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## CHAPTER ELEVEN: MYSTICAL TOOLS FOR GROWTH

### MEDITATION

Meditation is an activity most close to my heart, one which I credit with offering me great sustenance and guidance over the forty plus years I have used it. At the same time, no one could be poorer at formal meditation than myself. When we think of meditating, we think of swamis sitting for hours at a time in motionless bliss. This has not been my usual experience with meditation. I am restless, I twitch and shift in my seat. I watch a million thoughts arise and fall away. And yet I still have experienced tremendous help from this resource. My first concern in talking about meditation, then, is to assure the seeker that it does not have to be done well to work for us. It needs primarily to be persistently attempted. It is an activity which takes on its own rhythm when we include it in our lives and make it a settled habit. If I had to choose only one mystical tool for growth, it would be silent meditation. Mike Korinko says:

I started daily meditations again with no point other than to just sit and be peaceful. It is amazing how much that helps. There were days when I couldn't get the job thing out of my head, but I sat there anyway. I hope I never again forget how important that quiet time with the Creator is for me.<sup>1</sup>

How can we describe this “quiet time with the Creator”? I31 feels that meditation is her connection to her deity:

I have been meditating for years and use that time to, among other things, connect to my higher source. It is usually a time of great nourishment for me, and it helps me face the rest of my life, even in times of great despair.<sup>2</sup>

Those of Ra confirm:

The passive meditation involving the clearing of the mind, the emptying of the mental jumble which is characteristic of mind complex activity among your peoples, is efficacious for those whose goal is to achieve an inner silence as a base from which to listen to the Creator. This is an useful and helpful tool and is by far the most generally useful type of meditation as opposed to contemplation or prayer.<sup>3</sup>

Meditation may also be seen to be a means of connection to the deeper self, that self that is beneath the limen of the subconscious. Karin Pekarcik says:

Most of the time I play the forgetting game. I forget who I am. Where is the inner beauty residing within me? This is where meditation plays its major part. Every day it reminds me that I am more than my physical appetites, I am more than my sometimes turbulent emotions, and I am more than my mental chatter. And what I am is a wonderful being filled with joy and beauty.<sup>4</sup>

The Brothers and Sisters of Sorrow agree that meditation brings us to awareness of who we really are:

Meditation is the most efficient means of discovering those portions of the self which seek to make themselves known to the conscious mind, so that the conscious mind might grow further in its grasp of understanding of unity with all that is. You may see these unformed queries in your mind as the seeds of your future growth, and you may see the practice of meditation, contemplation, prayer and the seeking in general as those means whereby the seeds shall receive the water of your attention which is necessary for them to sprout, and to bloom forth into their full glory, for they contain that part of yourself which is yet unborn, and which seeks to become born.<sup>5</sup>

This gentle turning of the identity back from the doing of “I am a healer,” to the being of “I am,” is a priceless fruit of meditation.

The movement in development of personality is from the surface of things, deeper and deeper into them, until finally the seeking and the sought become one; one thing, so that you are not meditating, but finally you are the meditation, and this meditation is your perfect poem, your arrangement of your consciousness, and you know in an instant that this consciousness is the gift which you shall give to the Creator.<sup>6</sup>

We may also see the conduit opened by meditation as being connected to spiritual grace:

Meditation has been greatly misunderstood among your peoples. It is thought that one is to make one's intelligence a blank tablet, a *tabula rasa*. One is supposed to find silence within. Only then in that silence is the meditation considered successful. This is not our understanding of the helpful value of meditation. The intention of those who meditate is that they may be open to spiritual grace, not knowledge, for there is no such absolute within third density, but grace.<sup>7</sup>

Romi Borel talks about what she calls timelessness:

I have finally been able to enter a new place through meditation. I achieve timelessness. I see so much and feel so much and go through so much, yet when I am led back, sometimes only ten or fifteen minutes has gone by! I'm amazed! I am truly, gently seeking my purpose now. I feel myself going through tremendous transformation. I've lost twenty pounds in the last two months, no appetite. When I question this I'm "told" that I'm being fed on another level. Weird. I'm still moving slowly. Accepting what is given, taking the meditation suggestions that are given once I am surrounded by light and pursuing those. I've never been this gentle with myself before. It feels delightful. I have to fight the feeling of resentment when I am guided back out of where ever it is that I go. It is so peaceful there. But it feels like someone is showing me to the "reality door" and saying, "Okay, the ride is over; now get back to work."<sup>8</sup>

Being fed on another level is just what meditation feels like to me, even though I can never get my mind to shut off completely. Those of Hatonn say that meditation is a kind of spiritual manna:

Feed your faith and your understanding through meditation. The further that you go along this path, my friends, the more meaningful you will find this simple statement: meditate. It begins as a simple process and, little by little, it becomes a way in which you live. Observe it as you progress along your own spiritual path.<sup>9</sup>

And although usually the path of the meditator is not suddenly changed by the process, but is gradually altered, sometimes it is clear that meditation is the agent of sudden and rapid change, as in this story by Jim McCarty. He relates how he came to leave Paul Shockley's group in Oregon:

I had a great time with the folks from Cosmic Awareness Communications and Paul Shockley's Aquarian Church of Universal Service, but a chance to make a lot of money with a fellow from the Aquarian Church puzzled me, and I took the weekend to think about it in my humble trailer outside of Yamhill, Oregon. I had met Don and Carla before I left Kentucky and had come to a number of their meditations and we had gotten along well enough that they had invited me to join them in the summer of 1980, but I had it in my mind that I needed to go to Oregon. But on that weekend of decision-making I was going to have to give all this more thought because though I had nothing against money I hadn't come to Oregon to make a lot of it. As I sat down for

my first meditation that weekend it must have taken all of thirty seconds before the message to return to Louisville and join Don and Carla arched across the sky of my inner eye, and within two weeks I was back in Louisville. Within three weeks of joining Don and Carla the Ra contact began, and the rest has been our continuing story together.<sup>10</sup>

This process of changing is quite organic, and it is generally only in looking back over a period that one can begin to see the process at work. But work it does. Meditation is a strong force for change:

Meditation is passive learning. Tabernacling with the one infinite Creator is passive learning. It is the learning from listening to the voice one cannot hear which answers questions which one cannot ask. The process cannot be known and cannot come into consciousness in local sense, yet the learning is there. And the strength of spirit and will which comes from this learning is helpful.<sup>11</sup>

I think our hearts are the tabernacle into which the Creator comes; indeed, when I have encountered the infinite One there, I am the latecomer to my own heart; the Creator is already there, waiting for me patiently. Since the most efficient process is normally slow and steady, one thing important to recommend is an upper limit to how much meditation we do, so that we avoid metaphysical exhaustion. Those of Q'uo say:

