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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SATURDAY MEDITATION SEPTEMBER 13, 2008

Group question: The question tonight is from G and it says, “In the *Law of One* Series Ra says that there is a distortion of the Law of One which indicates that the gateway to intelligent infinity is “a gateway at the end of a straight and narrow path, as you may call it.”¹

The question is, why is the path to intelligent infinity called “straight and narrow” and what implications does this have for the seeker of intelligent infinity?

(Carla channeling)

We are those known to you as the principle of Q’uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening.

It is a great pleasure and a privilege to be called to your circle of seeking this evening. We appreciate the honor of being asked for our humble opinion and are very glad to share it with you. As always, we would ask that you follow the resonance of our words, using those ideas that are resonant to you and leaving the rest behind. For we would not confuse your path with our opinions, wishing only to enhance it and offer you what resources we can. We thank you for using your discrimination.

The query this evening has to do with a quotation from the material this instrument calls *The Ra*

*Material*², in which it states that the gateway to intelligent infinity is at the end of a straight and narrow path. Before we can look at the implications of this statement for the seeker, we would appreciate the opportunity to discuss the term itself and the way it has been used in this instrument’s experience, for it is a somewhat deceptive phrase.

As this phrase, “the straight and narrow path,” was used in *The Holy Bible*, in the parables of the one known as Jesus the Christ, it did not indicate an unbending path. Rather the word “strait,” spelled differently than its homonym, means “narrow.”

One such use of this word with which this instrument is familiar is the geographical location called the Straits of Gibraltar. In order to move through the Straits of Gibraltar it is necessary to keep focused carefully upon what one’s ship is doing because it must seek the very center of the channel. On either side lie distractions and those rocks which could tear the bottom out of the ship upon which the journey is taking place.

And so it is in the life of the essence of an entity. The day-to-day life spreads out as a pleasant, open field with many, many options and many interests calling for attention. There are wonderful relationships to cherish and tend. There is good work to do in the earning of the living, in the maintenance of the household, and so forth.

¹ Ra, February 3, 1981, Session 17.

² Elkins, Rueckert and McCarty, *The Law of One*, Book I, “The Ra Material”: Atglen, PA, Whitford, [© 1983].

All of these day-to-day duties are blessed and sacred. Every single one of them is, in itself, a small world wherein that one task can be focused into and offered one hundred percent of the love within in order that that one chore may shine and be a gift in offering to the one Creator.

The key to creating of the life a sacred journey is the attitude with which this journey is taken. We would suggest that the invocation of gratitude and thankfulness is a great key in bringing one's day-to-day life into focus. For no matter whether that which faces one in any particular instance would be thought of by the world as a blessing or as a challenge, yet still, in essence, that which lies before you is the perfect gift for this moment, containing your service and your learning.

There is a tendency to forget to invoke this gratitude when that which lies before one does not seem to be a blessing. And yet, we would suggest that there is wisdom in waiting those few seconds before you undertake a challenging duty in order that you may open your heart and mind to the realization of the full measure of your gratitude for the opportunity to be alive in the creation of the Father and to face this moment.

In just this way does the discipline of the personality begin. It does not begin with meditation, although meditation is vital to a spiritual practice. Rather, it begins on the very surface of things, in the very smallest of chores and duties. It begins with the realization of the tremendous fortune that you have in coming to this moment just where you are, with just the people with whom you are and facing just exactly the blessings and challenges that you now face.

There is an ecstasy which comes when the spirit is ready to be honed in its focus and dull care flies away; when the spirit gathers its feet under it and surges into a full and vertical existence within. The whole energy body begins to sing when this begins to happen. And where before there was a flat and pleasant landscape of things to do and people to see, now you are at the cutting edge of the present moment and anything is possible.

With this attitude, when one then moves into meditation and other rituals designed to deepen the spiritual practice, there is a lack of effort and a lack of complexity to the path. For that within you which moves into the meditation is, by your focus on the

present moment, already in a premeditative state of focus.

Thusly, we say to you that while the spiritual path that seeks higher knowledge, higher experiences, and higher relationships is indeed a narrow path, a "strait" path in that sense, it is a winding road and often an exciting, surprising path. Sinuous and muscular, the path unrolls before you and responds to the tempo and the energy or character of your particular ever-shifting position within the many layers of your essential being.

