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## CHAPTER FOUR: THE NEW AGE BUZZ

### CHRISTIANITY AND WANDERERS

Those who live in most parts of the western world share a cultural myth in common: Christianity. Judeo-Christian stories and characters permeate our art and literature, and have called forth a vast and incredibly beautiful body of sacred music. People of Johann Sebastian Bach's stature have devoted their whole lives and considerable energies to creating a sacred repertoire which has outlived them, and composers not even particularly religious in much of their music have felt called to contribute towering religious masterpieces such as Beethoven's *Missa Solemnis* and Mozart's *Requiem*. The symbols and concept structures of this mythological or religious system meet us in our daily lives frequently. It is part of the furniture of our conscious mind and to some extent the shallows of our deep, unconscious mind. Whether it is still a viable religion, however, is each person's own riddle to answer. Most wanderers have thought a lot about the story of Jesus' life and ministry. The conclusions drawn vary widely, as one might expect. Those of Quo say:

The Christian's vision of Christianity is not one vision, any more than the Buddhist vision, the Shinto vision and so forth, is unified. Although each entity which calls itself Christian feels that it is a member of a great group, nevertheless, each individual is doing no more and no less than seeking the face of the great mystery of the infinite Creator, just as each non-church-going entity does or does not do. How many Christians there are who have no interest whatsoever in seeking the truth, but are responding to stimulus much in the same way that a second-density animal which moves with the pack follows the leader of the pack, and behaves as does his group! There are the most extravagant extremes, from what Christians call sainthood to what Christians call great evil, within that great body of entities called Christianity. The one known as Jesus knew that the third-density experience was coming to an end, and hoped not only for a few to learn of forgiveness and redemption but for all to know the love and the light of the one infinite Creator. The creature which has grown up from this teacher's body of instruction bears almost no resemblance, and certainly no ideological resemblance, to the nature of the community of those who love each other, which the teacher known as Jesus the Christ wished to form.<sup>1</sup>

The simple communal life, with members holding all things in common, was the basic lifestyle that Jesus recommended. Those who had, gave all; those who needed, got. It sounds more like communism than any other governmental arrangement considered in societies thus far, although it does not carry the load of anger at wealth itself that Marxism does. Its problem is that it does not pander to human traits like territoriality and greed. Look around the western world today and we see nuclear families defending their territory and making sure their lives are secure. The closest lifestyle these days to communal living that we see in normal society is enjoyed by the homeless, as they share what little they have. This is a culturally Christian society, not a Christ-like one.

There are many kinds of Christian, from the most loosely mystical to the most fundamentalist. As a practicing Christian, I would classify myself as mystical and far from inerrantist. My practice centers around devotion for and imitation of Jesus. I cannot remember a time when I did not know Jesus. In my child's imaginary play land, he was there and I could always hold his hand if I felt weary or discouraged. I was born into the Episcopalian church, a sect that accommodates mystics quite comfortably. My spiritual advisors through the years have not had a problem with my channeling. Many others in less intellectually sophisticated sects have been far less lucky.

I would like to comment on a salient point for those who are Christian wanderers: the group worship aspect. When a church body gathers for worship services, as those of Quo noted, the congregation includes very devout people and also those who really could not care less about Jesus or religion, and are at church either because it is what is done, or because of business or social reasons. I have long accepted that I do not need to know who is who. I only need to enter wholeheartedly into worship myself, trusting in the faithful few who are worshiping with me. This concept has been the key to my enduring within the confines of the Christian religion, as practiced by my parish. It helps me in this endeavor that the Episcopal service remains the same, from year to year, decade to decade. The sacred words, the liturgy, flow through my being as familiar and welcomed essence, full of comfort and strength. I can sit in my little seat and drink in, with these dear words of the Eucharist, the very heart of the love of Jesus Christ, my love for Him and closeness to Him, and deep connection with things of the Holy Spirit. I find great aid in the preaching, the music and the discipline of the church year with its seasons of fast and feasting. So this is just where I need to be. I never proselytize. I have perfect faith that each seeker reading this will be working on his own spiritual expression in his own time

and way. If anyone wishes to correspond with me about seeking Jesus or becoming a Christian, please feel free to write me.

Lynn B., a wise and thoughtful woman, shares:

I am no apologist for religions. I was brought up in a fundamentalist type of Christian environment, and I hated and resented every bit of it. I grew up with a resentment of churches, all of them, and organized religions. I was scared witless with stories of hellfire and damnation and the devil. I was convinced that if I didn't toe the line I was doomed. I could have just accepted this form of control. All my friends were happy being told what to do and when to do it, so why wasn't I? I kicked and rebelled against every church teaching I could get away with. I studied books from other religions, I wasn't allowing anyone to control me. I wanted to find out for myself what I felt was right for me, and I did this. Now, if I hadn't been brought up in this kick-ass religion, but in some other one which was more accommodating to allow me to sleep a little longer, or perhaps none at all, then maybe I would not have reached the point where I am at now. Maybe I would be sleeping, still. The church, for all I hated in it, instilled values in me which I have not rejected. I kept the parts which I felt were necessary for my growth and those that I hated were in fact, in retrospect, also necessary for my growth! Everything served a purpose. Yes, we may perceive certain negative forms of religion as just that, control by fear, but in this perfect order of universe there is some method to the madness. If someone had told me this 20 years ago, I would have been certain they were crazy or idiots. I felt too victimized by religion to see the larger picture. Now I am older and looking back I can see how perfect my life has been. The good, bad and especially the ugly. I thank those narrow-minded and inflexible teachers of so long ago because they taught me something I would never forget. Not all of us need this type of teaching, so I am not recommending it for you or for anyone else. It is a personal thing. I am just trying to say that the universe is already perfect. There is a reason for everything. Don't judge something by its appearance!<sup>2</sup>

I talk to many who love Jesus:

Although, I consider myself Christian, I think it is not the only religion that reveals the message of love. I want to walk as Jesus yet I find that I cannot be narrow-minded to think that path is the only one.<sup>3</sup>



I love Jesus but I would not consider myself a Christian. I can't relate 100% to any religious group. I pull from here and there.<sup>4</sup>

There are many more wanderers who have felt the need to leave the church after childhood's end. 175, a philosophical man much interested in metaphysical principles, says:

I just walked away from Unity Church in Bozeman because the congregation said we only want what reinforces our irresponsibility, our lack of relationship, our disconnection. So I felt it best to take my leave, not without sadness for I know truth. I know the realness of God. And it saddens me to tears so few wish to know.<sup>5</sup>

Laura Knight-Jadczyk adds:

I spent quite a number of years in charismatic church environments, as a whole-hearted attempt to find that elusive something that I felt was missing from my life. I experienced the "baptism of the Holy Spirit" and quite a number of amazing audio-visual anomalies, for lack of a better term, and, interestingly, these were what led me out of the church, that and a little knowledge.<sup>6</sup>

Then there are those who feel they must reject religion altogether:

Ever since I can remember I've questioned organized religion and searched for something that made more sense to me. I've studied many different beliefs, slowly rejecting each one, as something just didn't seem right or I agreed with many concepts, but took great exception to a few.<sup>7</sup>



I was born with knowledge that wasn't compatible with my Catholic upbringing such as former lives, the one consciousness that exists in all things, life on other planets. When I was finally able to accept this knowledge and myself, my life changed rapidly and continues to do so.<sup>8</sup>

I would say the vast majority of wanderers end up outside organized religion. My guess is that the main reason is control. Independent souls tend to feel that the church wants to control them, or is an agent of control for authoritarian figures:

I'm an extremely spiritual, not religious, person (there is a vast difference!) and I have a deep, personal, intimate relationship with God/Jesus and the blessed Mother. Organized religion has nothing to do with this. I dislike organized religions because they restrict freedom including

free thinking. Their purpose is to control the people, therefore it's just another form of government.<sup>9</sup>



