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SUNDAY MEDITATION FEBRUARY 19, 1995

Group question: The question this week has to do with the “Who am I?” question that each seeker asks. We are wondering about the incarnational personality as a focus as to who each seeker might be. The incarnational personality, of course, has connections with the soul identity that has been through many incarnations and has connections with the one Creator as a portion of that Creator. We are wondering if you could tell us something about the incarnational self, who that self is, and use it as a vehicle for evolution.

(Carla channeling)

We are those of Q’uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to have been called to your group this day. There are also those energies about which you know as those of Hatonn. However, as this instrument ascertained, the energies of Hatonn are simply to be placed upon the circle of seeking and in a very subtle sense upon that tape recording device which records these words. That carrier wave, shall we say, of meditative quiet and stillness is an helpful one, and those who listen to such a recording such as this one may be offered that silent gift. In addition, we shared a joke with this instrument which caused the challenging process a little longer to deal with. We are always hoping that this instrument will not be too earnest about her challenging, so when she asked us if we came in the name of the one known as Jesus we said, “Oh yes, we stop in the name of love.” But

this instrument would not accept that. However, to our minds the one known as Jesus is the one known as Love, for this entity managed during incarnation to express that energy in its fullness.

As always, when speaking with a group, we request that our words be taken with a grain of salt and that the personal discrimination be used. We do indeed thank this group, and deeply, for sharing these moments with us and allowing us to share with you what humble service that we may offer at this time.

The question of self-identity is indeed the signal question of a density devoted to the exploration of self-consciousness. The other experiences gained in first and second density, as powerful and all-encompassing as they have been, are as a simply elementary school class compared to the complexities of self-discovery and self-perception. Being aware of the self being is in many ways confusing. There is confusion because of each entity viewing itself through the passing kaleidoscope of circumstance and event about which one spins one’s life’s threads.

The child, that young soul whose mind is infinite and eternal but whose body is clumsy and small, must determine what of his body makes him who he is and what not of his body but of the mind or of the emotions. This is most puzzling and the questioning begins for each entity as that soul becomes enough

aware of itself within its little world that the focus becomes inward.

Those of young ages are frequently viewed by their parents and teachers as those who do not have native wisdom or the ability to think upon abstractions at the age of pre-school, as this instrument would call the years of four and five. Yet by this age the larger part of your people are philosophers in their own small way, picking up questions of life, death and being and looking seriously and probingly at them for clues as to identity and that ineffable and indescribable sense of belonging that is yearned for but not entirely felt with those identities which the world sees and passes so to the young self.

Each year, indeed, each season, which adds to the child's life its burden of days, yields also a crazy quilt of perception and misperception, accurately perceived and inaccurately perceived memory and the drifting of memory and thought through those inner seasons which color perception so profoundly, usually without being themselves perceived. The burdens that the child has taken up often become invisible yet still are burdens carried, yet carried not within the conscious mind but stowed safely as in a ship's hold for the long voyage which shall occur before that self is able or ready to open the cargo doors and work with that burden which has laid patiently awaiting such a visit since the childhood.

These hidden storage areas of the self are hidden for good reason. The self is a living entity in a way which transcends current definitions of life, for there is not the embodiment or the gross manifestation in many forms of vivid life which entities upon your sphere tend to attach life to. The life within, as has been pointed out by this group, moves through incarnations, one upon the next, in a journey unimaginably larger than the journey through incarnation. Yet that journeying and questing self that is infinite and eternal is only taken in full realization and seated or embedded within that infinite self through the processes within incarnation through which the mind comes to be more and more acquainted with the self.

Therefore, sitting down and taking the pen and writing upon paper those things known about the self, and those things logically assumed and attempting to infer identity in some mental way—this process is not useful, for the self is not built with the logic of the mind. That self which is the deepest

self is a distortion of love and the heart as it opens simply becomes more and more able to resonate to the pure emotions which are that unique distortion of love which is each entity. Thusly, one better feels and intuitively one's way towards a deeper understanding of the identity of the self than work with the logic and the mind can ever produce.

These are subtle matters. And using words is a clumsy option when working in this area, yet we do not have a choice other than these words, so if you will forgive us and this instrument who must, in a way, translate our concepts, we shall continue attempting to throw some light upon this very central subject.

When the entity that each is comes into incarnation it is aware ahead of that time that it will lose its way; it will not remember that way; and it will need to wake up in the life in order to begin that journey of self-discovery. Those such as this circle now present were awakened by the call of that nature which as each grew it uncovered within its self. So each has gone through several generations of thought concerning self-identity and has discarded many self-identities, finding them too limited and not enough evocative of self-perceived spiritual advancement or evolution. It is good to have started this searching, this pilgrimage, for as entities seek the light, as they are drawn to love, they are also seeking their identity.

The ideals and philosophical arrangements which work to create a more spiritually aware life experience must hang in mystery and in veiling much that the self would know yet cannot know within incarnation. There is no use in incarnations if the work done within incarnation is over and if the puzzle, shall we say, is completely and perfectly solved for an entity, then this entity has just transcended third density and will soon depart from this planet and its physical third-density existence.

