
CHAPTER SEVEN: DOING METAPHYSICAL WORK

THE DISCIPLINE OF THE PERSONALITY

Having guarded us about with statements about the necessity of preceding work in consciousness with persistent and conscientious daily work in keeping the lower bodily energy centers clear, I feel ready to share information on doing the adept's work, or work in consciousness, within the upper energy centers. The seats of this work are the green, blue and indigo rays or chakras, although much pure work is done in indigo alone, regardless of other centers used. The energies of the seeker will suggest in which of his energy centers the work done will reside, whether the indigo of completely inner work, the blue of clear teaching and communication, and/or the green ray of healing and compassionate understanding. Don asks those of Ra:

QUESTIONER: How do disciplines of the personality feed the indigo-ray energy center?

RA: The disciplined personality, when faced with an other-self, has all centers balanced according to its unique balance. Thusly the other-self looks in a mirror seeing its self.

QUESTIONER: The disciplines of the personality are the paramount work of any who have become consciously aware of the process of evolution. Am I correct on that statement?

RA: I am Ra. Quite. The heart of the discipline of the personality is threefold. One, know yourself. Two, accept yourself. Three, become the Creator. The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality and completely able to know and accept other-selves. In relation to the pursuit of the magical working, the continuing discipline of the personality involves the adept in knowing its self, accepting its self, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is, then, no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.¹

The instructions, on the face of it, are simple: know yourself, accept yourself, become the Creator. This is a challenging statement, calling one to the

self-acceptance necessary to accept others, the becoming of the Creator that allows one to see all as one with the self and loved as the self. We are trying to get the measure of our personalities here, those shells of gifts and biases with which we equipped ourselves to sally forth into this world of shadow, service and learning. I believe that is exactly what our surface selves really amount to, just a shell, a personality shell we shall shed at death as a butterfly lifts her wings to the sunlight to glisten and dry and flies free of the cocoon altogether. We can certainly get through this life without once glimpsing our deeper and more abiding nature. But we accelerate the pace of our spiritual evolution by focusing consciously on knowing and accepting the self at a deeper and deeper level. Those of Q'uo say:

Basically you are attempting, through the choices you make, to become more aware of who you really are and what your personal truth consists in. As you came into this incarnational experience you were looking forward to the opportunity to enter into the transforming of the self alchemically with great enthusiasm and gusto, for the veil of forgetting was not yet in place and you saw the incredible opportunity to learn and to serve in the name of love. And like all those who are not in the thick of things you thought it would be easier than it turned out to be.²

It turns out that transformation through discipline is a lot harder than it seems from the outside of this experience looking in. We thought we would remember past the veil of forgetting, too, and look at the time it took most of us to remember who we really are! Karin Pekaric points out that we can drown ourselves in our environment too deeply to hear our own thoughts:

Others may say I spend too much time alone. Yet this is the time when I can truly find myself. If you are constantly surrounded by other people and their non-stop talk, how can you even hear yourself? There is too much commotion to find yourself. Thus, you go through life living through other people's perceptions and visions. Listening to the talk show host on the radio or television narrows your perspective into their view of life. Reading the daily newspaper first thing in the morning sets your day along their perceived views. It tends to bring about a dark cloud of separatism and negative programming. Why not take some time and find out what your view of life is, instead of incorporating other peoples' perceptions? Why not be original and true to yourself for a change? Why not take time to think your own thoughts? Maybe you have something more important to say. You will never know if you don't give it a chance. Challenge yourself to think through your perceptions of life. Where did they come from? Were they developed early in your

life by your parents? Teachers? Ministers? Priests? Superiors? Are they appropriate for you now, or are you just comfortable with them because you have become them? It is too easy to slide through life not questioning, just getting by, staying the same no matter what.³

Q'uo talks about accepting the self:

The first gift of the spiritual wayfarer is the time and the energy to move within, to work upon the discipline of the personality, that more and more of the personality may be imbued with the indigo ray of joyful, accepting love of self.⁴

This is such good advice! It is very hard advice to take, for we know our thoughts, and some of them are hard to accept as they arise. But persevere. We need to accept our whole selves as we are. Only that which is accepted can readily be transformed. The Laitos give us an overview of the third instruction: to become the Creator:

We are aware that entities upon your planet at this time seek with great intensity the meaning of their lives and a path which might bring them that which might be called enlightenment. Many are the ways which your peoples have chosen to seek this path throughout the history of your planet. Each path has provided integral pieces of the puzzle, shall we say, which are most necessary for the sincere seeker to utilize in the polarization of the self to a degree which is, shall we say, harvestable. Many such paths have produced those called the saints, the avatars, the gurus, each of which, through disciplined exercises of many kinds, has been able to balance the centers of energy in your body/mind/spirit complex to a degree that is necessary for this harvest into the next density of the illusion of the one Creator. Each discipline, while providing a viable path for the spiritual evolution, also contains those facets which may be considered distortions or misapprehensions of certain spiritual qualities and descriptions. It is our humble understanding that the path of spiritual evolution must be one which is strait and narrow and of some considerable length, traveling through many illusions and densities with the one goal: of becoming one with the Creator. What this means for each entity in any illusion is that the in-streamings of the love/light of the one Creator are available for use by each entity. This love/light or prana [is] being channeled through the energy centers or chakras, if you will, in such a manner that the light is used efficiently, each density providing the seeker of union with a greater intensity of light.⁵

So this third instruction, to become the Creator, is one we begin here in third density, but pursue throughout the present octave of densities until we return to the source, having truly, at last, become once again the Creator from which we sprang.

Here is how to be joyful: upon the arising, turn to the infinite One and, instant by instant, turn again to the infinite One, again and again, in all things giving thanks; in all conditions rejoicing. Turn again to the infinite One and rest in that peace which truly the world does not know. Joy is a living energy as powerful and as effective a teacher as sorrow. However, it demands of the seeker a self-imposed discipline of the personality which looks beyond ease and comfort and energizes and exhorts the self again and again unceasingly to rejoice, give praise and offer thanksgiving to the infinite One.⁶

As we offer praise, prayer and thanksgiving, we do become more like that deity to whom we speak, and who speaks in silence and power in return.