If one is not careful, one can create one's own spiritual burnout. We suggest that the meditations be limited to perhaps no more than an hour per day, perhaps no more than a half hour at any one sitting. This is due to the fact that meditation is a very powerful tool, and the rate of change needs to be slow enough that the personality of your consciousness may have time to absorb knowledge and inspiration that it receives and make its choices in a timely and deliberate manner. It is not well to rush or to hurry the spiritual life, for the soul has its leisure, and in the fullness of time are things accomplished.<sup>12</sup>

My own silent daily meditations are only five to fifteen minutes long. They have sufficed to keep me changing fast enough to suit me! One thing meditation has often proven to be for me is a key to getting more done in the physical world. Anchored by meditation, my day just moves more smoothly. Romi Borel says:

With regard to meditation and prayer, the comments on our busy lifestyles reminded me of a quote from Gandhi: "I have so much to do today. I shall have to meditate for two hours rather than just one."<sup>13</sup>

All this makes meditation sound wonderful. However, attempts to get into meditation can feel quite fruitless. Jøe Køehm says:

I try to meditate, but I cannot quiet the cacophony in my head, along with a constant ringing in my left ear.<sup>14</sup>

Jøe may have the tinnitus all the time and be too busy to be bothered by it. But when our bodies sit still and they are unaccustomed to doing so, they rebel. They look for a focus. And so Jøe becomes aware of the ringing in his ears when he gets silent. If we have a headache or stomachache, it will reliably get worse during meditation. If we are tense, we may feel even tenser. Until we get our bodies into the habit of sitting still and doing absolutely nothing in the physical sense, they will cut up rough. When I first began meditating every day, at the tender age of thirteen, I was the stomachache queen. It took only seconds to develop a royal case of gastritis. After a few weeks, this phase ended, but then I began to see monsters when I closed my eyes. I suppose it was the elementals of the lower astral plane that were cavorting through the open door betwixt my conscious and subconscious minds. They were completely harmless. The appearances only lasted for a few weeks, until my body finally got into the habit of sitting in meditation. S. reports that his emotions swamped him when he first began to meditate:

I haven't been meditating for long, this whole spiritual journey has been going on for years now, I am only eighteen and I feel so old. But I digress. I can't grasp the problems I have been having with meditation. When I first started it was a bit superficial but as I got better and it got deeper a sense of urgency developed that grew in intensity so that it became physically uncomfortable, it becomes a struggle to remain still and concentrate. I have actually stopped because the "emotions" overwhelm my ability to focus.<sup>15</sup>

Again, perseverance is the only answer. When we start to meditate, we will find all of our own secrets out in front of ourselves, all the places where we are habitually holding tension in our bodies, all the repetitive thoughts and fears and pent-up emotions, all the little quirks of mind and manner that we normally miss because we are in motion. It may take us a year or more to wade through the various waters we have puddled for ourselves as a moat between our castle wall selves and the seemingly inner world that awaits us beyond the waters of consciousness. This inner world is actually as vast and trackless an ocean as any outer sea. The inner planes and metaphysical universe are "inner" in the space/time sense, but very "outer" in the time/space sense. It is no wonder that the meditator can feel she is awash and making no headway at all. Mary says:

I meditate and meditate but I am not making the right connection I guess. It seems the further I go, the more questions I have. And to think that when I was a teenager, I thought I knew it all.<sup>16</sup>

The expansion of questions is, to my mind, evidence that meditation is indeed working for Mary. It is not the answers we receive from meditation that are so helpful as much as it is the improved clarity of our awareness of our own concerns. We begin to know our own minds. It is a long process, but one which has been eminently worthwhile in my own spiritual journey. In fact, the craving for silent group meditation was what prompted me to join Don Elkins' meditation experiment in 1962. It was the beginning of a lifetime of fascinating adventures for me.

Another very common distraction during meditation is the movement of energy across the skin. This seems to be an electrically or electromagnetically caused sensation. Any part of the body can be involved. Many find the hair of the body moving as though electrified. The skin of the scalp is especially prone to such feelings. We at L/L Research have always called the sensations "conditioning." We first noticed it in group meditations when new channels were waiting for contact. It seemed to occur before the actual information was given, as a kind of signal that a message was coming, or that contact had been achieved. However, I sat in the group for twelve years without learning to channel, or desiring to, and still received a lot of conditioning. I tend to receive conditioning across the top of my head, in the area covered by a small beanie. Others have described energy pulsing in their foreheads or across the third eye area, in the mouth and throat, or moving up and down their bodies. And there are many who say they feel increasingly large and weightless as meditations go on. Don asks those of Ra:

QUESTIONER: Each of us feels, in meditation, energy upon the head in various places. Could you tell me what this is, what it signifies and what the various places in which we feel it signify?

RA: The in-streamings of energy are felt by the energy centers which need, and are prepared for, activation. Thus those who feel the stimulation at violet-ray level are getting just that. Those feeling it within the forehead between the brows are experiencing indigo ray and so forth. Those experiencing tingling and visual images are having some blockage in the energy center being activated and thus the electrical body spreads this energy out and its effect is diffused. Those not truly sincerely requesting this energy may yet feel it if the entities are not well-trained in psychic defense. Those not desirous of experiencing these sensations and activations and changes even upon the subconscious level will not

experience anything due to their abilities at defense and armoring against change.<sup>17</sup>

Simple persistence with this practice works wonders. It may be difficult to keep our spirits up if the practice does not “take” at first, in our own subjective opinion. It seems so logical to evaluate our progress! We want to take our spiritual temperature, to see how much better we might be doing than previously. This is never a useful idea. We will always be wrong about ourselves, for we cannot see ourselves from the inside out. Avoid discouragement, and value persistence itself, and our own desire to evolve spiritually. That will bring the fruits of meditation to us over time. Those of Q’uo urge patience:

Each usually experiences the subjective feeling that a meditation could have been purer or less cluttered with the errant thoughts of a foolish and shallow personality that seem to drift and rush through the calm and silent chamber within with undue rudeness and haste. Yet we ask you to be very patient and compassionate when looking at the performance of meditation or silent listening.<sup>18</sup>

My own chief fault in meditation is the continuing number of errant thoughts that stray through my fertile mind during the silence. I always have music playing in my head, which is not surprising considering that I have sung in choirs and choruses since the age of four, and come from a musical family of performers that made their own music and played recorded and radio music non-stop throughout my childhood. The combination is noisy and for me, memorable! My meditations are seldom peaceful in the sense of being completely silent, even in a group meditation. I encourage us all not to be discouraged by any tendency towards this. It has not stopped meditation from being effective in my life at all. Those of Q’uo say:

