, moral or religious life.

We ask you to call it that which is most comfortable to you. Like a young and wondering child, that spiritual self that is born within this incarnation, within this illusion, within this density, wakes up in the crib of experience and looks around, and its first thought is "What is truth? What is happening? I see between the bars of my crib but it all is so loud, so stunning, and so much, where is the sense, where is the truth?" And as that spiritual self begins to grow it

begins to make choices. It may choose one way or another, and that which is now above the ground of conscious living begins to make a bend in that branch of vine that is rooted and grown in love, and still is love, but now is love veiled and unknown.

How many twists and turns to the branches of that vine make each of you consider the twists and turns of your life, the spiritually, morally, ethically based choices that you made. The ways that you have turned your leaves to the sun or felt that you must shelter them from the sun that burns, that is too intense. Think of those pesticides that you have sprayed on yourselves because you felt a threat, other vines that do not seem to be lovely, other branches of that vine that threatened. Yet, do not all the branches of the vine have the same root? Are there male branches and female, you ask. We say to you, in your culture, in your learning—yes; in any spiritually based sense—no.

Yes, we have talked about the archetypal mind, but the archetypal mind is that which is held in the root, not in the branches. It is used as a blueprint for that which is the deepest treasure of the mind, its deepest and most primal distortions as it looks at itself against the vast background of passing experience. It is not the truth, it is a categorization of attitudes which may aid in influencing behavior. Is the truth about behavior? Each of you says inwardly, “Nay, in no way can the truth be behaved.” But we say to you that there are shining moments when each branch of the vine finds the grace that illuminates the self and makes the truth visible to others for one bright moment. That often is enough to change the course of a relationship or of a personal understanding on a very deep level within the illusion, so that one comes closer and closer to accepting that there is a basis for seeking the truth, and that it can be glimpsed in the behavior of the self and others at gifted, illumined moments.

Now, how may one seek to dwell within the incarnation in such a way as to make these moments more accessible? We ask you, as always, to move to the inner closet of meditation, opening the self to the silence, sometimes, yes, to speak. You call this prayer, but, oh so importantly to listen, to listen to that silence, to accept it, to allow it to wash over the self until the self is full and more than full, until the self begins, indeed, to feel that light, heady effect of fuller light, fuller life, what we have called the

consciousness of Christ. Open inwardly if you would wish to open outwardly, for the straightest road to the roots of being is bathed in silence and in the listening in a focused and caring manner, full of desire, to that silence, that silence in which the creative principle of love ever speaks without sound and without words.

The more grounded that a spirit becomes in this root system of love the more this grounding may inform the persona and the more transparent that persona may become to the love itself. This does not make an entity, now matter how spiritually aware, able to speak the truth on command, for, indeed, there is no such thing precisely, although one may live the truth of a straight branch, lifting itself to the sun of love and light that is eternal. That is essence, and there are no words and no behaviors that speak the truth which are essential. Yet, can you come ever closer to being the truth through the discipline of the daily turning within to being washed in silence. There the work is done.

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.

There is one last secret we would share with you. There is great truth in laughter. One who takes himself seriously and goes solemnly about the business of telling the truth will find himself with his leaves turned away from the sun, unfed by light and love. Take a light touch, each of you with yourselves. Love and care passionately, and burn for your highest ideals, but not for your own performances and behaviors. At these you may laugh, for to be human and to be foolish is to say one thing twice. You will be foolish. Enjoy the folly that allows you to care so much, too much, that you risk everything

and leap into midair knowing nothing because of your love of mystery that you know only by faith and hope.

How glorious you are in your folly, oh humans! How glorious is your search for the truth and how telling are your choices. We commend each of you as you courageously seek to know the nature of love, to know the mystery of faith and to find the gifts that you have that may serve the one infinite Creator and each other. To others you are the hands and the voice of the one Creator. Treat yourselves and each other gently, humorously and tenderly and you shall not be so afraid to let the branches that each of you are become close, almost as close in consciousness as is implicit within the root of the vine.

What is truth? Each of you is the truth, yet to be born. Nurture yourselves, and smile as you wait in care and intentions the days of understanding that are yours in what you would call “a life yet to be experienced.” We do not believe there is any final truth, yet at each juncture of your path, at each death and entrance to a new life, you shall discover a larger version of the ground of being that informs the branch that you are, of the nature of your essence, and this mystery is the truth.

May you love each other, may you love yourselves. We thank you once again for allowing us to speak upon this—we search the instrument for the word we wish—Jesuitical subject. Words to discuss that which has no words—that is, the truth—must of necessity be roundabout, intertwined and complex. We hope that out of this knot of reasoning and unreasoning you may have found the flavor of that legacy which we would hope to leave you with our opinion, that although the truth is not reachable it can be experienced and it can be your gift to each other when truth, that being love, chooses to give the gift of grace and illumine the self with sudden, essential meaning.