Paradoxically, as one focuses into the present moment and dedicates oneself ever more completely and deeply to the service of the one infinite Creator, the experience of the self which is undergoing this discipline of the personality is expansive. This instrument has often noted in moments of ecstasy that there is so fine a focus as to feel that one is standing on the head of a pin. And yet there is the balance and the equilibrium of a broad and dynamic vista in which the infinite layers of beauty and color splay out before one in infinite variety, rewarding all the senses with the utter loveliness of existence.

Always there is this play between the infinite narrowing of focus and the explosion of love and light and ecstatic waves that move the spirit infinitely in realms of beauty and truth.

Continuing to use this instrument as an example, this instrument would not give itself high marks for following a strait and narrow path. Indeed, it sets store by using the light touch. And this is a perfect illustration of the paradoxical nature of the strait and narrow path.

We agree with this instrument that it is often seemingly unfocused and careless in its attention to detail in the worldly sense. Yet, there is a level of self which lies beneath the commonly understood levels of daily life. Each entity has this sub-level and we speak not so much of a basement as an inner reality that drives the life and that affects the attitude of the entity, which underlies its spontaneous surface reactions to surface catalyst. It is in that inner room where this instrument must spend its time. The instrument is called to live from the inner room. It cannot stray far, no matter what the activity on the surface, from this inner sanctuary. And this is where the strait and narrow nature shows itself. It informs the carelessness of the surface with the gift of love.

This instrument is far from unique. Each of those within this circle is called again and again to that inner room, that Holy of Holies. Each yearns for it and waits for the touch of the Creator's hand, the cloak of the Creator's love. And there are times aplenty in most seeker's lives when the strait and narrow path expresses itself by the desire to move into that inner room and crawl into the lap of what this instrument would call the Father/Mother God, home at last, in the arms of the divine. What comfort there is for the deepest sorrow, for the greatest hurt, when one rests against the heart of the divine, hearing its beat—love, love, love.

What is the implication of the strait and narrow path for the seeker who wishes to enter the gates of intelligent infinity? The implication is to go deeper. It is not indulgent to move deeper into a spiritual practice. It is not self-indulgent to take oneself so seriously that one values time differently and the self differently than before.

We say this because to the outer world, in which many of your kind live one hundred percent of the time, it does seem self-indulgent and pretentious to spend the time in prayer and meditation, contemplation and reflection, mulling over the events of the day, estimating that which one has experienced and that which one has harvested from the day's journey.

Yet, we assure you that the requirement of one who wishes to enter the gates of intelligent infinity is this focus that accepts the discipline of the personality with joy and moves with lithesome feet, in terms of the energy body, into a basic attitude towards living that is at all times aware of this vital, inner space which is that nest from which the true self may emerge to live what seems to be an ordinary day but in fact is an enchanted, wonderful experience.

And why is it enchanted and wonderful and magical? Because as you have focused in on love and light, as you have asked your true self to step forward, so you have let fall away that which is not enchanted, that which is not magical.

The phrase in the Bible that you hear over and over again in the New Testament is, "He that has ears to hear, let him hear." Life speaks to those who have the ears to hear with an ever sacred and always relevant voice. As your focus remains single and as you walk that strait and narrow path, you do not attempt to make sense of things. You are content to

behold them and to find ways to respond to them with love.

You go deeper. As you go deeper within the soil of yourself and the sturdy root patterns of deep experiences that have made you the entity that you are, you also find yourself soaring ever higher, ever more widely ranging within that powerful circle of enchantment that is the life lived with the awareness of its magic.

We would never say that one cannot graduate into fourth density unless one has entered the gateway to intelligent infinity. It is entirely possible simply by living a life in service to others to achieve graduation in the positive sense from third density to fourth. Yet the delight of the journey is reserved for those who chose to aim for that gateway.

This instrument would say, "It's your ticket out of here in this very moment." As you come to the gateway, you have behind you a tremendous number of choices. The journey into the open heart involves learning to love yourself dearly and being willing to take all of yourself into that open heart. It involves a million choices of how you look at yourself and how you respond to those about you and to the challenges and chances of your life.

To come to the gateway, you must have found your way to bring your whole energy body into balance, so that energy is rushing through you, unimpeded by those egoic concerns of red ray, yellow ray and orange ray—survival, sexuality, relationships, marriage, home and family. Those who come to the gateway have "let goods and kindred go, this mortal life also,"³ and their entire essence is bound up in the devotion to the Creator and to serving the Creator that would bring one to wish to use the gateway.