FORGIVENESS

In working with the self, the most powerful tool we have is forgiveness. The mind brings us lots of information about our situation which we can analyze, but that takes us just so far. We're left feeling unworthy:

Problem is I don't know how to love myself, at least not yet. I'm learning how at the age of 25. I don't want to be so hard on myself but I don't know how [to stop]. How do I go easier on myself? How do I love myself better?⁷



This part about judging is a very difficult one to deal with. It is so easy to fall into berating oneself for even the smallest thing. And then there's judging others, which is equally difficult and such an enormous challenge. It is just something I have to keep working at and try not to get upset when I "fail."⁸

Self-judgment is so very natural. Those of Hatonn say:

You will hold yourself accountable again and again, and must go through the pain of your own damnation. Yet always the handle of the door to faith is ready to be turned, but you as a spirit must turn it, and must go through that door into self-forgiveness and awareness of

infinite redemption and newness, a resting place for all eternity. It takes very little faith to do very, very much, so you need not attempt to live entirely faithful lives, when first you get the idea to live faithfully, but rather see yourself as one whose journey is one of learning, and whose way of learning is that of making the errors and correcting them. For in learning it would not be possible to be always correct, else one would not be learning, one would have nothing to learn. Thus, you may gaze at yourself with mercy, for you are learning, and you are a beginner.⁹

We remain beginners. How do we begin to forgive? Those of Q'uo say to want to is enough:

The desire to forgive is enough with which to begin. If one places conditions upon the forgiveness, then one is beginning in a fashion which will yet require refinement, for to forgive another truly one must erase all conditions. There is the giving of freedom by removing conditions, the allowing and accepting of free will by removing conditions. The gift freely given is the one with the greatest value, shall we say.¹⁰

It seems a lot easier to forgive others than to forgive the self. We can even feel triumphant as we find our ability to let people off the hook:

Thinking, feeling that someone has done something to me is the thought and feeling of a victim: "I am someone's victim. That person victimized me." It's the power of the illusion that allows us to divide between the victim and the victimizer. The thought that I need to forgive or be forgiven is an expression of illusion. I prefer to think that I create the things that happen in my life as opportunities to grow. If someone does something to me, I have two choices: be a victim, or recognize that I arranged with this person on another level to have this experience with me. This person has agreed to be my catalyst. This person is giving me a gift. It is then for me to recognize the purpose of the lesson, release the person of responsibility for my discomfort, physically, mentally and emotionally, and then be thankful for the opportunity.¹¹

These are authentic statements of lessons learned, but in general, loving others is by far easier than loving and forgiving the self, and Mary's note about this reveals the amount of effort behind her "Aha!" experience:

Please be my witness. I forgive myself for my place in all of my transgressions. "LIGHT BULB"!! That's what it means in The Lord's Prayer when we pray "Forgive our trespasses as we forgive those who trespass against us." It's been there all the time right in front of my nose.¹²

Those of Latwii say:

You come to a respect, and an honoring, and a loving, and a nurturing of yourself. The key to forgiveness of others is the forgiveness of the self. Release, release, release, give back to the forces of the universe those energies which are easily absorbed in infinity, and leave them not to pollute your own feelings, your mind or your heart, but rather let forgiveness flow as a sweet river under the surface of all that you do and say.¹³

Sweet, peaceful, powerful forgiveness! How clarifying it feels when it comes! That's the thing about self-judgment, and judgment in general, it distorts perceptions and destroys peace. What wanderers writing in to me express the most is that wonderful feeling of relief when they see that they can set themselves free of the mistakes of the past by forgiving themselves in the present:

Your question: What advice do you have to give other wanderers? My answer: forgive yourself, love is your center, forgive others, love is the center of all. First connect with your center, then you will know the center of all. Go forth and co-create with the all, new dreams, new realities, a new beginning.¹⁴

Wonderful advice. Begin anew, and be free. It may hurt too much to feel free right away:

When forgiveness takes place, there is a little death, and sometimes not so very small a death, indeed, for sometimes that which is to be forgiven has been held in a hard heart for a long time. It is natural to fear death, yet the road to joy, or shall we say, the way to perceive joy along the road we all travel is to rush towards whatever oblivion must be embraced in order to forgive, for the creation that springs forth from the heart to one who has truly forgiven is a beautiful and fresh manifestation.¹⁵

So the end of the little death of letting go of judgment is a new world, in which we see with new eyes:

In forgiveness is personal freedom. When you are in a state of fearlessness and forgiveness then you may see with clearer eyes that which you wish to do that shows the most compassion for all concerned.¹⁶

Marty Upson puts it this way:

I feel forgiving oneself doesn't necessarily have to mean reinforcing any negative characteristic or action. It can merely be the acceptance of what was/is, exactly as it was/is/will be, including an acceptance of the illusion of needing forgiveness. Some years ago, some of my closest friends were bemoaning the past, all eighteen years of it, and things that they had done or not done. They were caught up in tremendous feelings of guilt and regret. They confronted me when I honestly did not feel any regrets. They grilled me for hours, thinking for sure there must be something I regretted. I realized sometime before that, after beating myself up over such things, that in each case I had done the best I could at each particular stage of my evolution. Even the times I did nothing or was lazy or whatever, it was still the best I could have done at the time. I had learned something in each and every situation, and could not see having regrets for such learning or experiences. It was perfect for the moment and it is perfect still. It could not have been any other way than how it was at that space/time. That makes it perfect. I cannot feel the need for forgiveness of self or another when I see the perfection in all of it. Perhaps that IS what forgiveness of self IS: absolving the thought against our self or other self is setting it free; releasing it.¹⁷

Marty makes it sound do-able! Her sage attitude has enabled her to shepherd a couple of good wanderer groups through the years. If what she suggests seems impossible to us, we are not alone! It seems hard, sometimes, to ask for help. But that is what we need to do. Those of Q'uo encourage us:

It is not possible to either forgive self or other self without a release of that self and an acceptance of help, for there is help at the core of your being waiting to be accessed, waiting to be asked. For the infinite Creator, in infinite love and infinite patience, sits in a humble chair in a little corner of your heart, waiting to be called upon, waiting to be brought into the center of the heart, waiting to be noticed, waiting to be asked. In the beginning was the Word, and the Word was with deity and that Logos was deity, and that deity is love, and that love is you. At the heart of your being lie all the resources that you will ever, ever need. At the heart of your being lies infinite truth, infinite power, infinite strength.¹⁸

If we cannot seem to go within and find that truth, power and strength, that is what prayer and meditation are for:

If you wish to speed the process of forgiveness, may we suggest that you take the object which has not been forgiven by you and hold that object within the heart and mind, enveloped and encircled in light, light

infinite and light illimitable, hoping and praying for every good for that which you cannot forgive. Thus, you are engaging a deeper portion of yourself to begin opening doors, so that that which is unforgivable to the conscious mind slowly becomes that which must be forgiven. It cannot be forced; it cannot be taught. And when someone attempts to persuade the seeker into forgiveness, and does so on its own energy, then as soon as the intermediary removes itself, the hardness of heart returns.¹⁹

That hardness of heart can also be seen to be a kind of disease that actually affects the health:

QUESTIONER: Then you are saying that cancer is quite easily healed mentally and is a good teaching tool because it is easily healed mentally and once the entity forgives the other-self at whom he is angry the cancer will disappear. Is this correct?