If one is simply mindful, and notes, without emotion or condemnation, each thought that moves through, allowing it to arise, allowing it to dissolve, then meditation has done that which it was intended for. It has allowed the entity to step back from the trees and see the forest. It has removed the tension of judgment and consideration and allowed a time that is truly free, a time in which the observer may simply watch thoughts arise and dissolve, not turning them away, not holding onto them. One may plan an entire menu, a shopping list or any other thought whatsoever during meditation if it is observed without that feeling of necessity to solidify the intelligence of the mind around the shopping list or the menu.<sup>19</sup>

It is not the perfection of the form of meditation we are after but the yeast of it, the bubbly essence of its freedom. We will be more than we were as a result of it. But how to get into it? How to help ourselves to move into that meditative space? I have always used very simple things. Visualizing the breathing process was my first meditation aid, and I still enjoy using it. I visualize the air coming into my lungs as being the pure white light of the infinite Creator. I visualize the air I exhale as containing all the old and weary material of body, mind and spirit. So I see white light flowing into my body, filling up my chest and stomach, and dissipating throughout my body, and the dark energy flowing out, leaving me lighter and lighter. Those of Q'uo suggest clearing the chakras as a way to begin meditation:

One good way to prepare oneself for meditation is to visualize each chakra in turn, beginning with the red root chakra, and moving upwards carefully clearing energies, carefully seeing your chakra centers glowing: orange, yellow, green, blue, indigo, violet. When you have reached sufficient humility to be able to listen to advice from the higher self that is not easily understood to be other than the self, then we suggest that you begin with this clearing of the chakras, so that you feel the light streaming from your head, for you have opened all your chakras; you have become vulnerable; you are ready to take a risk.<sup>20</sup>

This wanderer suggests meditating on nothing at all:

Meditate on nothing. Yeah, I said nothing. Just open yourself up to your higher self. IT knows exactly what you need and when we can shut up and sit down and let it guide us amazing things begin to unfold.<sup>21</sup>

Other suggestions include a winding wooded lane, using a mantra, and placing ourselves in the arms of Jesus:

Some tips that were helpful to me starting out? Close your eyes and see a road, a dirt road, winding through the woods. Then follow it. Create an affirmation. I believe it was [a mutual friend] who offered, "I invoke the light of God within. I am a clear and perfect channel. Light is my guide." Or you can create your own. But repeat it over and over again in your mind focusing on nothing but the words. Don't expect too much. Everyone experiences meditation differently. Some of us experience it differently from one meditation to the next. The important thing is that you get in the habit of trying it. Everything else will come.<sup>22</sup>





I think of myself surrounded by the loving arms of Jesus nearly every time I meditate. Such great comfort, one cannot imagine.<sup>23</sup>

Often, I do not do anything to get into meditation. I just sit. That is another great virtue of this resource, that it can be done virtually anywhere one must wait, not just at home, not just at a certain time, not necessarily with eyes closed or looking at a candle, but any time we wish to move into that space. Again and again, we hear from the Confederation entities that doing it daily is very important:

Your best ally in this endeavor is meditation. We hear each in this room saying, "I cannot meditate well, so how is meditation going to help me?" Well, my dear friends, no one meditates very well, for the perfect meditation will remove all separation and restore all to unity. It is the force of the will that seeks meditation. It is the faith that moves a visible physical entity to seek the invisible and metaphysical. It is the discipline of doing so on a daily basis that will yield to you a continuing opening into your birthright, for as children of consciousness, are you not heirs to all of the truth? Are you not indeed embodiment of the truth?<sup>24</sup>

We are convinced and ready to meditate! But when? That is the chief woe of the modern spiritual seeker: there is no time! We often have to shoo horn time into our schedules for this practice very consciously. Those of Hatonn point out that honing our desire to meditate is, therefore, our first step:

We do suggest that you attempt to spend some minutes of your time each day in meditation. No matter what else you may do during the day, the silent meditation is the most efficient tool for seating within you the awareness of the love of the Creator. When you dwell within that consciousness, you are no longer working under your power, a power which fails much like batteries fail and which must be replaced by your sleeping periods. No, meditation is much like finding the electrical cord for constant power. It may flow through you, then, and not from you, and you will be far more radiant and able to dwell in the consciousness of the love and the light of the one infinite Creator.<sup>25</sup>

When during the day is it best to meditate? From the standpoint of convenience, the two best times are the beginning and the end of the day, because at those times, we are usually home and able to do what we wish. Jim and I have a morning offering at the beginning of each day, and it really anchors and enables our day. We begin with a silent meditation, and then have readings, a hymn and prayers. We have used evening offerings as well, although at present we are not formally doing them. The Christian church's

traditions offer six times a day for meditation and prayer, from the middle of the night to the early morning, noontime, late afternoon, after supper and at bedtime. Through the years, I have heard people praise each of those times as being their personal best times for spiritual work, and I am sure that, whatever hour of the day or night that we sit in meditation, we are joining thousands of others doing the same thing. We always have a group to meditate with; we just do not know them personally. For those with not enough time for formal meditation periods, I encourage a rethinking to see that even a short time of meditation is “enough time.” Those of Q’uo say:

We suggest at least a few minutes of meditation each day. We do not advise long meditations, except for those who meditate all the time, and are aware of how much power there is in the silent, listening meditation. Rather, we recommend approximately fifteen minutes. We also recommend that mated couples attempt to do this together, as meditation brings change, and it is well that each understand the other’s discomfort as the change occurs. Change is always painful. Thus, to the pilgrim we offer love, it is true, but discomfort, dustiness, feelings of aloneness and all that goes with doing that which is seldom attempted within your society, and almost never understood.<sup>26</sup>

I can personally attest to the increased efficacy of meditation when we have a companion to share in the meditation. I think with great fondness of my meditation partners of so many years, from Jerry Stauss, Jerry Krumpelman and Sally DeWitt in the sixties to the various incarnations of the L/L Meditation Group family in their forty years of meeting, and most especially to my meditating companion of twenty years, Jim McCarty. Meditating with someone else seems to steady and strengthen the focus for us both, and when we are lucky enough to have three or more people to swell the group, each addition further tends to empower the meditation of each in the group. There is tremendous strength in the joining together of seekers. I heartily recommend group meditation experiences, and finding a companion for daily meditation, as being most helpful in furthering our own meditative practices.