I am not Christian, I don't want to be Christian, I don't like many facets of the religion and it is not my salvation. It is OK, I am not anti-Christian, but it's not how I will live. It's for those who sincerely do not want to control any aspects of their lives and that's perfectly OK, it's just not my style. I don't feel like giving everything I do to someone else plus I don't feel and think that my being here has anything to do with the whims of someone else, I am for me. I am me.<sup>10</sup>

A word on inerrantists/fundamentalists before we leave the topic of Christianity and wanderers: there is a quote or six from the Old Testament which covers why anyone who doesn't believe this or that, or who does believe this or that, or does channel, is satanic. While words are just words, still, condemnatory words are painful, especially when they are coming from a family member or friend. I encourage us all not to urge our belief systems on anyone we know to be a Christian fundamentalist. I have been proselytized to for hours at a time and can attest that this type of judgmental conversation hurts. Avoid seeming to urge our beliefs on others. If trapped by worried inerrantists, my usual approach is to ask for their prayers for me and thank them for their concern. Not that this does any immediate good at getting them off our backs, but at least it gives us something to say when they want a response. Why do they feel the need to change our ways? Those of Q'uo tackle that question:

We find that, as is true in any religion, as you call these philosophies, there is much of doctrine that is suppositioned extrapolation, or a kind of fabrication that tends to hold all the elements observed within the Bible together in the minds of those entities who need each portion of scripture to fit within a neat arrangement as bricks within a wall. Within this attitude regarding the scripture there is the need for stability and certainty so that all questions concerning a believer have a certain answer. There is little room for mystery, for there is at the subconscious level the recognition of mystery everywhere, which is unsettling to the entities who have recently begun the conscious spiritual journey.<sup>11</sup>

It is as though fundamentalists and inerrantists want everything nailed down: what to do, what not to do, what to say and not say. There is a kind of comfort in that, but not one that will ever appeal to the spiritual outsider,

who is generally allergic to such tight spiritual clothing. There always needs to be room for learning and growth. Dale Chorley adds:

I don't align myself with any organized religion. I choose to lay my faith upon a simple universal law that I had heard the Atlanteans, and Egyptians, for a while, followed called the law of one. We are all part of one thing, one single entity, and eternal. We are given free will and should respect the free will of all others, this is the only code or tenet that governs our actions. Each of us exists as equals and co-creators within the whole of creation, that I believe sustains many, many civilizations in the awesome expanse of the universe.<sup>12</sup>

This "Law of One" is a reference to a channeled work, *The Law Of One*, which has come through our group from the Confederation entity known as Ra. Q'uo, another Confederation entity containing those of Ra, with whom I work now almost exclusively, says of their channeled material:

We come not to move people away from paths of seeking which are satisfying to the entity. We wish to place no stumbling block before any. However, in many cases among your peoples, those who seek most fervently are themselves alienated from the traditional cultural and religious systems. To those entities, we present a general and non-dogmatic way of looking at creation, the Creator and each seeker's place within that creation. By doing this we hope to be of service, by affording those who may need a home, spiritually speaking, such a home. We hope for no church nor do we hope for any power within your world, rather, we simply make ourselves available through channels such as this one in order to present that alternative for those who may find it useful.<sup>13</sup>

These entities are sharing ideas, and in no way proselytizing. In sharing the Law of One with others, please keep this in mind. Share, but never insist.

## MYTH

As a former librarian, I noticed long ago that "religions," in the Dewey Decimal system of cataloging, are classified separately from "myths," which are relegated to a decade of the area of social studies rather than having their own hundred numbers as does religion. However, to me they are one and the same thing, myths being religions which current cultures and populations do not any longer believe. In languages which have been cobbled together to take care of worldly needs, good, clear metaphysical terms are sorely lacking.

What we do have are the stories of myth, lore and religion, many evocative and mysterious stories that have helped people throughout history think upon metaphysical and divine things. Naturally, wanderers generally have some interest in, or even a craving for, myth. Those of Q'uo say:

Let us lay some groundwork. First of all, the words “mythology” and “religion” should be far more interchangeable than they are. The difficulty is that in myth, there is no judgment between one myth and another, whereas in religion, those of one religion square off with hostility against those religions which in some way contradict it. Thus, we prefer to talk of all paths of spirituality as personal myths. Realize that the essence of myth is to move the seeking entity by its own faith and its desire, to know the truth over a kind of rainbow bridge, a magical covenantal span that links time and eternity, that which is known and that which is a mystery.<sup>14</sup>

The building of a personal myth for ourselves, then, is that process whereby we see our lives in the light of eternity, and our incarnation as a brief but important effort of faith, gift and service, our own *beau geste*. It is a good way to think about one's life and the journey of seeking. The twin essences of myth are adventure and self-sacrifice. In what is perhaps the central myth of the western world that is not mainstream Christian, the object of the journey of adventure is the holy grail:

Let us look at the compelling myth of the holy grail. It has perhaps seized the imagination of mystics in a more direct way than any spiritual system. The hero must go forth alone. It must pass impossible tests. It must bring back that which is unavailable, seemingly, and it must do it for the love of the infinite Creator. It is, of course, in the journey itself that the transformation of the hero occurs. When the hero returns, this entity, then, becomes the teacher, able to speak in parables and stories, anecdotes that may make sense to those about one.<sup>15</sup>

In the absence of an acceptable religious practice within conventional religion, then, the wanderer is on this journey searching for the grails of truth, beauty and deity without a clearly discernible vector:

When the culture does not identify greatly with any mythical system, then it is that the seeker is challenged to explore possibilities for itself. We find your culture at this time in such a state of flux. The lip service given to the mythical systems of Christianity and Judaism remain current and widespread, yet the emotional involvement of the culture as a whole in this mythical system is at a low level. In this atmosphere each

seeker will find ways to create, from a synthesis of various systems or from within the self, a unique path. And this is more and more the way that those within your culture are moving.<sup>16</sup>

Those of Q'uo have a couple of suggestions here. One is to choose one story and stick to it:

Persist in experiencing and studying one system, be it of myth, science, philosophy or ethics, or any system whatsoever to which the seeker is personally and individually drawn.<sup>17</sup>

Another is to go through many of them, looking for one that fires our hearts and souls. Another tack is to move into our own personal myths, grasping the principles involved and creating our own myths or paths of practice:

Each race, each culture, each religion offers to the entities that are grouped within it an identification that makes them who they are and what they are. There are, however, within each culture, each religion, each philosophy, those far-seeing individuals who are like unto the hero in any journey or story, that can open up new possibilities to the people by their far-seeing vision.<sup>18</sup>

One thing, for sure, needs to be included in one's personal myth:

Let us look at the way of encouraging ourselves to release from ourselves old, and undoubtedly unneeded, and certainly negative, habits. Most of what we have to offer you is a tool called forgiveness. We do not prefer one method of achieving redemption over another. All myths contain within them redemption and forgiveness, no matter how great the error. You may choose your path of faith, or you may create your own personal myth, but be sure it contains a rock-solid foundation of redemption and self-forgiveness.<sup>19</sup>

Let's hear from some wanderers seeking their personal myths:

Someone once asked me what my religious beliefs were and when I told them, they said I was a mixture of every religion on this planet. I suppose that is true. I only know that I believe in the Creator, nothing will sway me from that, and that I, much to people's disbelief, can comprehend infinity.<sup>20</sup>



Searching for truth and trying to belong, I found myself progressing through religions.<sup>21</sup>





I began reading obsessively about religion, psychic experience, philosophy and just about anything else I could get my hands on having to do with the nature of reality. I realized that at the core of all religion there seemed to be some kind of universal truth which had been expressed differently by other cultures. At the heart of it all was something called God.<sup>22</sup>