This instrument moves through the gateway as she contacts those of the Confederation so that she may be of service. It is not until she is perfectly happy to do this that she is able to access that gateway. There

³ This is a line from Martin Luther's 1529 hymn, "A Mighty Fortress Is Our God." The verse in which it occurs reads thusly:

That Word, above all earthly powers, no thanks to them,
 abideth.
 The Spirit and the gifts are ours through Him Who with us
 sideth:
 Let goods and kindred go, this mortal life also.
 The body they may kill. God's truth abideth still. His
 kingdom is forever.

are many healers who must go through that process of laying everything aside so that they may become instruments transparent to the light, in order that that light may flow through them, offering new chances for those in whom they offer healing to find balance.

Yet, for the most part, the greatest use of the gateway to intelligent infinity has to do with radiancy of being, so that the entity accesses the gateway simply to rest in the enhanced vibrations of infinity and eternity. This is the ticket out of here that is the most universally meaningful. It is the way to create heaven on earth in the personal experience of the seeker.

The one known as G asked this instrument earlier, "What if you shortened the time that you spent in channeling, since your energy is low?" It was with some amusement that we watched this instrument attempt to grapple with that concept. For the one known as Jim is correct. This instrument wishes to give one hundred percent

Can this instrument share in thirty minutes that which she might share in forty-five, as it comes through her instrument? That's the question to be pondered. However, it is a perfect example of the strait and narrow path that in offering the self for service, this instrument had no limits upon its service, and indeed, at first glance did not even appreciate the idea of shortening the time of her service.

There are so many human considerations that occur to the conscious mind that it is difficult at best to know as a seeker what ideas are worthy and what ideas are not. And in many ways these considerations are trivial. In terms of preparing the self to enter the gateway of intelligent infinity, all else falls away before one's basic core devotion to the Creator. That is the plumb line⁴ that shall give you the truth.

We thank the one known as G for offering this query and would say to the one known as G and to all seekers of truth to walk softly in the creation of the Father as you seek to serve. Sharpen the eye. Sharpen the ear. You are on holy ground. He who has ears, let him hear; he who has a heart, let him understand.

⁴ plumb line: a cord with a lead bob attached to one end, used to determine perpendicularity.

May we ask if there is a follow up to this query? We are those of Q'uo.

G: Thank you very much for your response, Q'uo. I do have a follow-up. I don't know if this will make sense and if you can't work with it then please feel free to say so. Is it possible to sense infinity like one senses a change in the atmosphere at the approach of a distant storm? Or is infinity all or nothing?

We are those of Q'uo, and are aware of your query, my brother. May we say what a delightful question it is.

There is no definitive answer to your query because for some infinity is very close and near at hand and indeed can be heard in the ear as the whistle of the wind or the cry of the eagle. For others, it is all or nothing. For some it takes a tremendous wrench of some kind to knock away the defenses of the surface life.

If you would bring infinity closer to you then, we would encourage you to look to your defenses and begin to dismantle them straightaway. What is a defense? The heart, my brother, is often heavily defended. You were speaking in the round-robin discussion earlier of how you felt that your heart was more open with the one known as V because there was no longer a tension concerning a personal issue between you. It had been resolved. All was understood. And consequently you were both freed of the dynamic of unmade decisions, knowing precisely where you stand with each other; knowing that love cannot be defined by the relationship one has in the world. You have both found your love to take wing and expand.

In order for you to gain this happy experience, there was a tremendous amount of dismantling of defenses that were in place, not only on your part but also on the part of the one known as V. It was through times of discussion, times of grieving, and times of tears that you came to this place between you which now does not have expectations. There is nothing that is pulling on you. Nor is anything pulling on the one known as V. The only consideration between you now is the enjoyment of companionship.

Think of all that work that you did in your emotions, in your linear logical mind, in your heart of hearts, and on your knees in the depths of prayer, to attain a seemingly happy and carefree place. So it

is when one reckons with how one's heart has become defended.

One way to defend the heart is through the dogma of a codified religion. One places one's heart in the structure of a religion and as long as one's heart stays true to the tenets of that particular system of dogma, one is safe.