I have read many books on meditation, and they are often very inspiring. Although I will never join the exalted ranks of true meditators, the resource of meditation is within your and my grasp and this waterfall of light can be ours as well as the most ascended master’s. Those of Q’uo say:

It is as though within the meditation, regardless of how scattered it seems, there is a pure and distilled waterfall of light which irrigates and illumines, cell by cell, the body, mind and spirit. It is like being rinsed and polished to relax into that presence which is holy.<sup>27</sup>

## CONTEMPLATION

When we meditate, we are diving into the silence. When we contemplate, we are diving with assistance. We are taking an object into our musing thoughts and beginning by reflecting on this object or series of objects. Those of Ra say:

Contemplation, or the consideration in a meditative state of an inspiring image or text, is extremely useful also among your peoples.<sup>28</sup>

How is contemplation useful? Those of Q'uo say:

Through crisis and contemplation each seeker processes through an infinite series of realizations which give a richer point of view, a deeper point of view and hopefully a more and more balanced point of view. Each increases in inner peace.<sup>29</sup>

My favorite among the contemplatives I have known is Dale Chorley, who comments:

I've been working on a poem that starts out:

I set a course  
To seek the source

I've changed it about twenty times now. It seems after the first two lines I drift off in contemplation and never can hit it right on the head.<sup>30</sup>

Dale's take on contemplation is that it is a pondering sort of meditation:

As to meditating, well yes I do but not in some eastern religious form, or petitioning by prayer, but by pondering things, that is a large portion of myself. I wish to know the Creator and where I fit into the creation. That is how I came up with my simple saying:

As I  
Ponder God  
I am God  
Pondering himself.<sup>31</sup>

It is to be noted here, Dale, that the deity is not necessarily exclusively masculine! Those of Q'uo suggest that contemplation is a good tool for examining the emotions that have arisen within us:

In meditation, allow the silence to do its work. But in contemplation simply allow the self to move into those states of emotion that arise. Feel that state. Enter into every nook and cranny of this emotion or of this nexus of emotions. Allow association to move your feelings and see if there is a constellation of events or memories that seems to trigger this same type of emotional response. In this way you are working on your consciousness without departing from the situation at hand, for there is a self that is beneath all of these experiences that come within the incarnation. As one goes through the illusion day by day one can more and more find composure where formerly there was conflict simply because the attitude of faith has begun to take root and the need is not felt so quickly to move into patterns that take one away from faith and into the doubtful waters of opinions and words and points of view.<sup>32</sup>

In a way, we can think of contemplating as sitting with something, like our own emotional state, simply sitting and keeping company with it, and allowing whatever responses emerge to do so. We can do the same with any idea we wish to ponder in an unhurried manner. Contemplation, just as much as meditation, is a tool for taking the fragments of catalyst and experience which we have undergone and integrating them into our deeper nature:

In each infinitesimal part of yourself resides the One in all of its power. Therefore, we can only encourage these lines of contemplation or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.<sup>33</sup>

One method of contemplation that gives many real pleasure is interaction with nature. It is a favorite activity of mine to weed in Jim's gardens. As I gently pluck the false strawberry and the ground ivy from the planned plantings, or deadhead the overripe blossoms of the flowers, I feel the strength of the Earth pouring into my body, and the perspective of a wider and higher point of view settling into my mind. Mary also finds this helpful:

When I get the blues I sit out on the back patio and talk to my container vegetable garden. In the past when I had land for a big garden, I found peace in my garden pulling weeds, pruning, singing to the baby

bunnies that lived under our shed. I really didn't care when people said I was crazy. I still don't. I find much joy in immersing myself in God's creations. I watch the flowers bloom in the spring and the leaves turn to beautiful colors in the fall. And when I reach a point of awe I begin to lose the blues.<sup>34</sup>

Nature cures the blues for me often, too. Karin Pekarcik likes to take a nature walk as her form of contemplation. She says:

My morning walk through nature is my second most cherished time of the day. I spend an hour walking in nature, observing life around me, and finding that same life abiding within me. This is the time I take to further connect with my inner self, that little inner voice who usually cannot be heard above the noise of the rush of the day. My favorite place is a bridle trail which has overgrown trees and vegetation, making it an actual forest in the midst of the city. I find this spot is a magical place for me. As soon as I step onto its winding dirt path, I become a new person. I am revitalized. I am reconnecting with the beauty of nature around me. And I am thankful I have so much beauty around me, and the time to wander through its trail, soaking up its healing energy into my hungry body. I am truly blessed to be able to take the time to meander through this magical place in my neighborhood. In the serenity of this magical forest I am able to think clearly. I find myself detaching from my sometimes aching body, questioning mind, and up and down emotions, and becoming a living, breathing entity, just being, living and moving in a sea of energy. Life just is during this special time. I become one with life, and life becomes me. There is no hurry or worry. All is peaceful and serene. I feel a deep connection to the life energy mingling in the vegetation of the forest. I am happy to be one with the beauty of nature all around me. I take this beauty with me, to cherish throughout my day, to keep me on track with my emotions, and to stay calm through my many challenges.<sup>35</sup>

Karin really catches the essence of contemplation here. Another wonderful place to be with nature is anywhere that there is water, whether a pond, fountain, creek, river or ocean. Water is a truly magical substance, and the sound of its placid plashing in our gardens is a great blessing to me. My favorite place to take a holiday is by the sea, and to walk on the beach at any hour of the day or night is always a joy and an invitation to muse. Seeing the horizon and the curve of the Earth just has to shake the provincial thinking loose from our wee minds! Whether we are contemplating ocean, sky, stars, a perfect or O'Keefe-ly imperfect blossom, or any other natural

object, we are, perhaps inadvertently, looking into the connections between all natural things. Marty Upson puts it this way:

I believe that focusing on the connection of all things is a valid form of meditation, eyes wide open. I think a valuable exercise or meditation would be wakeful awareness of how all things connect, whether it be in nature, ecologically or whatever.<sup>36</sup>

Those of Q'uo expand on this thought:

In the case where meditation has become difficult or impossible to the self as it perceives the situation, we would suggest some physical means, however momentary, of dwelling within the creation of the Father. Contemplate the sun, which gives so generously that life and light which is so welcomed as the springtime nears. Stand beneath the tree which is generating itself from light and offering oxygen to its companions upon the earth plane, the human and all animals, while all animals move about their business, breathing out just that which trees and plant life need, your carbon dioxide. Observe the way in which events fall, seeming, when looking back upon them, so right, so inevitable. Gaze about the self to find any arrhythmic or out-of-place detail in the creation of the Father. Is there any except that which man has imposed upon the creation of the Father?<sup>37</sup>