Those of Latwii tell us of the rules of the road beyond all study of myth, the style and attitude with which we may journey and seek the most skillfully:

It is a good thing in your mind to allow the various myths and legends about the seeker's journey to evaporate from your minds, and to cease expecting and anticipating your journey's next day, your experience's next hour, for you are creatures of the moment and the journey lies within. And so, my friends, we suggest that you toss concern about your own sincerity to the wind and sing the songs of joy that are in your heart at this moment, or turn your face to the wind and moan and cry if that be your lot. Accept joy and sorrow as if they were the same thing. Accept the rocky place and the oasis as if they were equal gifts, for these are your home. You shall learn comfort in suffering, and you shall find the undertones of sadness in the most joyful moments, for that which is within you is whole and entire. You are not an experiencer of isolated events or a chronicle of segmented stories, but rather eyewitness to a present moment which this illusion shall suggest to you often to be more than one thing, longer than one moment, fragmented and broken. Yet if the road goes on forever, how can it be fragmented?<sup>23</sup>

Whatever our way of seeking our personal myths, it is important to do it daily:

We would suggest very strongly that it is well if there be an altar or holy place, small as it may be, within the dwelling or close to the dwelling that may be dry from the weather and accessible in all temperatures so that one may go there and meditate each day, to feel that place within that hungers for heavenly food.<sup>24</sup>

## NEW AGE GUILT

Before we leave this gaze at the new age self and turn to take a look at the new age itself, I want to talk about a very bad habit of new age healers and

people in general to some extent: their tendency to judge themselves and others if they have any sort of disease or limitation. As one with birth defects and a lifelong history of health concerns, I am most familiar with it. Complete strangers have repeatedly written to or called me with lectures about what I should be changing in my thinking and practice in order to become well. In 1992 I went through rehab and recovered from the wheelchair and hospital bed in which I had spent 1989 through 1991 to a far more fully vertical life. Part of the rehab was a three week course in pain management. Learning how to evaluate and manage my own chronic aches and pains was a tremendous skill to learn and I recommend it to anyone who is having substantial difficulties functioning normally, whether by disease or simply getting older. I also felt then, and feel now, that prayers to Jesus Christ, and the prayers of many other human beings were part of my healing. Today I know extremely well that my situation remains fragile, for I receive injuries from the tiniest causes. However, if I end up bed-bound again, I shall still refuse to feel guilty! In good health or poor, we are who we are, and doing our best. That is always enough, metaphysically speaking. So to all of us: do our best, let that be enough, and don't take the new age guilt in! As we are working upon our personal myths, reject those aspects where self-discipline devolves into self-judgment and judgment of others. 254, a woman who remembers coming from a planet called "Marka," reports:

Just recently (six months) I saw a psychic for the first time. I went to see her about nothing in particular. She actually started to scold me. I felt like a naughty child.<sup>25</sup>

That's the feeling, exactly. And many of us don't even need outside voices in order to take on new age guilt; it's a job easily done by the self. Those of Quo say:

Do not be beaten about by your own feelings of guilt. Rather, see them as opportunities to do work in consciousness, to forgive the self for being human, to analyze the situation to see whether or not the guilt is productive, to work upon releasing that guilt if it has not been productive, to work upon using that guilt in the highest and best way if there still is something that one can see to be done. Above all these considerations, above all manifestation and illusion the reality, as far as we know, is the perfect outworking of perfection: love reflected in love, moving through each instrument that is a soul of a person and out into the world. As you receive your catalyst, bless it and break yourself open to receive it with the most love of which you are capable in a stable manner. Do not move yourself beyond that which you can do without

damage to yourself. Do not ask that which you are not ready for of yourself, but rather be sensitive to the opportunities that these negative feelings, so called, of guilt bring rise to.<sup>26</sup>

## DOOMSDAY RIFFS

Catastrophe and Armageddon, UFO conspiracies and doomsday scenarios litter the new age literature and mindset, and have done so for decades, to my personal knowledge. When I began doing the UFO meditations with Don Elkins' group in 1962, there were several predictions of doom swirling around, scheduled for two or three years down the road. This has been the case ever since then. Say those of Q'uo:

As one moves over the threshold into the unconscious and deeper within the memory, one passes through a level at which the Earth changes, as they are often called, strike a chord with humankind's fear of not continuing. When there are fascinations with judgment day, Armageddon, or conversely the new age, the second coming, and so forth, we would suggest that, archetypically speaking, one is gazing at the self, gazing at death, the death of the personal self, for each knows that it is physically a creature of dust. It is made of Earth and that bone and sinew that moves this vehicle about shall one day again be dust.<sup>27</sup>

Fear of one's mortality is normal. Clearly, death is both inevitable and ever unwished for. My feeling is that this basic fear is the root of much of the fear of catastrophe in the outer world. Here are expressions of it:

I'm really having a tough time with this. I think you and I both know it's going to get worse. My senses are becoming more and more acute and regardless of how hard I try to keep myself grounded and shielded some of the fear still seeps through.<sup>28</sup>



My advice to other wanderers, is no advice. I wish them well, but feel it may be too late. It would be especially nice if I were wrong.<sup>29</sup>

These predictions of catastrophe have solid historical antecedents, Nostradamus', for example. A meditation circle member asked Q'uo about Nostradamus in 1986, and they responded:

The entity of which you speak was one to whom information was transmitted in the form of visions which then this entity sought to

transmit or capture in words that would then be preserved for use by future, as you call them, generations. This information, which was transmitted and perceived as the series of visions, was one point of viewing of one potential within the consciousness of this particular planetary influence. It is by no means the only potential. It was not then, nor is it now, alone in the possibility of occurrence, and in fact is that which is constantly formed and reformed by the choices of the populations of your planet, this in the metaphysical sense.<sup>30</sup>

This makes sense to me. My take on the catastrophes, and there are numerous catastrophes occurring in the world all the time, is that the many survivable catastrophes are good news. Scientists have known for a long time that the Earth's crust is badly jammed along certain lines of overlapping tectonic plates. The planet needs to relieve these crushes and get more relaxed within her crust. This is happening by relative baby steps, and most of us are surviving it. I believe this to be the result of having a critical mass of graduation-ready ET and Earth-native wanderers on the planet in incarnation at this time, who are consciously sending light and love into the planetary vibration and lightening it. Those of Q'uo say:

We do feel that there is the potential for difficulties such as your floods, your earthquakes, those ways that the planet has of being comfortable within its own skin, for it, too, is a living being. This level of concern is appropriate. It is well to be aware that the ground under you is alive and that that life is compromised by the actions of humankind. We also are aware however that each difficulty has a solution and as the wheels of destiny turn, there will come balance and renewal.<sup>31</sup>

How to explain the very common wanderer's beliefs in catastrophe, cataclysm and ascensions? Perhaps the alternative futures theory to which Q'uo referred in speaking of Nostradamus' predictions would cover it. Having seen many, many dates for liftoff and ascension come and go through the years, I personally do not any longer regard any such predictions as likely. It is not that such a catastrophe is impossible. Dinosaurs made into oil, evidences of Noah's flood and other signs let us know that planet-wide disaster occurs. It could happen tomorrow. If there were ascensions and liftoffs, wouldn't that be a grand adventure! I do not see these people as deluded at all. Partially mistaken, perhaps, since the events do not occur on the physical plane, but in a way that only shows their courage and willingness to serve. I like what Aluna Joy had to say about it:

Remember it is not what we do as much as why we are doing it. Walking the path of love is about adding our energy to the light. It is a waste of energy to fight the darkness.<sup>32</sup>