It is a prerequisite, shall we say, of incarnation or the continuance of incarnation that the person be working to discover truth, the truth of self, the truth of love—the truth, however that entity describes or phrases it. When school is out the Creator simply allows that entity to move on. So the one sure thing about entities within incarnation upon your planet at this time is that they are imperfectly known to themselves. This, then, being a prerequisite for life as

you know it may be counted a good thing by some although one would not expect a universal "yes."

It does, however, seem to most entities somewhat unfair, in that the deck is stacked against being able to know the truth that is so hungrily sought. Yet we say to you that the spirit within incarnation that is still seeking is that spirit that has the right to manifest within the illusion those gifts that may help that illusion. No one upon your sphere, native or wanderer, is fully realized. Each entity is upon that journey, and so are we, and for us, as larger truths have appeared, things have fallen away and new mysteries have appeared. So it has been also for you and so shall it continue to be.

One may gaze at this identity at the level of its programming and see a very mechanical aspect to self-identity and by this we mean that there exists within the melding made between consciousness and the biocomputer of your brain those ways of perceiving which have been chosen throughout incarnation so far, which have re-written and distorted the way and the priority with which incoming sense data is received and processed. Thusly, on one important level the seeker may find its identity to be an amalgam of those programs which run when the self is presented with sense data. A simplistic example of this would be the cliché which this instrument is aware of concerning the glass of water being half full to the optimist and half empty to the pessimist. By such judgments the self accretes a system for judging incoming perceptions, and it decides and makes choices concerning this incoming data based upon choices previously made which have biased the incoming perceptions before they have arisen to the conscious mind.

So that it is very fruitful to move back into inner work gazing at those things which grab the attention throughout each day, and working with that harvest of daily knowledge of self by observing and contemplating what has been observed. Much healing might be done by the entity who goes back into those early experiences which biased the program, discovering those centers of pain, anger, disappointment or whatever negative complex of emotions caused that crystallization which distorted the programming in the first place. And we encourage those efforts to know the self by working with the memory and with the dreams which may offer memories which have been forgotten.

However, it is equally helpful to surrender all knowledge of self as being utterly irrelevant to the self that wishes to become one with the one infinite Creator, who wishes only to lose itself in that presence, who seeks to tabernacle with the infinite love that is the one Creator.

Each entity has an identity. Looked at from the highest level each entity is an illusion. And as the densities mount towards the end of an octave those self-realized entities which were so full of emotion in earlier densities and who experienced such ideal states of compassion and wisdom find themselves releasing layer after layer of illusion until in the final gesture of individual personality the self is released into all that there is by desire. We cannot at this point in our own learning imagine what it is like to yearn so for the infinite One that the personality is completely released, but this does in the end occur, as far as we know.

Theoretically, then, if one took no thought at any time and simply stayed comfortable when in incarnation and avoided worry it might be possible never to be concerned with self-knowledge, simply choosing to love the Creator. No entity has as yet taken this shortcut, however, since the physical senses in any density are such as to give the individual clear subjective proof of existence and self-awareness.

Perhaps the best way to advise a seeker to look at the incarnational personality is to suggest that each allow the self the freedom of semi-permeable boundaries, allow the self to go deeply within, encourage the self to move deftly and deeply within the self as the opportunities, the moments come to each. This is not something one can do with a schedule. These moments of clarity come when they will, and we simply urge each to appreciate them and to yield to them when they come, for these are good opportunities to learn. And when the self is not in such a state we encourage each to allow the questions to rest, for self-discovery is a process which needs time. It is not something which is grasped in a crystallized and gestalt way, but, rather, lies too deep for such experiences. And as long as the self is allowed its natural freedom to be profound at one mood and shallow at another, to be light one day and heavy another, and so forth, this is the best way to study the self. It is a matter of catching it unawares. One cannot gaze forever at the self with

profit. One must look away and become spontaneous.

There is that balance between the work and the rest which fuels and feeds the work which we would encourage each to keep in mind. The mundane tasks of everyday life may not reveal the self to the self, and certainly one is not what one does. Yet washing the dishes, teaching, or any activity whatsoever may one moment may mean nothing and another moment reveal profound truth. So the wise seeker is one who is alert to those moments when the present moment ceases being a moment in time and reveals the infinity of depth and width and breadth that is the truth of each present moment, for the present moment is the only one which exists and all present moments exist simultaneously. Do not be surprised to find realization occurring in the midst of the smallest and most routine chore, for the inner mountain tops of experience are not those which seem high in the outer world but rather those which have there being and their altitude deep within the self.

As we said, this is a difficult subject, for the truth of personality is a shifting one, yet we honor it greatly, for from it has come all that has been needed by us to evolve to where we are now, and we feel secure in saying that for each entity. This is also tending to be true, that within the everyday and ordinary daily existence lies not one way but many ways to pursue self-discovery. No truth you find of your nature shall ever be complete within incarnation, for there is not the amount of material available to the waking self.