We have to look a long time to find nature being awkward! But nature is not the only object of contemplation upon which we can usefully focus. There is the infinitely large area of our thoughts, questions, wonderings, hopes and dreams. Don, my beloved companion and research partner of many years, was a contemplator of the philosophical sort. He almost never sat in formal meditation except at group meetings, but loved to sit and think. I have very fond memories of him through the years, reclining in our hammock or couch on his hard-earned days off, one finger drawing endlessly in the air, seemingly writing invisible words and symbols. He would happily do this for hours. Some might call this day-dreaming or wool-gathering, but I knew he was doing real spiritual work. If this reminds you of yourself, I encourage you to continue to dream your dreams! It is the contemplators and dreamers of this world who give our budding global mind hope and healing. Those of Q'uo suggest one final use of contemplation, at the end of the day, to affect the personal healing of our day. This is the short version of the balancing meditation previously discussed in Chapter Eight:

The first item on the agenda is to know, in a systematic and organized fashion, oneself. This is done by examining the reactions one has had

and the behavior one has advertently or inadvertently done during the day. It is best done in contemplation or analysis in the last portion of the day, perhaps when one is drifting off to sleep. And if there has been difficulty and pain to you, your first duty and honor is the healing of yourself. You must be your mother in the sense that the Creator is your mother. You must nurture and cradle yourself and allow the hurt to fall from you. Allow forgiveness to pour into you, for there is no end to forgiveness if it comes through the entity and not from the entity.<sup>38</sup>

## DEVOTION

Since I am at heart a devotee, and since I am attempting to live a devotional life, I naturally consider devotion a central key to unlocking the secrets of a spiritually well lived life. It is, more than a lot of resources of mysticism, a various tool. Let us look at the two thrusts of this word, devotion, separately. Firstly, let us take devotion in its purer sense, which is as a straight translation of the word from its Latin antecedent, *devotere*, meaning “to devote or to vow.” It implies the qualities of loyalty, faithfulness and deep affection. In this sense, I am utterly devoted to deity and to deity’s mystery. It calls me as nothing in my life ever has. Its power over me is complete. What I want to do, first of all, is live my life as an expression of this amazing love I feel for the infinite Creator. Romi Borel describes this emotion beautifully:

I’m in love with the Creator. I am happiest when I feel I have His undivided attention. I honor Him with thanks, I wrap myself in His love and wisdom in meditation. I call out to Him to come to me every night before I go to sleep. I yearn for Him. I call out not from my mind but from my very soul. My heart aches for my oneness with Him. I hear love songs and don’t think of lovers. I think of the Creator. Now, you see? Just like any woman in love here I’ve gone and rambled on and on about my undying yearning for the great love in my life.<sup>39</sup>

My general concept of devotion is that it is a quality of focused love that can be brought to bear on any aspect of the work and doings of the physical, outer life. Generating devotion is a matter of discovering ourselves feeling the emotions of devotion, and consciously encouraging these emotions within ourselves. We can practice this when we are meditating, when we are walking, or when we are doing any form of spiritual work. It is an expanding, a welling up, a strengthening of emotion beyond the everyday, and to some extent it can be trained into the self as a habit of mind. Needless to

say, excessive expressions of devotion can drive the bystanders crazy. The Hare Krishnas, with their sharing of joy at ball games and street corners, or Jehovah's Witnesses going door to door to talk about their faith, can easily be seen as moving from appropriate behavior into proselytizing and infringing on others' free will. But here I am not talking about that kind of religious devotion, but about the spontaneous development of our love of the Creator. However we find it possible to generate this devotional emotion within ourselves, when we feel the well of devotion overflowing, we can easily put our minds to how to express this loving attitude. For any activity in the world can be done with devotion, and thusly made holy. Those of Quo say:

As the emotions of devotion are turned towards the environment of the existing life and gazed at with an eye to being one who offers the positive point of view, then you may see that in any circumstance an entity with a positive, affirmative and hopeful point of view may well be foolish, which is acceptable in third density, indeed, almost necessary, for who but a fool would take the leap of faith that would say, "I do not need to be concerned about my path of service, for I see in front of me a dish to wash, a compost heap to turn, a child or a friend to hug and share love with."<sup>40</sup>

As we dwell in devotional states, we are winding the coil of our desire and empowering our polarity. As I said, the word, devotion, has a split meaning. We have considered the first, general sense of the word, and address now the more specialized, religious sense of "devotion," for every religion has its traditions of mystical seeking and devotion. In this sense, the word is synonymous with piety, devoutness and religious worship. In its plural sense, "devotions" refers to prayer, which we will take up next. As those of L/Leema say, not all seekers will be able to use devotion as a tool in the religious sense, but it makes sense to explore all religious systems of myth available to us, to determine whether they might be useful paths for us:

We ask you to spend time gazing upon the face of deity, however you may find it and by whatever names you preserve it. It is a good thing to be what you are, and what you are will grow and change and transform, yet it is likely that one pattern or another is most likely congruent with your vibratory energy pattern. Thusly, not all of you will be Christians, not all of you will be Sufis, and so forth. Yet all these structures yield the same living water. All are channels through which this water may flow, and it is the discipline and devotion and firm intention to follow the example set before you that will open to you the consciousness which all



have come to give: that one consciousness of the one Creator. You have within you that one Creator, and, in fact, in the end you shall be that one Creator.<sup>41</sup>

Those of Q'uo also suggest our looking carefully at revealed religion for the one story that especially tugs at our hearts:

Each story appeals to those of a certain temperament. This entity has a temperament which finds the story of Jesus the Christ most helpful. Thus, it has become this entity's way to objectify the shuttle of spirit, and to open within the heart and within the consciousness the gateway to intelligent infinity. There are other stories, many and various. We ask not that the spiritual seeker choose any particular one. We do ask that the seeker choose, and, having chosen, never look back. It may take as long as you wish in the incarnation to make that choice, but when the choice is clear, it is very well to move upon that path with the greatest intensity and devotion possible, for what you wish to do as a unique consciousness, or soul, is to become more and more powerful in the metaphysical sense. Until you have done the work of spirit involved in discovering the imperishable part of yourself, until you have made and dedicated the choice of how to love the infinite Creator, the self and all other entities, polarization cannot begin in any settled form which may deliver one more reliably into a denser light, and a more skillful use of that light in being and in manifestation, but most importantly in being.<sup>42</sup>

If we look through all the mythical and religious structures of thought open to us and are inspired by none of them, then we can cross religious devotion off of our list of spiritual resources. But as a practicing Christian, I can testify to the efficacy of the religious system of my church in aiding my practice of devotion. In the first place, here is an excellent chance for weekly group worship, where the devoted faithful meet in spiritual community. We are able to hear inspirational readings, beautiful music, hopefully thought-provoking sermons and we are able to pray together. Further, we are able to relate to each other as members of a spiritually based group, reaching out to each other in a spirit of love and understanding it would be impossible to generate within most secular environments, and reaching out to the neighborhood around the parish in a ready response to felt need. We experience the changes in the "Ordo" throughout the so-called "church year," which take the worshiper through seasons of rejoicing, hope, confession and dedication as well as epiphany and utter awe. Each religious system has such helpful structures within its practices. Before rejecting religions entirely,

shop the supermarket, read some “holy works” and books about myth, especially when written by authors who infuse the topic with spirit-animating understanding, like Joseph Campbell. Don’t reject the systems until we are familiar with their basic natures through reading or experience.