It is notable that in writing a handbook for ET souls and outsiders on Earth, I have said virtually nothing about physical UFOs and their presence in our skies and among us. A quarter century ago, Don Elkins and I offered a look at UFOs in our book, *Secrets Of The UFO*, concluding that physical UFOs are here, but finding the metaphysical messages from ET sources much more interesting. My opinion has not changed. I honestly don't think that the Grays, Insectoids, and the rest necessarily have a lot to do with the messages or their delivery to humankind via channels such as myself. There are many researchers and experiencers who disagree with me, and I respect their views and am following their research. Those of Q'uo have this to say:

As both positive and negative entities attempt consciously to achieve harvestability to positive fourth density or to negative fourth density, many are the stories of contacts and arrangements betwixt governments, or individuals within governments, and those who are not from your world. Because there is no way we could speak of these things that would not interfere with the free will of those who hear these words or read them, we shall simply say that were such things possible they would be part of an illusion which is part of a play. You may make it a comedy or a tragedy. It is not anyone's choice but your own. There have indeed been many, many landings, abductions, and that which seems to be abduction but is in reality work upon the computer within you which you call your brain, placing within it programs which seem as much the truth to the one experiencing such, upon awakening, as any other memory. The basic intention here is to create fear. There are other designs which we cannot speak of because of that same law of free will, but we can say that they are inconsequential to those who choose to live a life of faith. Yes, these things are occurring, and yes, many, many positive contacts are also occurring for those who seek in love and light.<sup>33</sup>

As Dana R. pointed out to me recently, not all experiencers of physical UFO contact are afraid. She, visited by many an entity and sigil, is not. And there are aspects of her contact which are clearly metaphysical, as well as physical. This is not a clearly delineated issue, the distinction between physical and metaphysical UFO presence. Such determination of the polarity of a given UFO or UFO entity must take place one contact at a time. If both positive and negative, or service-to-others and service-to-self, contacts are being

made, how are we to tell which kind our experience is? Here is an exchange between Elkins and those of Ra:

QUESTIONER: Then in general we could say that if an individual has a “Close Encounter” with a UFO or any other type experience that seems to be UFO-related, he must look to the heart of the encounter and the effect upon him to determine whether it was Orion or Confederation contact. Is this correct?

RA: I am Ra. This is correct. If there is fear and doom, the contact was quite likely of a negative nature. If the result is hope, friendly feelings, and the awakening of a positive feeling of purposeful service-to-others, the marks of Confederation contact are evident.<sup>34</sup>

Again, Don questioned those of Ra after he gave a lecture at a local college that was attended by very few people, perhaps six or seven. He gave an excellent presentation, but was discouraged to share with seemingly so few. The Ra group pointed out that:

The audience brought about by Orion-type publicity is not seeded by seniority of vibration to a great extent. The audiences receiving teach/learnings without stimulus from publicity will be more greatly oriented towards illumination. Therefore, forget you the counting.<sup>35</sup>

In other words, he had talked to a few really good people who were naturally and organically drawn to the little-publicized talk, as opposed to a bunch of people following the latest UFO flap or rash of sightings minutes before following something else that bounced into view. Ironically, after Don’s death, we tried to gather together his taped speeches and were sad to discover that, not thinking he would leave us so soon, we had not taped him much at all. The taped lecture we now offer was largely made up of his speech that day, and thousands have, by now, heard that tape, which we distribute.<sup>36</sup>

## HARVEST ON PLANET EARTH

“Harvest” is a trigger word for a lot of new age personalities across a wide range of orientation. I feel there are two harvests going on in the Earth world today, a harvest of its peoples and a harvest of the planet itself. This sense of living in a time of culmination or completion is very common among wanderers. Confederation entities have talked about cycles of time within which the planetary population has the opportunity to learn the

lessons of love that make up the curriculum of the Earth school of hard knocks. According to them, we are at the end of a minor cycle of 25,000 years, roughly, and also at the end of the major cycle of 75,000 years. There is a harvest of souls possible at the end of each of the three minor cycles within a major cycle, but Earth's first two minor harvests have not happened except for a tiny few who were able to graduate, and so all those incarnate at this time are living in a time of mandatory major harvest. Some will graduate and move on to further lessons, some will repeat this "grade" or density of the school, as their lessons have not yet been learned. Here, two wanderers share their sense of harvest's approach:

I know that the times I have prepared for are at hand. I know the two of us are undergoing a profound and gradual transformation, guided by and sourced from the higher levels of reality. It is clear to me that the only thing left to do is perfect my ability to surrender to Spirit and to do whatever I am asked to do with my whole heart.<sup>37</sup>



I feel very excited by being here at this time in Earth's history. I really don't know what each day brings, but I have a sense of being here for a reason, a need to help and guide and I feel that all I've done and experienced has led me to this place now, ready for what, I'm not sure.<sup>38</sup>

It's refreshing to hear the "very excited" 109, a charming woman who describes herself as a "starchild" fascinated by the "other," say that she's not sure what is coming! So many people have set ideas, and my feeling is that all the timetables are probably wrong! It's hard to realize, from the earth-bound perspective, how foreshortened time itself is when seen from the metaphysical universe. Truly is it said that "A thousand ages in His sight are but a moment gone."<sup>39</sup> I feel quite certain that metaphysical processes are indeed occurring, but that they will be far more subtle and take place over a far longer period of time than is generally thought by those keen on bringing in this new age. In orienting us to my version of what's happening in this harvest, I begin with the concept of seniority by vibration. I feel that each person on the Earth today has achieved an incarnation at this time because each has the capacity to achieve a successful graduation. Those of Quo state:

There has been a radical upswing, shall we say, in awakening souls. It is for this reason that some within this group chose incarnation upon this sphere at this time. This is indeed an harvest season for those entities who now dance the dance of third density. This is a time when each of

those who has been allowed to incarnate has the possibility of graduating into the next density at the end of this incarnation. The line to get into the physical third-density planet Earth atmosphere is a long one, for the need here is great at this time.<sup>40</sup>

How does one judge seniority of vibration? Don asks those of Ra:

QUESTIONER: Would the red ray, an intense red ray, then be used as an index for seniority in incarnation as well as an intense violet ray?

RA: I am Ra. This is partially correct. In the graduation or harvesting to fourth-density positive, the red ray is seen only as that which, being activated, is the basis for all that occurs in vibratory levels, the sum of this being violet ray energy. This violet ray is the only consideration for fourth-density positive. In assessing the harvestable fourth-density negative, the intensity of the red as well as the orange and the yellow rays is looked upon quite carefully as a great deal of stamina and energy of this type is necessary for the negative progression, it being extremely difficult to open the gateway to intelligent infinity from the solar plexus center. This is necessary for harvest in fourth-density negative.<sup>41</sup>

This quote presents a tangle of information on energy systems and polarity. We will look at the concepts of chakras and energy centers in the next chapter and the concept of metaphysical polarity in Chapter Six. There is also information on these topics in the Glossary. The concept of a mixed harvest is central, for that is what we are having, with some few souls now able to graduate from this density in the positive or service-to-others sense, and some, even fewer, souls graduating in the negative sense. There is still time for people not quite sufficiently polarized to achieve adequate polarization to make the grade, and at present, the Earth is populated by those who have won the right to a life now because it is within their reach to do it:

Many of those who are seeking at this time are those who have, by seniority of vibration, been given the opportunity of incarnating at a time when both the positive polarity and the negative polarity are attempting to increase the intensity of their distortions toward service to others for the positive entities and service to self for the negatively polarizing entities.<sup>42</sup>

As we Earthlings say, “Katie, bar the door!” We certainly are having interesting catalyst these days! And all to prepare us for something called harvest. A more clear term for it, I feel, is “graduation.” We are in the third density, call it the third grade. We may have wandered here from a position in late-third, fourth, fifth, or sixth grade, but when we incarnated here, we all became



third graders again, and we shall join all Earth natives in having to pass this third-density graduation in order to leave third density at the end of this incarnation. Again, bear with me here, we will discuss densities further in the next chapter. Now what are the requirements of this graduation of souls at harvest on planet Earth? The first requirement sounds simple enough: we need to be thinking about service to others more than half the time:

It is necessary that the student have the persistent desire to be of service to others in excess of the fifty-one percentile in order that this student might be able to withstand the more intense light emanations that are the normal boundaries or givens, shall we say, of the fourth-density experience.<sup>43</sup>

This 51% rule, let's call it, applies to those who are on the service-to-others, or positive path. For those with a less stringently literal and scientific bent, we could say that the rule is to think of others more than of ourselves. For those who are on the service-to-self, or negative path, the requirements are different:

RA: The entity who wishes to pursue the path of service to self must attain a grade of five, that is five percent service to others, ninety-five percent service to self. It must approach totality. The negative path is quite difficult to attain harvestability upon and requires great dedication.