RA: I am Ra. This is partially correct. The other portion of healing has to do with forgiveness of self and a greatly heightened respect for the self. This may conveniently be expressed by taking care in dietary matters. This is quite frequently a part of the healing and forgiving process. Your basic premise is correct.²⁰

We can look at physical disease as it manifests in ourselves and ask our inner selves if there is anger, resentment, judgment or other negative emotional material trapped in the body. For example, I feel sure that the onset of severe symptoms of rheumatoid arthritis in my life at age 25 were related to my first husband leaving me that March, and Don Elkins first asking me to marry him that November, and then deciding he really did not want to be married in the earthly sense. I had the illness diagnosed when I was thirteen, but it did not trouble me until this tough time in 1968, twelve years later. I have worked with and greatly improved my health now, but by the time I was able to come to the very heart of forgiveness, the initial damage, showing on x-rays, was done, and I live with those changes in my body. It might have helped if I had been given a strong sense of self-worth as a child, but I had two perfectionists for parents, and their relating to me was largely based on the techniques of criticism and asking, "What is wrong with this picture?" Those of Q'uo say:

There are crystallized nuggets of pain, emotional and spiritual pain, that are locked deeply within the personality and character of each seeker. Any attempt to analyze or therapize them into a new configuration is limited in its success because it is not seen by most therapeutic entities

that the issue is forgiveness. The deeply buried programming and crystals of pain are seen as that which need to be taken out, to be pulled up by the roots; seen, in other words, as weeds in a garden. And yet this approach only tends to build walls thick enough to protect one from those crystallized areas of pain without coming into a balanced awareness of that pain. One cannot give it away. One can only give away what one has forgiven oneself for feeling, and the triggers for this forgiveness are different for each seeker. The key, however, is forgiveness of self, forgiveness of others, forgiveness of humanity.²¹

Those of Laitos add:

Whenever you catch yourself being negative about the self, remind yourself that you are an orphan on a very unusual planet, and that you must mother yourself and nurture yourself and care within your heart for yourself, until those sore and painful places are indeed nurtured and healed at last, until there is forgiveness and redemption within the knowledge of the heart, not only of the mind. Then may you tune upwards, seeking ever higher for a more beautiful, lovely and perfect ideal, a more clarified and fine version of love divine.²²

Those of Ra tell us that even planet Earth can be healed with forgiveness:

QUESTIONER: Can you describe the mechanism of the planetary healing?

RA: I am Ra. Healing is a process of acceptance, forgiveness and, if possible, restitution. The restitution not being available in time/space, there are many among your peoples now attempting restitution while in the physical.²³

I hope we do continue to make some progress towards healing the planet we have come to for this life. It will thrive more and more as we heal our own selves with forgiveness.

RE-SEEING THE SELF

Maturation is often a process in which we are redefining ourselves. As children, we learn to individuate ourselves from our parents and in puberty we run a merry race with our rapidly changing bodies and feelings. Spiritually speaking, we never stop going through this process of redefining and re-seeing ourselves. Heikki Malaska shares an experience:

In the middle of normal activities, in full waking consciousness, I started hearing a voice talk to me softly and quietly inside my head. I engaged in a conversation with it, and eventually asked for guidance to a problem, and definitely got more than I was bargaining for, because the reply was: “The source of all problems is the sorrow which arises, when you regard your self-made images as real.”²⁴

“Our self-made images” is a good way of saying our personality shells and our egos. We repeatedly change this self-image in life, transforming ourselves from child to adult, from daughter to mother or son to father, from taker to giver. Those of Q’uo say:

This is a process which must partake of the breaking or shedding of the older ways of perceiving, of thinking and of doing so that there might be made a place for a new way of perceiving and of bringing forth that quality of compassion and understanding that has long been hidden within the hearts of many who have incarnated with the desire that they may show forth this energy of love that will aid not only their own evolutionary growth but will enhance the opportunity to be of service to others and will also lighten the planetary vibrations as a whole.²⁵

Those clues and inklings within ourselves that presage change are sometimes mighty tough to grasp, and things can get bumpy:

Right now I am in the midst of the second major metamorphosis of my life. It has been very difficult and very painful. I am questioning things that I thought I would never question, wanting to do things I thought I’d never want to do. All the things that were right and good in my life no longer feel right or even important to me. I am feeling a great deal of betrayal because I thought what “was” was how it would always be. This has caused anger and resentment, as if I had found out I was going to die. My old self is dying, and she’s fighting to hang on; my new self is angry that she’s being held back, but it’s not her time yet. Much anger on both sides. Add this to a naturally explosive nature and, well, bear with me as I work through this transition.²⁶

My last big metamorphosis was in 1992. I really relate to what Romi is saying here, for my old self did die. I was quite aware of it, and ready for that to happen, I just didn’t want to die with her. Since I was, at the time, physically sick unto death, I barely made it, and it is with great gratitude that I praise Jesus Christ, the intervention of Mother Mary and the Saints and the prayers of so many people here on Earth for helping me to survive what was clearly a death process. That version of myself which died was

what I have since thought of as the “Alrac” model. Don Elkins always called me that nickname, which is my name, Carla, spelled backwards. Don’s unspoken but inexorable need was to have me entirely dependent on him and free to move at any time in any direction he chose. He strongly resisted all my attempts at working for a living, except to help him. So at the beginning of our relationship, he hired me himself. I stayed home and worked for Don when he was gone, working in the cockpit, flying a 727. When he was at home, I simply enjoyed a lot of reading. He never would let me work when he was around. It was a stretch for me to find contentment when I was not always busy and without a family to care for, but I adored Don and thought him worth the adjustment. In hindsight, I still think that, very much so. It was what my beloved companion needed. I am very glad I could do it for him. I had sixteen years to practice being Alrac, and got pretty good at it, becoming that dependent personality who was always there for Don. After Don’s death in 1984, I continued to work through the mutual death process started by my experience of the suicide, for we had become so close that his death was also mine. The question was whether I would survive it. For six years, I was so inundated with the difficult feelings concerning that terrible loss that nothing really penetrated. I simply walked in the desert with all the negative emotions: anger, grief, horror, guilt, sheer pain and endless sorrow. I knew it was the test of faith of my whole life. My nights were filled with nightmares and my days with unbidden images of Don at his most ill, my unknowing words at their most hurtful.