Another way that the heart can be defended is with anger and resentment, which builds concrete walls about the heart in order that it shall not be harmed again. Many years may go into the building of these walls. How can they be taken down? The world is a dangerous place.

Another way that the heart may be defended is in fear. What if the world, no matter how kindly or pleasant, seems a crazy place, a lunatic asylum, a place of chaos, where nothing makes sense? Many sensitive entities who walk the streets and try to live the life of Planet Earth have a bone-deep fear of this place called Earth. And the defenses of their hearts are well-nigh unbreachable.

It's the work of a lifetime for some to become undefended and then to feel comfortable without the customary defenses. Yet it is exactly this lack of defenses that allow infinity to come close. Indeed, in this instrument's experience it has many times slipped in and taken over the moment or the hour or the day. This instrument brought with it the gift of being undefended and although it loses that gift from time to time, it is easier for this instrument to pick it up than most.

Perhaps it may aid in working with bringing this gateway into the daily experience to think at all times that you have a choice of which way to look at a situation. You can look at it from the level of space/time, linear time, measurable, weighty space, or, by a decision within your mind, you can look at precisely the same moment from the position of time/space, seeing all as perfect, all occurrences converging in a circular manner into you from the past, from the present and from the future, so that you find yourself to be a node exquisitely poised between space/time and time/space.

Let your spiritual practice include that visualization and perhaps you shall soon find yourself falling into eternity and infinity with a great feeling of surprise and delight.

May we answer you further, my brother?

G: Not on that question, no, thank you, Q'uo.

We thank you, my brother. May we ask if you have a final query at this time?

G: Yes, I do. This query has likely been answered already but, given your ability to approach something from a great multitude of angles, I think I'll ask anyway and see if it elicits something new.

Are there various degrees or rates or orders of magnitude to the experience of intelligent infinity? Can one entity have a deeper experience of infinity than another?

We are those of Q'uo, and are aware of your query, my brother. We may answer this in two ways, my brother. Firstly, we may answer it from the standpoint of third-density space/time and say that, of course, each entity which engages in magical working shall have an experience that is different in intensity or in duration or in some other measure than another seeker who works with the same energies and environments.

From the standpoint of intelligent infinity, however, there is no way of quantifying experience. If an entity is filled to one hundred percent of his ability to experience a moment, who is to say whether that quantity of experience is different than another entity, built quite differently, who also is able to absorb one hundred percent of his experience of intelligent infinity.

The one infinite Creator sees the totality and calls it all one, whereas the entity still mired in the values of space/time would say, "Oh, this great soul has a much finer, broader, deeper experience of infinity and eternity than my poor self with its many limitations and drawbacks." Judgment concerning the quality of one's progress in the school of souls is that which eventually is dropped and falls away.

May we answer you further, my brother?

G: Yes, what I was trying to get at in this question is the subjectivity of the experience of something which, to my mind, seems to be ultimate. It seems, that if there is anything objective in this universe, it would be intelligent infinity. And I'm trying to grapple with the fact that an entity still has a subjective experience of what would seem to be objective reality. Is that always the case?

We are those of Q'uo, my brother, and we would say only that the fullness of grace is in releasing such

attempts to judge one's experience. The word "infinity" itself is impossible to grasp. This may be your best clue to releasing any concern about how one may experience this infinity.

As long as one is questioning whether one is completely in the awareness of infinity, one has not yet come to the full awareness of infinity. Infinity cannot be measured. The attempt to visualize infinity inevitably puts limits on infinity and falsifies the word. It is difficult, using words, to express the utter endlessness of possibility that is wrapped up in this word. But we may say that when an entity is within the awareness of infinity, there is an awareness of perfection and completeness. The world is whole, the world is one, and there is no attempt to find one's place in it. One is one with all.

These poor words have so little ability to share the essence of intelligent infinity! It is as though we give this instrument these ragtag words knowing that what your spirit will hear is the space around them and between them. It is the energy in the spaces between the words in which we are able to share with you the fullness of concept and the absolute reality of the love and the light of the one infinite Creator.

We thank this instrument and this group for a wonderful session and again, we are thrilled to be called to your circle. It has been a great blessing to us to share your beauty and your meditation. We leave this instrument and this group in the love and the light of the one infinite Creator. Adonai, my friends. Adonai. ❀