QUESTIONER: Why is the negative path so much more difficult to attain harvestability upon than the positive?

RA: I am Ra. This is due to a distortion of the Law of One which indicates that the gateway to intelligent infinity be a gateway at the end of a strait and narrow path as you may call it. To attain fifty-one percent dedication to the welfare of other-selves is as difficult as attaining a grade of five percent dedication to other-selves [i.e. ninety-five percent service to self]. The, shall we say, sinkhole of indifference is between those two.<sup>44</sup>

So positively polarized people need to reach 51% service to others, whereas negatively polarized people need to reach a grade of 95% service to self. We may see here the action of polarity, with one's will very important in keeping the self focused upon one's goals within the daily life. It is in this focus that so many people remain distracted or sleeping during this momentous time. Even the keenest among us may sometimes rest in what those of Ra called the sinkhole of indifference, where we are doing a good deed, then a selfish one, then a good one again, back and forth, never getting off dead center

and starting that swing of intent and focus to one or the other pole of love of and service to others, or self. To polarize, we need to choose again and again to serve others at the expense of the self, for the path of service to others or radiation, or to manipulate and control others for benefit to the self, for the path of service to self or magnetism. Next, the usual requirement is that graduation or harvest take place after the death of the physical body:

The end times are not drawing near, the end times have well begun; and they shall continue for many of your years to come. It is impossible to tell you, even if we could, when the transition will be complete. We can tell you that it shall be non-dramatic, that those who are harvested shall be harvested as their natural lifetime of incarnational lessons draws to a close.<sup>45</sup>

Although it is extremely rare, there is, very occasionally, a special soul who achieves graduation while in incarnation, but the chance to leave the Earth plane and advance alone is almost never taken:

QUESTIONER: You stated at an earlier time that penetration of the eighth level or intelligent infinity allows a mind/body/spirit complex to be harvested if it wishes at any time/space during the cycle. When this penetration of the eighth level occurs what does the entity who penetrates it experience?

RA: I am Ra. The experience of each entity is unique in its perception of intelligent infinity. Perceptions range from a limitless joy to a strong dedication to service to others while in the incarnated state. The entity which reaches intelligent infinity most often will perceive this experience as one of unspeakable profundity. However, it is not usual for the entity to immediately desire the cessation of the incarnation. Rather the desire to communicate or use this experience to aid others is extremely strong.<sup>46</sup>

The last requirement for harvest or graduation is, surprisingly perhaps, knowing that one does not know anything:

QUESTIONER: I am assuming that it is not necessary for an individual to understand the Law of One to go from the third to the fourth density. Is this correct?

RA: I am Ra. It is absolutely necessary that an entity consciously realize it does not understand in order for it to be harvestable. Understanding is not of this density.<sup>47</sup>

It occurred to Don to ask how usual it is for a harvest to be mixed:

QUESTIONER: How common in the universe is a mixed harvest from a planet of both positively and negatively oriented mind/body/spirit complexes?

RA: I am Ra. Among planetary harvests which yield an harvest of mind/body/spirit complexes approximately 10% are negative; approximately 60% are positive; and approximately 30% are mixed with nearly all harvest being positive. In the event of mixed harvest it is almost unknown for the majority of the harvest to be negative. When a planet moves strongly towards the negative there is almost no opportunity for harvestable positive polarization.<sup>48</sup>

There we have it. About one in three harvests is mixed as ours is now. We are not as weird as some may feel!

Harvest, as far as I have been able to determine, takes place after the physical death. Just how does that work? Those of Ra say:

Those who, finishing a cycle of experience, demonstrate grades of distortion of that understanding of thought and action, will be separated by their own choice into the vibratory distortion most comfortable to their mind/body/spirit complexes. This process is guarded or watched by those nurturing beings who, being very close to the Law of One in their distortions, nevertheless, move towards active service. Thus, the illusion is created of light, or more properly but less understandably, light/love. This is in varying degrees of intensity. The spirit complex of each harvested entity moves along the line of light until the light grows too glaring, at which time the entity stops. This entity may have barely reached third density or may be very, very close to the ending of the third-density light/love distortion vibratory complex. Nevertheless, those who fall within this octave of intensifying light/love then experience a major cycle during which there are opportunities for the discovery of the distortions which are inherent in each entity and, therefore, the lessening of these distortions.<sup>49</sup>

This “line of light” or “proper place of love/light” is something I have come to call “the steps of light.” It is easier for me to visualize the process this way. I can see walking into the light that grows ever dense and more light-filled, until the glare stops me. I just hope that fullest light I am able to welcome, when I walk the steps of light, is that of my home density!

Now, for the other harvest: the harvest of the planet, Earth, Terra, or Gaia. How does this planetary harvest work? Don asks:

QUESTIONER: How does a third-density planet become a fourth density planet?

RA: I am Ra. This will be the last full question. The fourth density is, as we have said, as regularized in its approach as the striking of a clock upon the hour. The space/time of your solar system has enabled this planetary sphere to spiral into space/time of a different vibrational configuration. This causes the planetary sphere to be able to be molded by these new distortions. However, the thought-forms of your people during this transition period are such that the mind/body/spirit complexes of both individual and societies are scattered throughout the spectrum instead of becoming able to grasp the needle, shall we say, and point the compass in one direction. Thus, the entry into the vibration of love, sometimes called by your people the vibration of understanding, is not effective with your present societal complex. Thus, the harvest shall be such that many will repeat the third-density cycle. The energies of your wanderers, your teachers, and your adepts at this time are all bent upon increasing the harvest. However, there are few to harvest.<sup>50</sup>

Obviously, our planet is having trouble being born into fourth density time/space and space/time. Hence the many catastrophes, as the planet attempts to balance itself. The Confederation feels that we are basically in fourth density space/time already, that it has been moving into it as a solar system for some time. We cannot see this with our third-density senses. When this process is completed, in a century or three, what will Earth be?

QUESTIONER: On this planet after the harvest is complete, will fourth-density beings be incarnate on the surface as we know it now?

RA: I am Ra. The probability/possibility vortices indicate this to be most likely.<sup>51</sup>

Some few souls are already incarnating in fourth-density bodies:

QUESTIONER: Would the purpose in transitioning to Earth prior to the complete changeover then be for the experience to be gained here before the harvesting process?