Eventually, the day came when I realized I again actually liked myself. This was near the end of 1990. That was the beginning of the birth of my current model of myself, at least in my own personal myth. I remained very ill physically until 1992, when I finally had half my colon removed, which straightened out a lot of my physical troubles, and then I got rehabilitation for the rheumatoid conditions which had bent and injured me into a reclining wheelchair and bed-bound. Slowly, I achieved verticality and began entering into a more active life, driving, cooking, gardening and in general having a life. Taped letters, which had been my only avenue of communication with readers and students for years, gave way to e-mail and regular mail, as I found my way to computers and light touch keyboards my arthritic hands could work. But I still had several years of searching to find my stride, my voice, the way it felt rightest to express my being. I had to go through the old self-images of former models of myself, especially the lady volunteer and professional librarian personæ, trying them on to see if they still fit. Re-seeing the self can be a tremendously long and wearing experience. 173, a stalwart California wanderer and mother of three, says:

When the Beatles' *White Album* came out, I felt like the blackbird in McCartney's song. It really struck a chord in me. Looking back, I think it was because I knew that was, more or less, the situation I had placed myself in. There have been a couple of times in my life when I felt I was being told to fly into the night with broken wings. However, I now know that these were moments I had waited for, and planned for, and that when I did learn to fly and to see, I would be free in a sense. Whenever I feel frustrated, or confused, or afraid, I think of that song. It validates my feelings and gives me hope at the same time.²⁷

We are all those who fly with broken wings, when it comes to re-seeing the self. We are most likely to have worked through this process only when we have had to. When those times come, we feel awash in catalyst and inundated by the feelings involved. It's not easy. It is easier if we choose to do this continuously. The idea is good and solid: to move beneath the appearances and the surface of things to the heart of self:

How you choose to see yourself is your illusion; it is your choice. We do not deny any of those things which are negative, seen against the positive standard of a healthy, smiling, vibrant evolution. We do not deny hate or death or jealousy, pain or anguish or loss. We only say to you that they are a part of that which is an illusion, and that at the heart of each of these things is a transformation which is so positive that joy leaps from every tear that we may shed in the learning of these lessons.²⁸

We really do have great depths of this living water of the roots of mind, great possibilities as we re-imagine ourselves. When we change our minds, we change the reality we live in:

Our reaction to anything or anyone comes from within, not from without. Change the thought, change the reality. It's that simple. We mold our own reality.²⁹

The challenge, then, is to find our deepest heart of self. One way of digging towards that heart is to follow one's desire:

We would direct your attention to the factor of your own desire, which works deeply and often in hidden ways within those situations which present themselves to you, colored in various ways. If you find that the situation which now serves as catalyst to you has the feel or the coloration of frustration, it is well that you step back for a moment to examine what in the situation you find frustrating, and a step further back to determine what desire of your own there may exist to make possible the kind of frustration that you feel. Where there is a confusion of desire,

frustration is almost inevitable. It behooves one, then, to ask ever more deeply, what is the true nature, what is the true object, of that which you desire? If one settles for a good that seems, for the moment, to satisfy the desire, one will surely be given such catalyst as will eventually show the limits of this desire, or more properly put, the limits of this self-image of what is desired.³⁰

Another technique of re-seeing the self is visualization of the self as various attributes or essences which we feel express the heart of self. William Klug prefers to imagine himself as love:

This love/joy emotion already exists in each of us. It always has. In fact, it is all we started with. We just get in its way. We hide it for our own reasons. We attempt to define ourselves in ways we are not. They, the abilities and bliss, were already who-I-was; they were just not a part of who-I-thought-I was. They were not a part of who-I-pretended-to-be. You might say what I have done is gone through a process of un-defining myself. Permit the core me to be without all the definition I had tried to apply.³¹

We can visualize ourselves as light:

The way that I have come to understand to sort out the complexities to become simplicities, is to pause for less than one moment in any given situation, to call forth my "Who I Really Am," that which is beyond all physical teachings, my pure light, and then to bring all of my physical remembrances back in to form a whole picture. This then gives me access to a truth of responding in a manner for the highest good. It is then my choice to do so or not. :)³²

We can choose to envision ourselves as the Creator:

We do not wish to trifle with questions of identity, but wish instead to ask each, in the mind's eye, to move inward, and inward, until there is that point, bright as a diamond, crystalline and lovely, this tiny point which is the adit to the deep mind's union with the one infinite Creator, to the deep heart's contact and unity with the Logos, the articulated expression of love which is your crystalline nature. Feel that inmost point of light, that shuttle to intelligent infinity, and know now that all falls away before that one identity. Enter into that point of light, and become the light.³³

We may decide to work on the eternal aspect of ourselves:

Your identity is of utmost importance to you at this time, your true identity that resides in every cell of your being and every part of the universe. This identity is one which you have carried with you throughout eons of what you call time and it is an identity that you shall continue to carry with you and that you shall continue to realize more and more fully as you evolve in your conscious awareness.³⁴

We can opt to focus on our infinite or universal aspect:

Think of yourself in this way, as a sun or a blossom; anything but a human, for to think of oneself as human is always to move to the outer. For your true self is no outer thing. Your true self is without distortion, and infinite in love. We cannot teach you how to realize compassion. You cannot teach yourself how to realize the compassion that is locked within you. And even with the dint of the hardest and most intransigent work upon the self, you cannot add one whit of compassion to your personality. You can teach yourself to perform compassionate acts, but the key to that infinite compassion that is truly yours is not to be found within teaching and learning. It is locked within the present moment, and it is when you go into the present moment that you are vulnerable to a deeper realization of yourself.³⁵