However, we have offered enough for a beginning and welcome future queries at a later session. We would at this time transfer this contact to the one known as Jim. 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 through this instrument in love and in light. We would like to thank the one known as Carla for allowing us to speak our thoughts through her this afternoon, for we know she suffers some discomfort.

At this time we would ask if those present might have another query to which we might provide a small answer?

P: How does the process of individuation differ from the process of separation that the service-to-self entity would practice?

I am Q'uo, and am aware of your query, my sister. The entity which has chosen the service-to-self path will in the process individualize itself as you have mentioned in a fashion that will utilize the intelligent energy gift of the one Creator in a manner which sets entities and events about it in the influence or control of this entity. Thus, the energy that it receives on a daily basis and from moment to moment is utilized in a fashion which causes others to serve this self.

The entity which has chosen to proceed on the evolutionary path in the positive sense utilizes the same daily gift of intelligent energy in a fashion which attempts to share this energy with others and to seek with them the mystery of creation and its subtleties. Thus, the use of energy by each polarity is opposite. The individualization process for each polarity is that process in which the seeker will utilize the intelligent energy of the Creator in a fashion which either reveals the unity of creation in some degree for the positive entity or which reveals the power of the entity which has chosen the negative path.

Is there a further query, my sister?

P: No, thank you.

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

Carla: I want to follow up on P's question. How is the person who is self-aware different from the person who is serving the self as a choice of polarity?

I am Q'uo, and am aware of your query, my sister. We shall attempt to clarify. The entity which is self-aware, whether it is on the negative path or the positive path, is an entity which is seeking to utilize the energy of the one Creator in a manner which reveals more of itself to itself. If this entity who is becoming more self-aware has chosen the negative path then the use of this energy to become self-aware is utilized in a fashion which tends to cause others to serve it, thus bringing them under the control in more or less degree of this entity. If this entity which is becoming more self-aware has chosen the positive path, it shall further refine the use of the intelligent energy of the one Creator in a manner which reveals

the Creator to those about it and thus offers this energy as a kind of gift to others.

Is there another query, my sister?

Carla: No, thank you.

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

P: I wonder if the archetypes have an effect in shaping national identities of a large number of people and have an effect in shaping history and how nations interact?

I am Q'uo, and we believe that we grasp your query, my sister. The archetypal mind of the one Creator represented in this portion of the creation by your local logos has an effect upon all experience within the illusion that is, shall we say, in its care. There is the calling upon archetypal influences in each instance in which entities interact. In most cases this calling is not done consciously. However, the nature of the relationships and the choices which are made by all entities within them determine the kind of influence which is called upon by the very energy expenditure that is made in each relationship. The effectiveness of the calling upon archetypal concepts and influences is increased by the more and more conscious and willed calling upon these archetypes.

There are few who do this in a conscious fashion, for most of your peoples pass through their incarnational patterns without becoming aware of the basic architecture of the great Mind of which they are but a small portion. Yet each entity in its daily round of activities does move in a fashion which, by the expenditure of energy—its nature, intensity, purity and so forth—does call upon larger and larger influences that may redound to the very nature of the archetypal mind itself, for the nature of your creation is one in which there is a simple structure, a relationship to the Creator which is logical and all-pervasive and which resonates when a small portion of its being is set in motion by its own free will choice in a certain fashion.

If you can see the experiences that you share with each other being likened to a song, a great chorus, if you will, each note of the interrelationship sets up an harmonic response from larger and larger or, shall we say, more and more basic portions of the one creation, the most basic in many ways being the

archetypal mind, the most basic in a fundamental sense being the universal mind of the one Creator.

Is there another query, my sister?

P: When a nature engages in war what kind of archetype is it fulfilling and does it need to do that in order to grow? How can they help themselves to find peace?

I am Q'uo, and though we are aware of your query, my sister, it is of such a large nature that we could not begin to answer it, for there is much complexity within the process of evolution for each individual entity and each group entity and the historical relationships that are built over thousands of years of experience. Yet you may rest assured that all archetypes are available and utilized in some fashion in this entire process. It is most helpful in the study of archetypal imagery and influence, in our opinion, for it to be reserved for the individual entities that are the seekers of truth. This is not to say that any entity would be excluded from this group but that the archetypal mind is most effectively seen and utilized by individuals in their own incarnational experiences.

Is there a further query, my sister?

P: No. Thanks so much.

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

Carla: Might we ask that query again as a main question?

I am Q'uo, and we are of the opinion, my sister, that the query concerning the relationship of the archetypal mind to the movement of nations is a query which asks too much explanation for how the archetypal mind would move through each entity within a country that has had generations of entities moving through its borders and within its influence. Thus, we would suggest that queries concerning the archetypal mind be reserved for the experience of individual entities and how the influences of the deeper levels of mind might be brought to bear within that sharper focus.

Is there a further query, my sister?

Carla: No.

I am Q'uo, and we would ask if there is a final query at this time?

(Pause)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to express our complete gratitude at having been invited to join your group. We feel that we have been blessed with a great honor and we are always glad to respond to the call of this group, for when we walk with you we are enriched in our own journey as well.

We shall, then, at this time take our leave of this group. As always, we leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