RA: I am Ra. This is correct. These entities are not wanderers in the sense that this planetary sphere is their fourth-density home planet. However, the experience of this service is earned only by those harvested third-density entities which have demonstrated a great deal of orienta-

tion towards service to others. It is a privilege to be allowed this early an incarnation as there is much experiential catalyst in service to ourselves at this harvesting.<sup>52</sup>

So we have early souls pioneering fourth density. But will fourth density take over from third density? Not on this Earth plane. Those of Ra clarify:

QUESTIONER: At present we have, in third-density incarnation on this plane, those third-density entities of the planet Earth who have been here for some number of incarnations, who will graduate in the three-way split, positive polarity remaining for fourth-density experience on this planet, the negative polarity harvestable going to another planet, and the rest [of] unharvestable third-density going to another third-density planet. In addition to these entities I am assuming that we have here some entities already harvestable from other third-density planets who have come here and have incarnated in third-density form to make the transition with this planet into fourth-density, plus Wanderers. Is this correct?

RA: I am Ra. This is correct except we may note a small point. The positively oriented harvested entities will remain in this planetary influence but not upon this plane.<sup>53</sup>

For us third-density folks who are working towards harvest, what are our aims? The first and central one is to BE. Those of the Confederation talk about this challenging concept:

During the incarnation, it is well if one attempts to be one's self, to be that pattern, to be that choice, to be true to the self, for the self to which you are true is the greater self, the higher self that has laid the path before you in a fashion which allows for the free will interpretation of many, many details and yet which assures each entity that the path has been laid and laid clearly.<sup>54</sup>

Two wanderers talk about being:

For me, it is about balance. Yes, the potential for any number of disasters or disastrous events is there. And quite probable. And yes, our time on this planet is growing shorter. All the more reason to be and not react.<sup>55</sup>



Follow your own heart. If you are led to help with the harvest, help with the harvest. If you believe you will be here after the harvest, be here after the harvest. If you believe Jesus Christ is coming again, look for the

coming. If you know that ETs are trying to contact us, listen for the message. Just be who you are, and know that no matter how unique or alienated you may feel, you are not alone. Just BE and the rest will take care of itself.<sup>56</sup>

Being is a hard thing for us to think about, because of our Doing mentality, the work ethic of our culture. But once we are able to see the task clearly, the way is open for our efforts. Another worthy aim for those working towards graduation is oneness with the heart of self and Creator:

As you enter this season of harvest you know there is service to perform and you wish to be about it, and we say to you that the way to serve the Creator at this time is to open the heart to the present moment and practice that precious oneness with the Creator.<sup>57</sup>

A central aim of those approaching harvest is polarizing:

Each of you is capable within this lifetime of achieving a harvestable attitude towards love. That is, each of you is capable of caring more for another, for loving another, understanding another, comforting another, consoling another, forgiving another, more than each cares for being understood or being loved or being consoled or being forgiven. This sacrificial nature of love, where one spends more of one's time concerned with aiding others than one does concerned with aiding oneself, is a tremendously helpful way to move in polarization ever closer to the point where, when you do enter the larger life after the death of the animal which has carried you about, you shall be able to use the requisite amount of light from the infinite Creator.<sup>58</sup>

Those of Ra suggest that balance is an aim for those working on harvestability:

Each mind/body/spirit complex has its own patterns of activation and its own rhythms of awakening. The important thing for harvest is the harmonious balance between the various energy centers of the mind/body/spirit complex. This is to be noted as of relative import.<sup>59</sup>

Work with the will and intensity of desire round out this short look at the aims of those approaching harvest:

As your planet nears that [which is] called the harvest, the experiences of many shall be intensified, for as time for harvest grows short, the work in order to achieve harvest must be accomplished in a shorter time. When time is short, then intensity must replace the time that is no longer available. Great work in consciousness can be done in this

short time that remains before the harvest of souls from your planet. There is, of course, the risk that the work shall be more difficult, yet there is the great opportunity to move forward in the process of evolution as has never been possible before upon this planet.<sup>60</sup>

It is to be noted that another name for wanderers is harvesters. Our being here now has everything to do with the harvest:

The overriding reason for the offering of these Brothers and Sisters of Sorrow in incarnative states is the possibility of aiding other selves by the lightening of the planetary consciousness distortions and the probability of offering catalyst to other-selves which will increase the harvest. There are two other reasons for choosing this service which have to do with the self. The wanderer, if it remembers and dedicates itself to service, will polarize much more rapidly than is possible in the far more etiolated realms of higher density catalyst. The final reason is within the mind/body/spirit totality or the social memory complex totality which may judge that an entity or members of a societal entity can make use of third-density catalyst to recapitulate a learning/teaching which is adjudged to be less than perfect. This especially applies to those entering into and proceeding through sixth density wherein the balance between compassion and wisdom is perfected.<sup>61</sup>

The Confederation entities are here in thought to aid us at this time:

We are those who come to your peoples at this time in hopes of being of service by providing information and opinion concerning spiritual evolution. It is our understanding that this present period which you now enjoy is part of a season of harvest or completion upon your Earth world. In this time of transition to a more densely lit illusion there is great opportunity, we feel, for entities who are seeking to accelerate their process of spiritual evolution to do so. We are those who wish to assist, as we may, those who request our opinion and presence.<sup>62</sup>

## TRANSFORMATION

Another word used often in the new age literature is “transformation.” Like the word “initiation,” transformation has a fuzzy and various meaning, depending upon who uses it and in what way. On balance, my feeling is that this is a word which is most nearly synonymous with realization, revelation, epiphany or satori. Unlike initiation, which is a part of a cycle of learning, transformation cannot be directly earned. It is, rather, a process that we can

encourage or invite within ourselves by various means, which we shall explore. Those of Latwii talk about it:

Eventually the entity begins to seek in a conscious manner the keys which shall unlock door after door within the inner self and reveal those treasures of being that await such seeking. At some point in this process, there is the transformation in which the seeker not only knows intellectually with the conscious mind that it and all it observes are the one Creator, but experiences more and more the being of the one Creator within its own being. The one Creator is found within and the entity is found everywhere within the one Creator. As this process becomes more apparent and becomes that which is experienced more and more within the incarnation, the seeker discovers that it is that which it seeks.<sup>63</sup>

Here's an example of a typical transformational experience, told by a gentleman who is quite puzzled by the whole thing:

But here is the recent experience I have had which has really got me wondering. Two weeks ago before an exam (I'm in college), I was incredibly frustrated and had nobody to turn to. I wondered if there really was a God and if I was all alone. At that moment, a feeling of which I have never come close to experiencing before filled my body. It was one of pure love, the purest love I have ever felt and it chokes me up now to even write about it. I also felt this presence in the room like it was sitting right next to me consoling me. From that point on, all of my frustration and stress simply disappeared and I felt better than I have ever felt in my life.<sup>64</sup>

Those of Hatonn focus on this quality of experience:

We would encourage all of your race to be more attentive to the signs that surround you, for as the light shines from out of the east and covers all of the land in a gradual transformation of darkness into lightness, so also, my brothers, does the transformation come.<sup>65</sup>

What does it take to encourage this process within the self? One asset is a generous amount of patience:

Of course, seekers wish to help along the process of transformation. But if the seeker can pull the point of view back far enough to gaze upon the conscious self living through the confusion of change, which has been put in motion because of purified desire, this seeker may see that once



the desire is honed and tempered then there comes the time of faithful patience.<sup>66</sup>

Another aid is the ability to surrender one's resistance to change:

Within this transformation lies a tremendous degree of surrender, and because this surrendering feels like dying, the path of the seeker is often perceived by the self as difficult, painful and awkward. However, we encourage each to consider that there is a natural tendency to resist change. Within each cell of the body and brain there is a tendency towards holding on to the status quo. The spiritually directed life lacks not in joy, however, it does increase suffering as it increases the rate of change within the entity.<sup>67</sup>

Given that this process of inner work is needed, meditation seems a natural concomitant aid:

We cannot urge enough that meditation be done on a daily basis. We do not suggest judging the excellence of the individual meditations or even attaching great importance to the time therein spent. When the desire is ripe within one, that attention will be there, and that progress will be made. However, without the disciplines of the daily meditations, if only for a few minutes, the season of each pilgrim's own transformation may well pass unnoticed, lost in the hurry and scurry of daily activity.<sup>68</sup>

How will this process impinge on the deep mind, or how will the deep mind move into this process?

Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind, seeing it in the guise of the maiden, go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves.<sup>69</sup>

In this work, we need to let the whole issue of self-judgment go:

To begin to be able to make the transformation one must first begin to allow the judgment of the self concerning the self to fade away and become unimportant, for there is no possibility of accurate judgment of the self by the self. It is well to examine the life as much as is possible

but only in that it enables one to see into the uppermost layers of selfhood. Certainly this is valuable. However, it does not make you a judge. When one is able to lay self-judgment aside and instead to take up the solitude and the dust of the spiritual path taken on faith then is one beginning to be able to dwell and abide with others in a creative and living way.<sup>70</sup>

This process of transformation can feel very hard, as times of change and loss come.

To the extent that you cooperate with these energies of transformation, then to this extent the discomfort may not breed fear. You can look at the suffering and say, "I must be changing pretty well," but if you need the fear, allow it. There is nothing wrong with protecting your delicate and sensitive inner self. It is possible to allow this fear and then try just a little less fear, and then a little less, and move slowly, supporting the self, not discouraging the self by railing against the lack of courage or railing against destiny for the discomfort which change brings.<sup>71</sup>

Although we wanderers love to delve into the subtle shadows, the everyday experience will bring to us all we need for this process of transformation to have its fuel.

All things in manifestation may be seen in one way or another to be offering themselves in order that transformations may take place upon the level appropriate to the action.<sup>72</sup>

There is one process of transformation that is very special. It has to do with the gradual awareness of all of us for each other as members of a spiritual family. Usually, these transformative processes begin by sensing those who are most spiritually akin to one. The promise of this transformative process is the beginning of the formation of the fourth-density positive social memory complex of Earth.

One who perceives these networks of kinship has managed to begin the linking of all the species. Indeed, perhaps it has become obvious by now that we suggest that the spiritual family which may perhaps most come at the start and root of all other concerns for family, is the family of humankind which will attempt in fourth density upon this sphere to form a fourth-density positive social memory complex. Each connection made lovingly and freely, being manifested, draws closer to an entity the realizations of honest kinship which can only be felt by first extending kinship. The leap of faith, as this instrument has it in her mind, is always necessary, for any transformation of thought is preceded by a

desire to know, which precipitates the use of will at some point. Change is painful, and one who seeks to know his spiritual family shall endure the pain of each family member's miseries, for it is so that all who are conscious of the self, suffer.<sup>73</sup>

The Confederation groups hope to be of service to us as we do this gradual work.

Transformation is that which requires the one undergoing the transformation to seek with one's own efforts as fully as possible. Thus the darkness seems far more black and full of difficulty than any previous experience. However, we assure you that there is aid at hand and even though you feel there is no response to your call for assistance there is the love and the light sent by all those whose honor it is to walk with you upon this journey.<sup>74</sup>

## GLOBAL MIND

In this run through various buzz words of the new age, we end with a consideration of global mind. One thread of meaning I am specifically not following is global mind in the sense of "hive-mind"; that is, all of us Earthlings being co-opted by some alien race as drones or slaves. If anything is turning us in that direction today, it is the media, our very own agents of mass information, disinformation, propaganda and the fads of the cultural day. No, the thread I wish to follow is that concept so many wanderers have of coming together as one to make a better world:

Our service-to-self or service-to-others stuff is really revolutionary to our societal outlook or rather the Utopian dream/fantasy we all hold dear in our hearts. I know the end result of all our work is to blend with the one infinite Creator, but in the meantime we have the potential to exist within that Utopian society we all dream of, now, just by creating the things we hold dear, here and now.<sup>75</sup>

If we think of fourth-density positive as a kind of Eden, where we shall all be one with each other, these hopes make perfect sense. We are striving towards our "manifest destiny."

You actually think to create an entity that never was until you put yourself into the rhythms and the intentions of a way of living that will bring you closer and closer to a goal that you can only dimly sense, and that goal has to do with the way you interact with other selves. The

entity you are attempting to build is the world soul or the social memory complex, as this instrument would say it.<sup>76</sup>

It will be a while yet before we achieve this, I feel it safe to say. But it's good to see where we're headed. Many wanderers are aware that we need to treat the planet better. Russell Louie says:

As a wanderer, I think globally while others are always looking for what's in it for them. Whenever people talk about recycling or using renewable energy resources I always wonder why everyone is not doing this.<sup>77</sup>

The Confederation agrees:

There is a planetary karma also, for nation states and large economic, social and, what you term, religious groups of entities have offered unbalanced action to other groups of entities. Thusly, the individual karma and the societal karma mount to the level of the heavens. The planet as a whole does not, at this time, have one karma. Thusly, there is the opportunity for entities which wish to aid in the societal karma to do so, and many among your peoples are those which have incarnated to do personal work in consciousness, to make choices which further refine choices, to work for the one infinite Creator, and to serve in a healing capacity upon the level of the consciousness which is deep enough in the roots of mind to be that consciousness shared by all upon all levels of native being within, upon, and around your planetary sphere.<sup>78</sup>

Those of Q'uo assure us that our work has borne some fruit:

The planetary consciousness is drinking in your essence. It is lightening the planetary vibration and is acting as an ameliorator of birth pangs within the planet. Inconvenient and difficult times beckon. Within these confusing times the silent witness of being shall more and more be needed as the planet reaches for a new point of balance.<sup>79</sup>

We are certainly here on Earth at the right time! Brisis and others speak of their being drawn to connecting:

There are times where I feel part of everything, part of the greater whole, one with the universe, and it's at those times that I feel most comfortable with myself, my world and those around me. It's also those times which I cherish the most. I finally feel accepted by some part of myself and the world. Mostly, though, I just travel my own path and bring those along who are willing, realizing that one day all will fall into

place and no longer will I be the person looking in from outside, but will be a member of the greater whole, dancing my own dance of life and unity.<sup>80</sup>

Brisis expresses more of a cultural than a personal feeling about the same goal:

I am working towards a career in documentary filmmaking where I hope to communicate a message of love and understanding to the world about others. No, really, that's a career goal for me at the age of 23 and I can't help but think it's a bit strange for a 23-year-old in this society to want to do that instead of focus on other things.<sup>81</sup>



Most of all, I wish I could do/say something to promote the idea of connection. It's a big notion that is being expressed a lot these days. But I feel the reality of it has yet to hit home. So there continues to be this feeling we are working to introduce certain ideas that take time to gel. The irony is not lost on me of feeling compelled to speak about connection, while I have felt so disconnected.<sup>82</sup>

Those of Q'uo applaud:

At this end time of your present third-density cycle, it is entirely appropriate that each set the self the task of finding new ways of coming into harmony with other cultures, other races and other structures of thought, logic and being. The end result of this planetary effort to come into spiritual convergence shall be that social memory complex that is the basic structure for fourth-density work. You are attempting to learn how to be one people, sharing each other's thoughts, hopes, and fears, carrying each other's burdens as naturally as breathing, sharing each other's joys as if they are your own.<sup>83</sup>

To come full circle in this discussion of global mind, here is a parting quote from those of Q'uo on our mass media:

What we see occurring is a two-way dynamic, in which environment entities have constant stimulation which may lead to awakening. The desire of entities to conform and to be distracted moves as a negative influence which tends to break down the process of reaching out and making fearless connections with those about one. Insofar as the mass media of your culture focuses upon the portion of human activity, shall we say, that carries a heavy, negative emotional charge, such as the war, the murder, the rape, and so forth, there is that which builds fear and

raises walls betwixt entities. However, the same mass media also contains much that is yeasty with hope for those who are hoping to find some place to belong, some place that does not feel alien. And with the greatly enhanced capacities of entities to make connections with one another that the age of information, as this instrument calls it, brings, these same mass media are gratefully applauded harbingers of the capacity of entities to make these connections, to strengthen that golden netting of love manifested in light that will become internalized in time. And, therefore, that are the parents in a real way of the social memory complex.<sup>84</sup>

I have come to feel that the mass media have great promise, and that the internet and e-mail are training wheels for fourth density. And speaking of densities, let us now turn to a look, in the next chapter, at that whole scheme of things which Confederation beings have offered us.