Religious devotion has shown itself in some extreme ways. Within the Christian church, the practices of self-flagellation and fasting have long been tools of devotion. I am not one to recommend self-flagellation, despite its ancient antecedents. The whole thrust of such a discipline is to underscore to the self the wickedness of the body, to see the body as something evil and dangerous to the spirit. But I do not see the spirit as over against the body, but unified with the body, in that the body can express itself in sacred ways in all aspects of life. Rather than flagellation, then, rather than beating oneself with wood or whips or by wearing itchy hair shirts, we can far more gently express moderation and discipline to the body by our choices of what we leave undone and unsaid, especially under duress. Fasting is a good, functional tool of devotion when we are attempting to express to ourselves that a certain excess is not acceptable to the self. We can fast from cross words, blame, sex, anger, guilt over what is long gone, resentment, or from food or drink. We can fast from any activity or quality we deem excessive within our practice. We do need to be aware that if we do such disciplines of denial we will almost certainly draw the attention of lower astral entities whose enjoyment is tempting seekers from their discipline. The fasting itself, though an attempt to gain true balance, is somewhat unbalanced in that it is the self, working on the self, not spontaneously allowing things to drop away of their own accord but ordering repression from the executive level. When we fast, we are rushing our progress. As in any situation where we are basically ahead of our power base, we lack balance. And so the testing will occur. Meet such testing and temptation with humor and the light touch as well as determination. What we are saying when we discipline ourselves, besides that we want to lose weight or remove anger or whatever, is that we are not any quality or activity, but rather that we are existing first of all as children of the Creator. Those of Q’uo say, concerning fasting:

The teacher known to you as Jesus the Christ fasted often, wishing to achieve not a pure life so much as an altered state of consciousness wherein the physical entity dropped away from consciousness and a union with the Father became possible. To the one known as Jesus, fasting was simply a means of altering the consciousness and building more and more the tested and sure bond this entity found with the Father, whose Son he always felt that he was. It is not in fasting, precisely, that our recommendations lie, but rather in a shift of focus, an

alteration in our use of vocabulary, for the one known as Jesus the Christ stated during one confrontation with that portion of the Creator known as Satan, that man does not live by bread alone, but rather from every word which falls from the mouth of the Creator. This entity was expressing a principle, and the entity's use of the word "word," when saying that man lives by every word of the Father, was intended to be that which we would call the Logos or love.<sup>43</sup>

If you are interested in the discipline of denial and fasting, then, arm yourself with the awareness that it is easy to try to go faster than you comfortably can, and although this feels very right in the spiritual sense, it may be that going this quickly makes unacceptable demands on your body or your mental and emotional states:

It is most often the case that the one who too quickly undertakes the higher spiritual, almost discarnate skills of devotion, may well have been leaving behind a neglected body, an unloved body, and without the knowledge to do any other.<sup>44</sup>

By all means, evaluate your condition of body, mind and emotion, and invoke patience, for devotion is an art as well as a tendency of the heart, and moderation and tenacity may be qualities to be invoked:

Now, the seeker has a craft to learn and there are the scales that must be played again and again and again. There are scales which teach the notes of patience. There are scales which teach the notes of devotion. There are other exercises that teach the spareness and the reserve of true service. And these exercises must be repeated, and certainly for the seeker to become inwardly focused and moving in small circles is completely understandable and acceptable.<sup>45</sup>

To go slowly is totally acceptable in practicing devotion. After all, we have a lifetime of days in which to work! More than almost any other tool, pure devotion can be practiced anywhere, any time, and in a stunning variety of ways according to our intuition and feelings of the moment. May we find its rich fruits sweet.

## PRAYER

What a blessing prayer has been to me! From my first reaching for the hand of Jesus as a baby to the extremes of the decidedly various conversations I have had with my deity, prayer has been my faithful companion through

life. I have offered prayers of praise, thanksgiving, deep anger, grief and sorrow. I have offered everything of myself, daily, for decades. The consolation this has been to me is inestimable. The stereotype of prayer is hardly as enticing as this broad description. When I think of prayer, my mind immediately goes to those cultural icons, the folded hands and bowed head, or the wailing wall with its rocking Hassidics, or priests I have known who take memorizing prayers to new depths of ultra-pietism. We tend to think of prayer as the rote repetition of words learned in early childhood, words which may have meant little to us then and perhaps less to us now. Donald Walsch did prayer a favor when he titled his book series, *Conversations With God*, for now, at least, there is that phrase to create a good description of prayer. Those of Ra call prayer a faculty of the will:

The faculty of will called praying is also of a potentially helpful nature. Whether it is indeed an helpful activity depends quite totally upon the intentions and objects of the one who prays.<sup>46</sup>

It is easy to think of prayer as a way of asking for or willing what we desire. And for some of us, praying for help in a crisis is the extent of our previous practice of prayer. But if we leave prayer until we are petitioning the Creator each time we pray, our use of this flexible and supple resource of the mystical mind is stingy. Those of Q'uo say:

We suggest the encouragement within the self of praise and thanksgiving for all, large and small, of the ephemeral world that may meet the senses. Prayer, praise and thanksgiving are three resources that add and strengthen the connection to faith.<sup>47</sup>

I would like to foster that feeling of the fullness of prayer. Moments of gratitude are prayers. Meditation is a silent prayer. Contemplation is a guided prayer. Devotion is living as a prayer. In prayer, I sense myself being held in a safe and loving hand, and there is a security there that is lacking in physically based living. As we converse in prayer with the living Creator, we become more and more fully aware that the Creator is alive, well and in love with us. Even the most uncertain prayers become fervent when this presence is perceived, and if we persist in prayer, we will perceive this presence. We will find it subjectively undeniable. We may never be able to defend it to someone else, but as we practice the presence of the one infinite Creator by talking with it, we experience that feedback, that back-pressure of presence, that speaks profoundly to us.