Finally, we can choose to focus upon our perfect self:

Indeed, it is well to think of yourself as a dancer through life, for each of you dances or walks, is graceful or isn't, and these infinitesimal changes in the way you think about yourself and the way you think about the body can indeed bring you to more mindfulness as you revisualize yourself in perfection, in harmony and in unity.³⁶

THE PURIFICATION OF THE EMOTIONS

The purification of the emotions is a technique of indigo-ray work that has excellent results over a long period of time, although it is very difficult to see results quickly. One reason for this expected length of working is the very nature of emotions. The root of the word *emotion* is the Latin *emovere*, which means to move out, literally, or to agitate or stir up. Emotions are strong feelings, and they can be any feeling, or mixtures of feelings. They can be complex reactions involving both psychical and physical responses, and include love, hate, fear, anger and joy. Human folk do not always enjoy excitement, agitation, perturbation, commotion or disturbance. To the extent that they do not, they will not appreciate their own emotions and

feelings. This is a lifelong process. While we know what emotions are, they to an extent remain a sacred mystery to us.

The concept of being pure uses for a root the Latin word, *pura*, which means, guess what, pure. It is a straightforward word whose synonyms include simple, mere, absolute, sheer, unmixed and genuine. Something that is pure is nothing but that particular something. However, there is a dichotomy in how this word is used. One branch of it tends towards meaning virgin, chaste, unsullied or unblemished. The other branch tends towards meaning “nothing but.” The branch we want to follow is the latter, simpler, less culture-driven meaning of the word. In the purification of emotions we are looking to purge or refine the emotion from impurities, from anything but that emotion, positive and negative ones alike, just as an alchemist wishes to remove that-which-is-not-gold in lead so that it turns into gold. In this regard, a good meaning of “pure” is applied to color, pure colors being those to which no white is added. So the purification of emotions would be the gradual refining of our emotions until, when we feel a given emotion, we feel the pure emotion, which does not feel confused or agitated, but absolutely peaceful, while at the same time being devastatingly profound in its tone or resonance within the self. I have felt pure emotions from time to time in my life. Those times have sometimes been earned. Sometimes, they have been gifts. They have always been my teachers when they occurred. I feel that emotions are a higher truth, an essence that is a kind of harvest within our developing spiritual self, a gift from us to the Creator, as well as from the Creator to us. They are a fruit of our total being. A friend of mine, beat poet Daniel A. Russell, refers to them as “loosh,” that substance that his gods are gathering from us as their food, which I have also seen used as a term by Robert Monroe in his book, *Far Journeys*.

Those of Ra commented in the Law of One sessions about my high degree of purity. They were not talking about my virginity, but about my single-hearted and single-minded nature. In terms of the contact with those of Ra, I think this purity had to do with being totally dedicated to seeking the truth and, as living that truth, to doing whatever would help Don Elkins seek the truth in his way. When I took on the care and feeding of Don, I expected marriage, home, family, the things that I valued and had hoped for as a teenager. Not for me the glamour of career, although I had made a good job out of being a librarian. But life with Don was not to develop along those lines. It turned out that Don needed me to be content with not being married, not having my own house and garden, not having children, not even having my own career or any job outside those things he wished me to do for him and working on my own inner seeking, which he wholeheartedly

supported in every way. Further, although I was a very insecure young woman, with quite low self-worth, Don could not stand to offer pretty compliments. He could not say any of the words women love to hear. And after a half year of sexual intimacy, he silently closed the door on our intimate life together. We were celibate for the remaining 16 years of our relationship. At the time our relationship began as a settled mating, I was 26 years old. My history with men had included a first love who deserted me the week before our wedding after taking my virginity, and a first husband who hated marriage, and my body, from the first day of it. I already assumed I was rather unattractive! What this final rejection of Don's did for me was extremely painful, but equally valuable in terms of my growth within this incarnation, for he enabled me to filter through all else and know exactly why I was living this life and helping him. I was doing it for love of him and a sense of the rightness of our mutual path. There was no other possible reason. My awareness of this was complete. I felt it was worth it. I knew this man was doing his very best, and I found ways to go the rest of the way to making a good life together in joy and peace, which we did, most profoundly. I persisted in this pattern with him for a decade and more before the contact with those of Ra began. It was a decade of increasing purity for me. My worldly ambitions had long been engaged by the hope of a home and children. I went through the painful refining process of giving those deepest of worldly goals up. This first hollowed out my personality and ego. So the first pure emotion I ever felt was love of Don. After he had been dead about five years, I finally woke one morning to a piercing awareness that I had also come to the utterly pure experience of grief, over my loss of him in this life. It placed me far beyond tears. I had to sit with the emotion for quite a long time, perhaps an hour, before I felt that I had begun to plumb its beauty. Those of Q'uo say:

Each of you is like a symbol. Much of that which is most truly you lies safely tucked within you, accessible to you only for the most part through creative effort, not necessarily complex or occult effort. For the self reveals itself to the self that has begun a process of purifying the emotions of facing of the self as it is.³⁷

Always we are aiming towards the heart of self in doing metaphysical work. Pure emotion is associated with worship:

True worshipful living is a high risk occupation. It is not a loop into the light, but rather a loop into darkness. The illusion creates an emotional, mental and spiritual twilight in which ideals, the purification of emotions from attachments and the mindfulness of continuing awareness of

the worship bloom in the darkness of blind faith. That is, the true worship is worship of a mystery; awe, wonder, a greater and greater subjective feeling of being held firmly by that which is not illusion, although one cannot understand it, so that the entity rests at last in a completely subjective and subjectively truthful journey. In this regard, worship may be seen as motion, motion of a metaphysical kind rather than a physical kind.³⁸

It is no wonder that we are fixed here on intuitively aided processes, as we work on purifying emotion. This is the universe we most truly live in. In it there is much of unknowing:

You cannot become an entity without polarity. You must be that which your nature is. You are top to bottom and side to side entities of 360 degrees, the full circle of personality from lightest and brightest to the deepest and darkest. The skill lies in seeing your emotions as information-bearing energies, offering to you the fruits of your own past and the seeds of your transformation into an ever emptier, ever lighter, ever hollower self. The earthy part of the self, that soil in which the dark nature hides, is a heavy thing, and it is that soil in which truth and beauty and those mysteries which call you forward grow.³⁹