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- <sup>1</sup> Q'uo, transcript dated March 29, 1987, pp. 6-7.
  - <sup>2</sup> Lynn B., letter dated March 19, 1999.
  - <sup>3</sup> 252, letter dated March 8, 1999.
  - <sup>4</sup> Gypsee, letter dated October 6, 1997.
  - <sup>5</sup> 175, letter dated February 1, 1999.
  - <sup>6</sup> Laura Knight-Jadczyk, letter dated January 5, 1998.
  - <sup>7</sup> Roger, letter dated July 27, 1999.
  - <sup>8</sup> 264, letter dated October 21, 1996.
  - <sup>9</sup> Mary 2, letter dated March 27, 1997.
  - <sup>10</sup> A. Friend, letter dated December 10, 1998.
  - <sup>11</sup> Q'uo, transcript dated March 31, 1991, pp. 5-6.
  - <sup>12</sup> Dale Chorley, letter dated February 2, 1999.
  - <sup>13</sup> Q'uo, transcript dated March 27, 1994, p. 2.
  - <sup>14</sup> *idem*, transcript dated April 30, 1989, p. 2.
  - <sup>15</sup> *ibid.*, p. 9.
  - <sup>16</sup> *idem*, transcript dated March 23, 1997, p. 7.
  - <sup>17</sup> *idem*, transcript dated November 17, 1991, p. 4.
  - <sup>18</sup> *idem*, transcript dated December 22, 1995, p. 8.
  - <sup>19</sup> *idem*, transcript dated July 15, 1990, p. 9.
  - <sup>20</sup> 279, letter dated January 5, 1997.
  - <sup>21</sup> Moria, letter dated February 6, 1997.
  - <sup>22</sup> Pharaoh, letter dated January 13, 1998.

- <sup>23</sup> Latwii, transcript dated April 20, 1986, p. 4.
- <sup>24</sup> Q'uo, transcript dated April 30, 1989, pp. 4-5.
- <sup>25</sup> 254, letter dated February 26, 1997.
- <sup>26</sup> Q'uo, transcript dated January 3, 1999, p. 5.
- <sup>27</sup> *idem*, transcript dated December 29, 1997, p. 2.
- <sup>28</sup> Elle, letter dated June 3, 1998.
- <sup>29</sup> Frank Kliiger, letter dated March 9, 1998.
- <sup>30</sup> Q'uo, transcript dated October 5, 1986, p. 11.
- <sup>31</sup> *idem*, transcript dated December 29, 1997, pp. 1-2.
- <sup>32</sup> Aluna Joy Yaxk'in, letter dated November 1, 1998.
- <sup>33</sup> Q'uo, transcript dated July 1, 1990, pp. 10-11.
- <sup>34</sup> *Law Of One, Book III*, pp. 21-22.
- <sup>35</sup> Elkins, Donald T., Carla L. Rueckert and Jim McCarty, *The Law of One, Book II*, Atglen, PA, Schiffer Publications, [1982], pp. 118-119.
- <sup>36</sup> *The Spiritual Significance Of UFOs*, p1986, 75 minutes, edited and published by L/L Research, Louisville, KY.
- <sup>37</sup> Lyara, www.operationterra.com, letter dated May 28, 1999.
- <sup>38</sup> 109, letter dated May 13, 1997.
- <sup>39</sup> Isaac Watts, "O God, Our Help In Ages Past" paraphrase of Psalm 90, fourth verse.
- <sup>40</sup> Q'uo, transcript dated December 29, 1997, p. 2.
- <sup>41</sup> *Law Of One, Book II*, pp. 55-56.
- <sup>42</sup> Q'uo, transcript dated September 18, 1994, p. 1.
- <sup>43</sup> Latwii, transcript dated March 25, 1989, p. 22.
- <sup>44</sup> *Law Of One, Book I*, p. 167.
- <sup>45</sup> Q'uo, transcript dated March 11, 1990, pp. 4-5.
- <sup>46</sup> *Law Of One, Book II*, p. 51.
- <sup>47</sup> *Law Of One, Book I*, p. 156.
- <sup>48</sup> *Law Of One, Book III*, p. 109.
- <sup>49</sup> *Law Of One, Book I*, p. 92.
- <sup>50</sup> *ibid.*, p. 133.
- <sup>51</sup> *Law Of One, Book II*, p. 105.
- <sup>52</sup> *Law Of One, Book III*, p. 91.
- <sup>53</sup> *ibid.*, pp. 89-90.
- <sup>54</sup> Q'uo, transcript dated April 14, 1996, p. 5.
- <sup>55</sup> Romi Borel, letter dated March 8, 1999.
- <sup>56</sup> Marty Upson, letter dated March 31, 1999.

- <sup>57</sup> Q'uo, transcript dated December 29, 1997, p. 3.
- <sup>58</sup> Latwii, transcript dated March 25, 1989, p. 4.
- <sup>59</sup> *Law Of One, Book II*, p. 120.
- <sup>60</sup> Hatonn, transcript dated November 11, 1984, p. 21.
- <sup>61</sup> *Law Of One, Book III*, p.15.
- <sup>62</sup> Q'uo, transcript dated March 27, 1994, p. 1.
- <sup>63</sup> Latwii, transcript dated September 18, 1983, p. 6.
- <sup>64</sup> Chris, letter dated May 19, 1997.
- <sup>65</sup> Hatonn, transcript dated April 12, 1981, p. 3.
- <sup>66</sup> Q'uo, transcript dated July 12, 1992, p. 2.
- <sup>67</sup> *idem*, transcript dated November 27, 1994, p. 5.
- <sup>68</sup> Laitos, transcript dated April 22, 1987, p. 2.
- <sup>69</sup> Elkins, Donald T., Carla L. Rueckert and Jim McCarty, *The Law Of One, Book IV*, Atglen, PA, Schiffer Publications, [c1982], p. 200.
- <sup>70</sup> Q'uo, transcript dated May 1, 1994, p. 2.
- <sup>71</sup> *idem*, transcript dated December 13, 1992, p. 6.
- <sup>72</sup> *Law Of One, Book IV*, p. 177.
- <sup>73</sup> Q'uo, transcript dated March 15, 1987, p. 3.
- <sup>74</sup> *idem*, transcript dated June 21, 1993, pp. 7-8.
- <sup>75</sup> Joseph R. Kœhm, letter dated August 9, 1998.
- <sup>76</sup> Q'uo, transcript dated May 2, 1999, p. 5.
- <sup>77</sup> Russell Louie, letter dated November 4, 1998.
- <sup>78</sup> Q'uo, transcript dated May 4, 1992, p. 2.
- <sup>79</sup> *idem*, transcript dated May 22, 1994, p. 2.
- <sup>80</sup> Brisis, letter dated April 22, 1999.
- <sup>81</sup> Bleu, letter dated June 24, 1997.
- <sup>82</sup> Dana R., letter dated October 24, 1996.
- <sup>83</sup> Q'uo, transcript dated October 22, 1995, p. 3.
- <sup>84</sup> *idem*, transcript dated February 26, 1995, p. 3.