I remember suggesting to my mother, at a dark time in her life, that she pray. She responded that there was no one there. Mother was hard-headed,

and wanted something linear to hold on to, to begin. I suggested that she try talking to her bedpost, the one at the right-hand foot of her bed. “Do not try to pray at first,” I said, “Just talk to your bedpost about the things that are troubling you.” I felt that she knew the bedpost was there, so that would soothe her unbelief. And it did. Rapidly, she became aware of a tremendous presence which was invoked when she began to talk to her bedpost. She started leaving the bedpost out of it, for she became aware of the presence of the Creator Itself. For the last decade of her life, my mother lived by prayer. It became the most real and deep focus of her life. Her thirst for prayer turns my thoughts to this from Romi Borel:

The most helpful words of all, to me, come from Paramahansa Yogananda: “To coax Him to give Himself takes steady unceasing zeal. Nobody can teach you that zeal. You have to develop that yourself. . . . When you have an immense thirst for the Divine, when you will not give undue importance to anything else, then He will come. When your heart-call is intense, when you accept no excuse, then He will come.”<sup>48</sup>

In a paraphrase of *Veni Creator Spiritus*, translated into English by Rabanus Maurus in the ninth century, the plea is, “Teach us to speak; teach us to hear; yours is the tongue and yours, the ear.” I love that sense that prayer indeed gives us, of being a part of a circle of Creator and created, love and union. We do well to cultivate that thirst for completing the circle of conversation. Those of Q’uo also suggest that prayer is conversation:

We would substitute for prayer the term, “conversation,” for prayer is a word which in your culture has many negative connotations concerning the feelings of lack of faith, lack of confidence, lack of worth and similar shadows. It also is connoted with the concept of the elite, as though some were more able to pray or had more right to pray than others. We would instead call prayer a conversation with infinite intelligence. In this conversation, the seeker speaks his mind as it is given him to do. Infinite intelligence responds in silence and in power; and, free will being observed, destiny moves on, affected to some degree by this interaction. More than this, he who converses with infinity grows more and more full of this energy which is the reflex of this conversation: the silent encouragement of the infinite for the seeker within illusion.<sup>49</sup>

And encouragement there is, which enhances the thirst for the divine that is within us. I believe it is an instinct within humankind to seek its Creator. The urge is so deep that we see all societies of whatever level of civilization practicing prayer and meditation, contemplation and devotion. 131 talks about this thirst:

It seems like learning to pray and to not pray in a harmful manner is a critical thing. I think of my own anger and how upset I get with my partner sometimes, or how I curse something that is disturbing me. That cursing is a form of prayer, I think, and I really wish I could get a handle on it. And I know it's all tied up with faith and forgiving. If I was living a life of faith, I would have greater patience about things that bug me now. My emotions would not take me for such a ride all the time. Well, something else to work on this year!<sup>50</sup>

Of course, 131 is very much living a life of faith. It is just that seldom is such a life a purely calm and reasonable one. A life of faith is just like a worldly life in terms of encountering challenges and going through the suffering and sorrows of life. The difference, and it is a vast one, is in the amount of conscious awareness of spiritual principles in which our attitude is imbued as we go through the challenges and suffering. When we know why we are suffering, when we see the refiner of souls at work in us, we can much more easily accept the difficulties that come our way. When we do not fear the suffering, we are far more able to use resources like prayer and meditation to clarify and balance our feelings. It truly is a powerful act of will to disengage the mind from burrowing ever deeper into worry and fear, and moving it into remembrance of the divine. Prayer is remembrance. It is an act of will in which we ask ourselves to turn our attention to the Creator and our relationship with It, and to see the rest of life from that perspective. Those of Q'uo say:

It is seemingly merely working with details to get down to basics, to decide which chair to use or what time of day to make for prayer time, yet these down-to-earth details truly do aid in the formation of faith. Now, prayer could be said to be that tune which, though unheard, is the tune of hope. Prayer can be said to be that inner flower which bears the scent of love. Prayer can be talked about indirectly by speaking of the beauty of a poem or a rose. Prayer is a form of communication whose object is one with its subject. The prayer, in reaching to the infinite Creator, reaches within. The self talking to the greater Self, this is the structure which, seen from the outside, may be said to constitute the house of prayer. The actuality is that that seemingly far away source of unity, which love itself is, lies within, so the journey of prayer is a journey from self to the greater Self within, then circling back to form the unending circle between prayer and prayer that is between the one who prays and the object of prayer.<sup>51</sup>

The house of prayer is a metaphysical temple, but I think it is quite real. I had a vision in early 1992 of the millions of souls on Earth who were, at that moment, doing intercessory prayer for those they did not know, praying for strangers and sufferers everywhere. There were millions of beings praying in that blessed place, and I sensed a great emanation of power coming from their orisons. I was experiencing daily miracles of healing at that time, as I went through rehabilitation from the wheelchair. Those of Q'uo remark:

We would note the absolute beauty of a great portion of your planetary sphere's inhabitants' prayers as they rise from the mundane events which cause them into planes of intercession, healing, forgiveness and enlightenment.<sup>52</sup>

The beauty of this house of prayer is in no way violated by the prayers of anger, grief and sorrow that we offer to the Creator. Sometimes, such prayers are quite appropriate. K. Williams says:

I practice my three-part method for recovery from all ill. I pray. And I cry. And I focus my energy in my fourth chakra. Always back, always back to the place in me where I am Love. Whatever situation I attend to in my distressed mind, I Love. If I can't find Love in the situation, can't find it no matter what, I spread my attention out and draw a circle around the situation, see and feel the Love all around that, and then it can't help but soak into the circle that I did find unlovable.<sup>53</sup>

If we are worrying or experiencing other negative emotions, prayer is a very useful reflex thought:

Worry is disorganized and random prayer. The deepest inner dialogue is with the great Self that overarches and undergirds all that is. Worries and fears not only stew and seethe within the mind, they also register with the infinite One as cries of distress. However, the energy used in worrying is tangled and mazed and the Creator, although reaching within always to comfort, simply cannot move through that tangle that has stopped the inner hearing, the inner vision, the inner sensing, of that peaceful, creative and wise Self. Thusly, when the seeker sees itself in a muddle, worrying and fretting, we suggest that one resource that may aid is the memory, the remembrance of the fact that one who worries may also be one who prays and enters into conversation with the infinite Creator, that greater Self of which each is an ineffable and unique portion.<sup>54</sup>