Naturally, it is largely in response to other people that we encounter our chances to purify the emotions, since without an object to which to react, there is no reaction. But it is ourselves that we are seeing, as we respond. How do we know when we HAVE reached a purer emotion? Those of Q'uo say:

Each of your emotions has a perfectly crystalline nature. It is buried within the distortions that keep you from seeing and hearing the beauty of that note of feeling, that emotion. So when you experience emotions, know that you are receiving information from a deep source that is from that large portion of your consciousness that resides at a level below the threshold of conscious awareness. Where words cannot go, emotions become vocabulary. So as you gaze at yourself reacting emotionally, we ask that you realize that it is not at all your job to remove emotion. Nor is it desirable, in our opinion, that the emotions be altered because you feel they should be altered. Rather we would suggest, with these emotions that strike you as being less than pure, to sit with that emotion, to re-experience that emotion, to move about in that feeling state, and to gaze without fear and without haste at that experience that you have collected. As you spend the time to contemplate that situation in which the emotion became embedded, perhaps you can begin to see some of

where the distortions are within your own vibratory complex. This is valuable information, but not to the conscious mind. Rather, it is the subconscious mind which reaps the benefits of your contemplating those things which have moved you.⁴⁰

Contemplate those things that have moved us, and the circumstances surrounding them, but never with fear. This is an important point, for fear is the great spoiler of metaphysical work. Our physical bodies gear us to fight or flight when startled, not just by physical things, but also things of the mind and emotion. Moving beyond our own fears takes patience and persistence. Why would we be encouraging a lack of fear when working to purify the emotions? Because it is normal to fear the suffering involved in experiencing confused and confusing feelings, and sorting them out and dealing with them, and yet it is not skillful to allow this fear to abide for long. Those of Hatonn suggest thinking of ourselves as flawed crystals we are trying to rebuild:

There are seeded among your peoples more crystallized souls or spirits who are much more oriented towards reflecting and refracting the light and the love of the Creator. These are people of magnetism and illumination to some degree or another, and are committed each in his or her own way to the path of righteousness, as this instrument would call it. However, it is the nature of most crystals to be flawed, and the delicate vibrations of the golden age are such that each crystal will begin to disintegrate to a certain extent along the flawed line. It is within the free will of each of these entities to rebuild their crystallized entity in such a manner that the flaw no longer exists. However, this is extremely painful. It is much more common for the individual not totally understanding the purification that he or she is going through to blame the pain of transformation upon those nearest the entity. Thus many who are undergoing personal and individual purifications in order to become purely crystallized and free of flaws on the path to what you would call mastery, are interpreting this pain as having to do with a relationship, rather than recognizing that the problem is completely personal, and is no reflection upon any partner, child or situation. This is the great contributing cause to the many seemingly synchronous relationship difficulties that you are now observing and indeed experiencing.⁴¹

How hard it is to see the suffering we are doing as distinct from the personalities that seem to have inspired the sorrow. And yet it is so. Other selves are our catalyst. They inspire responses in us without themselves being at all

involved, at least, not necessarily. In working in consciousness, it is all about ourselves. Ourselves and that refining fire:

Truly one needs to follow the heart, but first one needs to allow each experience to be refined and be purified by that distillery that is carried within that heart by each. It seems that each is a prisoner of time, and yet in the sense that we are using this analogy it is only in the freedom of the illusion of time and space that this first purification of self-aware emotion can be accomplished. These raw feelings that the heart senses instantaneously may be already pure, but it is well to ask the self to refrain from impulse and to honor all feeling by moving back to it when one can contemplate it, and in that centered and balanced mode allow the deeper truths of what has been felt to move through that refining fire which distills pure emotion from the dross of ingredients that are no longer needed.⁴²

As Mike Korinko says, sticking around through this process is hard!

I get real depressed at times thinking about all that is coming up. I even found myself wishing for the Mike of the past year. "You don't need this pain," one voice would say. "Run as fast as you can," another would yell. It has been a real trial to just stick to my pledge to myself that I would no longer run from my own feelings.⁴³

Good for you, Mike! As those of Q'uo say, staying with this work is very nurturing in the long run:

Only in the darkness of seemingly negative emotions of loss and limitation does the deep prayer, the soulful song of love, take wing and sweep the incarnate being to a point of view where the breadth of love, once felt for one entity, may be turned at a world dying and yearning for your deep love and compassion. Thusly, one does well not to turn from sorrow but to turn towards it, to merge with it, and to carry this loss as a shining ornament which honors the infinite Creator.⁴⁴

I love the thought that we are our own spiritual children. In the universal sense, we are all in the manger, no room at the inn, hoping to gain some ground in this incarnation as loving beings. This is not an easy process to love, especially while in the midst of it. We come to new situations and their corresponding emotions as those scattered and surprised. We hope to refine and distill those feelings into their own truths. How can we aid this process? For one thing, we can adopt the disciplines of purification: fasting, meditation and protection:

You did not come here to dispel worry and to be comforted; rather, you came into the arena of third-density to strive in darkness. Your greatest sight is the blind but loving heart, for one sees with the heart the light which is not visible to the mind; for within the heart rests the spirit of love. This spirit is a side of wisdom which has no words in your density, and it expresses its wisdom in the more and more purified emotions. When the seeker comes first to the conscious study of the processes of spiritual choice-making, at first, the heart is less than optimally pure in its expression. The seeker begins, day by day and meditation by meditation, to empty out of the heart the less pure of that heart's contents, as though the heart were a pocket in which many things had been placed, some of which were not desirable. After a time meditating and seeking, the heart begins to be released from having to hold so much of that which is less than pure; and then the heart may begin to shed its wisdom upon the conscious mind. This purifying process is not short, and we do not wish to suggest that you must become consciously pure in heart. We simply encourage each to do the work of opening in meditation regularly, and allowing the heart to empty itself of the petty trivia so that its strain may be deeper and ever more pure.⁴⁵

Clear communication is suggested as an aid to purifying the emotions:

The emotions that are deeper and which are often the true cause of an outburst of anger are those seeds which have not the full light of the sun, the full light of one's conscious attention and recognition of the kind of seed that has been planted, who has planted the seed and who has tended the seed as the gardener. Thus, we do not recommend the repressing of any emotional experience, even that of anger, unless the entity with whom one is expressing these energies is, because of being a stranger or being too young to understand, unable to partake in the experience without suffering, on its part, great confusion or misapprehension of a gross nature.⁴⁶