We would at this time transfer from this instrument, thanking it for its service, and as always asking each to value our words only insofar as they have meaning for each of you, for we are not authorities. We are those of Q’uo, and leave this instrument in love and in light.

(Jim channeling)

I am Q’uo, and greet each again in love and light through this instrument. At this time it is our

privilege to offer ourselves in the capacity of speaking to further queries, if there are any at this time. Is there a query to which we may speak?

M: Yes, I have some confusion about truth not being possible in this incarnation yet possible in another incarnation, but then the statement later that there is no truth. Can you help clear the confusion for me?

I am Q’uo, and I am aware of your query, my sister. Within this illusion, the life that each of you leads, there is almost complete covering over of those basic qualities or truths which are the foundation stone of your being. That is, those answers to questions such as who each of you is, how you are related to the one Creator in a very fundamental sense, and how the power of love moves through each life to shape and form it in a way which is perfect, and yet which to each of you may seem confusing and out of kilter, shall we say, from time to time. There is the possibility of approaching these truths in ways which words cannot begin to assume, through a kind of experience which many of those of your religious orders have called the transformative or unitive experience, where the light of truth fills one’s being, and one for the extent and duration of the experience is able to become those truths.

There are these opportunities presented to each entity, perhaps not in the current experience but in one which shall follow it in another of what you may call incarnations. This illusion which you inhabit is one which is by its very fabric one which causes you to ask these questions and to begin to make tentative assumptions concerning the quality of truth, yet the very fabric of illusion is one which only permits the beginning, for here you are as the student who first enters school at an early age and you begin this process which shall take you ...

(Side one of tape ends.)

(Jim channeling)

I am Q’uo, and I am again with this instrument, as it was necessary for it to accomplish the tending of the recording device. The one known as Carla is asked to speak that which it desires.

Carla: Thank you, Q’uo. I’d just like to restate M’s question. There were statements that in reality there is no truth, also that there is a truth that will be experienced later in our evolution, and a third statement that no truth is final. Could you clarify?

I am Q'uo, and I am aware of your query, my sister. We can say that the means of transferring information which we use at this time—that is, words and concepts—are incapable of transferring that which is truth, and we can suggest that there will be opportunities offered to each as your journey proceeds for you to experience the truth of unity with the one Creator and All That Is, and we can say that as you continue upon this journey in that fashion that the creative power that is the one Creator shall learn from Itself those lessons that shall increase Its knowledge and experience so that that which was true shall be added to, shall we say, so that experience grows for all of creation as each portion of creation learns and seeks this one creative force, so that which has been true and which has become the foundation stone for one experience shall be built upon for further experience, further truth, and shall enhance that truth, so that in the ultimate sense, though all is one, all learns, all grows, all teaches and evolves in a fashion which causes truth to be enhanced, and in the sense of apprehending such a truth, there is no truth that can be apprehended and kept in a static and understandable fashion, for it is a dynamic universe and Creator in which we all live and move and have our being.

Is there a further query, my sister?

M: No, that's clear (*inaudible*) and involving God (*inaudible*).

This is so, my sister, as far as we are able to ascertain, and we are but the humblest of messengers for such a dynamic Creator.

M: Thank you.

We thank you, my sister. Is there another query?

Carla: One last one. So that is the reason why, as the possibilities of one creation end and all coalesces back to the one infinite Creator, there is always another creation, and the branches are sent out again from the roots of the vine. That's why it never stops, because the Creator Itself is infinitely learning, infinitely (*inaudible*) is that so?

I am Q'uo, and I am aware of your query, my sister. Again, to the best of our knowledge and the knowledge of those who serve as teachers to us, this is so, for all entities gain from experience and produce a seed, shall we say, of knowledge, and when all such seeds have reached the final ground of

being in reunifying with the one Creator, there they are planted to grow again into another creation that stands, shall we say, upon the shoulders of preceding creation and the one Creator harvests in a cyclical fashion those experiences from all of its portions and utilizes them in a learning fashion so that each succeeding creation becomes enhanced by all that which has gone before.

Is there a further query, my sister?

Carla: Not for me Q'uo. That's just a wide and wonderful picture, thank you very much.

M: And from me, thank you.

I am Q'uo, and we are also thankful and grateful to each of you for inviting our presence and presenting us with the queries which illuminate the journeys of all of us, for we also learn from you that which is of importance to you, and especially do you learn that great desire which you have for seeking that which you call truth. This desire also is felt, may we say, by all of creation, for each portion seeks to return to its source and that source of all creation seeks the knowledge and experience of each of its portions. Thus, this dynamic desire to seek, this yearning between Creator and created, is that force which propels all creation forward that the one Creator may be glorified by each of Its portions, and each of Its portions may know the Creator through each experience.

We are known to you as those of Q'uo, and we again thank you for this blessing and opportunity to speak with you. We shall join you again in your future upon your request. We shall take our leave of each at this time, leaving each as always in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai. ✽