Experiencing music, art, reading, a play or opera, any form of art, can help the self to see and to purify the emotions by giving us words and feelings we could not see by ourselves:

As spiritual beings there is far more to the self than can be imagined, and so as the mind struggles to process information which has no words, that which transcends words becomes increasingly useful. The drama, the comedy, the painting, the opera, the art that pulls an entity beyond words into emotional states: these are valuable things because they trigger truth from the standpoint of emotion or the heart rather

than the concept of the mind. And the seeker is attempting to get to the heart of the self, to live from the heart of self, and so these archetypes which carry great rivers of purified emotion within them are extremely helpful.⁴⁷

Lastly, those of Q'uo suggest that we turn to the infinite One, in silence, in argument and in prayer:

The Creator is seemingly far away. Seemingly, this wondrous mystery has created and then left the universe in which you exist. For all any can prove, this is the case. However, when the heart and emotions form the habit of turning momentarily or for a longer time to the infinite One, to the mystery of unity, there then opens a very, very primary and deep channel within the roots of mind, and joy, hope and kindness flower upward to blossom without fanfare or ado in the forefront of the mind, offering that inner home the sweet smell and freshness that the flowers always do. Stopping to remember the Creator is like planting a seed within the self. It flowers and bears fruit in time.⁴⁸

What a gift to the self, to become able to feel emotions that have become pure and deep and true. It is the culmination of the work of many years, usually, when the utter resonance and beauty of pure emotion comes to us. We spend so much time in the middle of the waves, scrambling for balance and breath and rocked with confused combinations of feelings and thoughts. Refining these confused emotions is delicate and subtle work. May we find the joy of these pure rivers of feeling within, as we come through the floods of circumstance.

WORKING WITH TEACHERS

Of all the ways to work metaphysically, the favorite of many is the working with a teacher. Many of the Eastern systems depend upon the inner workings of this close and devotional relationship with the guru of choice. A teacher or guru can embody lessons and learnings too complex or profound for easy verbal communication. The relationship between teacher and student can become quite powerful and transformative. There is a relationship in which both become vessels for learning and teaching:

The student may look to the teacher in such a way that the teacher inspires within the student a certain highly potentiated kind of humility, which the student expresses by deliberately setting aside those known personality features which may tend to distort or disrupt the seeking

process. When this process is being consciously directed and intensely pursued in a sheltered environment, the teacher or the guru in this respect may accept the sacrifice or the laying aside of the earthly personality in the symbolic way, understanding that what there is to be offered, coming through the teacher, is further empowered by this act. Now, this process can be successful only when the teacher has similarly laid aside the earthly personality and is willing to join hands with the student in a fashion which allows each to participate in a sense of a greater reality, to appreciate the unity that is all-embracing. The strength of the teacher flows back to the student, even as the student's gift of its devotion to the teacher further empowers the function of the teaching. We find then, that this group was quite correct in its surmise that the greatest gift that the teacher has to give is the beingness of the teacher.⁴⁹

Those of Q'uo say that this density is one where teachers are especially useful:

That solitude, that feeling of aloneness, is due to the veil of forgetting having been dropped, so that those within your density simply cannot recall the unity betwixt the self and all others. This is the density where teachers are more and more important; those who are able to use their breath to speak support, comfort and challenge to those whom they would aid.⁵⁰

We each plan before the incarnation to have teachers both seen and unseen:

No entity walks alone, for each has those friends, teachers and guides that walk with it as do those brothers and sisters within your own illusion walk with each in spirit.⁵¹

Those of Oxal talk about being an unseen teacher, who is at the same time learning from those they teach:

For us, those who have worked long within the wisdom density, the task, as strange as it might seem to you, is to be less wise, and to rediscover the sources of compassion we originally encountered so long ago. Our task is to blend this compassion with the many wisdoms we have acquired. We feel more and more the call of this task, and as we are called into this task, we seek the opportunity to serve. For us, your calling is a great and wonderful such opportunity, and thus, it appears to us that you who call from within the dark faith of third-density seeking have so much you may teach us by your dedication that we who offer ourselves in service as teachers to you find that you appear to us as teachers to us. So we find that the question of the proper relation

between student and teacher is a very complicated one, indeed. There is no formula for right teaching. There is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral, and is essentially an event that is of the order of an opportunity. It is an opportunity for mutual sharing in a way that does not bias in advance the outcome of that sharing.⁵²

Things do not always go smoothly with students and their teachers, for teachers often bring out the student's imbalances as their chemistry and exchange proceed, as Jody Boyne, a teacher himself, says:

Teachers and life tend, with friction or "catalyst," to bring out these imbalances. The Eastern gurus had no respect for the American hippie movement for this reason. Both the hippies and the uptight Protestant work ethic were extremes and a falling back from the fourth-density inspiration into third-density expressions. In an uptight religious group I'd be ranting about peace, love and understanding. In this one, a wanderers' e-mail group, I find myself ranting about effort, work and attainment, as represented in the real accomplishments of the gurus.⁵³

It is very special to find a teacher who loves to teach and who loves to teach us in particular. I have had teachers like that. I remember with utmost affection my sixth grade teacher, Mrs. Cobb, who was the first teacher besides my parents ever to appreciate me for myself and not see my brain power as some kind of personal affront. She would take me home with her on the weekend and show me things all day Saturday, while we walked through the farmers' "Haymarket" of Louisville and followed the chores of her day. I felt as though vistas were opening everywhere, and I felt loved. It was absolute heaven. Several of my college professors also gave me the great honor and privilege of asking for me to come for extra hours of private discussion during my classes with them, and again I savored the wonderful gifts of sensitive and passionate teaching about the dearly loved subjects of beauty and art, language, literature, thought and inspiration. However, as Romi Borel says, it is always wise to be careful, for not all teachers are offering gifts we really wish to accept:

There are many versions of the truth, as many different versions as there are lessons to be learned. I feel you would be wise to weigh the version of truths you study very carefully. We have a short time on this planet. It is a short time till the harvest. There are many distractions and many "warped" truths, many things that would cause us to lose polarity and/or reduce our effectiveness with the harvesting efforts or perhaps even distract us to the point of not making the cut ourselves.⁵⁴

214, a woman who remembers other lifetimes as a Native American, reports:

I was pulled into an apprenticeship program a couple of years ago with woman who called herself a medicine woman. Long story. It was a learning experience all right, but not a very pleasant one. Actually it was very frightening and confusing. By the time I was released from it, I had broken out in the worst case of psoriasis I'd ever had. I'm still working on clearing through the effects of it. I was uncomfortable with it from the start, but that medicine woman was very dictatorial with me. I guess that I had to go through it as a harsh lesson in learning to trust myself.⁵⁵

Sometimes this is the actual lesson offered by a teacher, the discovery that one's own council is the best. To someone who loves to share the experience of learning, this can be a real disappointment, but not every earthly teacher is suited to us. On the other hand, our inner guidance is nicely groomed to our individual needs, and the advice from inner guidance is always positive:

The guides, as many have called them, or teachers, or angelic presences, that have been with you for not just this incarnation but for many, are always of a positive orientation. If you are ever aware of any influence that does not seem positive in its nature, you may offer to that influence a challenge that asks it the question that you have answered well for yourself, and it is well for each seeker to know the answer to: the question of what it would live for and what it would die for, what is the essence of its being, what is it that gives it the energy, the ideas and the inspiration to continue in each day of its seeking.⁵⁶

Who gives us a good idea about this inner guidance system:

Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty has more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking.⁵⁷

Teachers are most valuable, in their generosity of spirit and their many gifts of time and attention. Our inner teachers often will utilize the dreaming state, and states such as meditation, as they find ways to suggest without insisting:

Each entity has at its beck and call, as it were, teachers, friends, guides and the force of light imbued with love, that move to support and inspire the entity through dreams, meditation and the presenting of the appropriate person, book, program or experience at the appropriate time within this process of learning.⁵⁸

- ¹ *Law Of One, Book III*, pp. 180-1.
- ² Q'uo, transcript dated November 5, 1995, pp. 2-3.
- ³ Karin Pekarcik, letter dated January 1, 1996.
- ⁴ Q'uo, transcript dated July 5, 1992, p. 7.
- ⁵ Laitos, transcript dated February 11, 1982, pp. 7-8.
- ⁶ Q'uo, transcript dated June 19, 1994, pp. 2-3.
- ⁷ Elle, letter dated May 15, 1998.
- ⁸ 131, letter dated January 2, 1998.
- ⁹ Hatonn, transcript dated February 3, 1991, pp. 11-12.
- ¹⁰ Q'uo, transcript dated April 14, 1996, p. 5.
- ¹¹ Peter Stewart, letter dated November 6, 1998.
- ¹² Mary, letter dated January 25, 1998.
- ¹³ Latwii, transcript dated June 23, 1990, pp. 6-7.
- ¹⁴ Dennis A. Watt, letter dated October 10, 1999.
- ¹⁵ Q'uo, transcript dated July 12, 1987, pp. 3-4.
- ¹⁶ Hatonn, transcript dated June 17, 1990, p. 5.
- ¹⁷ Marty Upson, letter dated November 6, 1998.
- ¹⁸ Q'uo, transcript dated November 21, 1999, p. 4.
- ¹⁹ *idem*, transcript dated July 12, 1987, p. 4.
- ²⁰ *Law Of One, Book II*, pp. 82-83.
- ²¹ Q'uo, transcript dated March 15, 1998, p. 4.
- ²² Laitos, transcript dated January 18, 1989, p. 5.
- ²³ *Law Of One, Book I*, p. 221.
- ²⁴ Heikki Malaska, letter dated January 28, 1999.
- ²⁵ Q'uo, transcript dated March 27, 1991, p. 7.
- ²⁶ Romi Borel, letter dated September 28, 1998.
- ²⁷ 173, letter dated April 29, 1998.
- ²⁸ Latwii, transcript dated May 15, 1993, p. 5.
- ²⁹ Robert McKenney, letter dated April 13, 1999.
- ³⁰ Hatonn, transcript dated March 30, 1993, p. 4.
- ³¹ William D. Klug, from an on-line book of experiences and channeling, www.simi.qnet.com/~bklug/knowning/welcome.htm.
- ³² Heikki Malaska, letter dated February 16, 1999.
- ³³ Hatonn, transcript dated March 30, 1993, p. 6.
- ³⁴ *idem*, transcript dated June 27, 1980, p. 3.

- ³⁵ Q'uo, transcript dated May 23, 1999, p. 3.
- ³⁶ *idem*, transcript dated November 7, 1999, p. 2.
- ³⁷ *idem*, transcript dated May 14, 1995, p. 2.
- ³⁸ *idem*, transcript dated November 4, 1990, p. 8.
- ³⁹ *idem*, transcript dated October 6, 1996, p. 4.
- ⁴⁰ *idem*, transcript dated December 15, 1996, p. 2.
- ⁴¹ Hatonn, transcript dated October 9, 1980, p. 1.
- ⁴² Q'uo, transcript dated May 12, 1996, p. 3.
- ⁴³ Miike Korinko, letter dated December 3, 1994.
- ⁴⁴ Q'uo, transcript dated November 22, 1992, p. 5.
- ⁴⁵ *idem*, transcript dated June 6, 1993, pp. 3-4.
- ⁴⁶ *idem*, transcript dated July 12, 1991, p. 8.
- ⁴⁷ *idem*, transcript dated March 23, 1997, p. 6.
- ⁴⁸ *idem*, transcript dated November 15, 1992, p. 5.
- ⁴⁹ *idem*, transcript dated July 4, 1992, p. 3.
- ⁵⁰ *idem*, transcript dated April 10, 1994, p. 3.
- ⁵¹ *idem*, transcript dated September 18, 1994, p. 8.
- ⁵² Oxal, transcript dated May 29, 1993, pp. 10-11.
- ⁵³ Jonathan Boyne, letter dated June 11, 1999.
- ⁵⁴ Romi Borel, letter dated November 30, 1998.
- ⁵⁵ 214, letter dated September 8, 1999.
- ⁵⁶ Q'uo, transcript dated December 16, 1990, pp. 17-18.
- ⁵⁷ *idem*, transcript dated April 26, 1992, p. 6.
- ⁵⁸ *idem*, transcript dated May 13, 1990, pp. 17-18.