One such right use of the power of this resource is intercessory prayer. This is praying for the health of others. I believe the key to this healing type of

prayer is to see the person that, in the eyes of the world, is ill as a perfect being. On the level of the form-maker body which controls, at the metaphysical level, the physical body, this is quite true. That form-maker body remains perfect. What intercessory prayer does is reaffirm the ascendancy of the perfection of the metaphysical and higher energy body over the more illusory, imperfect one of the physical body. One technique I have used a lot is to ask that infinite light be flooded over my visualization of the person's body, not just the physical complex but the whole mind, body and spirit complexes which together create our bodily, emotional and mental health. They are inextricably intertwined, so we need to deal with them all when we pray for healing. Another technique of intercession is described by those of Qu'uo:

As you pray and seek to intercede or call for another's intercession on behalf of one whom you feel is in need, you ask that the power of love to move freely be restored in an area where it has been blocked. As you are more in touch or in tune with this power of love within your own life pattern, you are able to appreciate and manifest this power in your own life pattern, and to offer a catalyst or way by which love may be offered to others. Engaging in the process which you call prayer is one way in which you may open a door or gateway for another entity, by calling upon individualized portions of love to share their love with the one for whom you intercede or seek intercession. Your own awareness of this process and your own desire to be of service to another are those qualities which enhance the prayerful attitude. As you call upon entities such as Jesus the Christ, various of the saints or archangels, the mother of Jesus known as Mary or any angelic presence to intercede for another, you are providing the purity and intensity of your own love as a request, a call, which is heard because of the purity and intensity of the presence whom you seek, and this presence hears the call no matter how weak, and responds according to its strength, purity and sincerity.<sup>55</sup>

We are basically praying for the truth, the higher path, rather than some detail of health. I have seen many miracles in my own parish's prayer group. If we are being prayed for, if we have asked for prayers, we can increase the energy of these prayers by leaning into the prayer help, trusting that prayer is efficacious:

There is much unseen support for work in consciousness, for prayers, and for a life lived in faith. We ask you to lean into that support. This instrument would call it angelic support and say that there are angels everywhere. Other entities would describe this far differently, but the



concept remains the same. There is guidance. There is help, for the Creator is constantly communicating to you using everything: nature, the environment, other people, coincidences. Be alert. Begin to see the spiritually interesting coincidences and you shall be much encouraged thereby.<sup>56</sup>

If we do pray for others, my suggestion is that we keep most of what we do under our hats. Do the work, and then let it go. It is easy when praying for healings to become proud when a healing does occur. This is a temptation to be avoided. It is helpful to look at ourselves in this practice as channels of the Creator's love. We are offering a place for energy to run through from the more spiritual planes and out into the Earth plane. Any pride garnered thereby is unhelpful to our spiritual growth. Often, the best configuration for intercessory prayer is anonymity, so we can do our work and then forget about it. In my church's prayer group, which I have led since 1983, I am the only group member who is known to the congregation. This frees the other members to pray privately, peacefully. Intercessory prayer is, when done in this manner, a truly selfless act, and very polarizing. 131 says, of prayer in general:

I like what Jesus said about praying in private and not doing it to try to impress anyone. Praying is a totally private thing for me.<sup>57</sup>

The essence of prayer is this selflessness. Now, in a way prayer is selfish, for we are driven to link with the Creator. But in another sense, prayer is an act of complete generosity and surrender. Indeed, the most powerful act of will is an act of surrender of our smaller wills in order to listen for and follow the will of the infinite One. All efforts to bring prayer into our spiritual practice are recommended. Those of Q'uo say:

There is a freedom that comes with the surrender to that higher power, to that attitude that says, "Not my will, but Thine. Teach me Thy ways. I want to know how to fulfill my service to you. Give me a hint. Give me a sign." Then allowing the time to pass, asking the question, and waiting. There are times when the waiting period is very, very short. There are times when one waits for years. However, always these questions continue to work within you until you have found your way. Fortunately it is in how you meet the conditions of life that the quality of life inheres, not in the events or circumstances themselves.<sup>58</sup>

How true it is that it is our faith, our trusting attitude that what happens to us is just as it should be, and our considered responses to that, rather than

the catalyst itself, that is vital within our lives. And prayer help is not usually linear. Mike Korinko shares:

Just about every night I pray that the Creator will give me guidance to find out what it is he wants me to do. No direct answers, as if that is a surprise! But I awoke this morning filled with a love of life that I have not had in a while. It seems a bit corny to talk about the wonders of life I am feeling right now, but what the heck. This is one of those mornings that all is right with the world. Music sounds so much deeper, the cars passing by even have a beauty in the sound they make. It is hard to describe something that is so large, so encompassing. I must say, I have missed this, and I thank the Creator for giving this wonderful gift to me!<sup>59</sup>

One instance in which prayer is a ready helper is in the rush of life, when we feel we have been disrespected, whether by someone cutting us off in traffic or a rude conversation with a shopkeeper or acquaintance. A friend of mine tells the story of doing an errand for her mother-in-law, who wanted to purchase a strip belt. This is a gadget consisting of one buckle plus a variety of colors of strips of leather which are tooled to accept the buckle, so that one may have several belts for the price of not much more than one. When she asked a sales person if her shop had any such items, the salesperson told her that she considered such items trashy and tacky, and would not ever sell such junk. Georgine felt discomfited by this demeaning opinion and retired to her car with hurt feelings. But like the minister that she is, it quickly occurred to her to turn her scraped feelings into the realization that this person must indeed be miserable to be so very irritable and rude, and that such a person clearly needed prayer help, not anger. She began to pray, and the waters of forgiveness and comfort commenced to rain down. Those of Quo say:

When the object of anger or sorrow is another, there is a type of meditation or experience this instrument would call prayer, in which prayers are offered for the entity which has been catalyst for this sorrow or anger. Praying for that entity which has harmed you also reorients the deeper mind and biases the deeper mind more towards truth.<sup>60</sup>

In praying, we open ourselves to a union in which we, the Creator and the situation around us at the moment all take on a harmonizing and unifying connection, and in which new ways of seeing are offered. Not the least of things we may see with new eyes is ourselves. This awareness of the consciousness as precious feeds back, and gradually we begin to sense into a self whose deeper nature is increasingly, and very naturally, prayerful:

I've noticed myself lapsing into prayer at very odd times of the day just because I am suddenly aware of who I am. It is enormously comforting.<sup>61</sup>

Those of Q'uo offer:

For those who are living in continuous prayer or meditation or are truly attempting to do so, our help is ever present as a kind of keel underlying and strengthening the ability to be stable which each entity has in its seeking. This is perhaps the most used of our ways of communication, and we are not identified as a source other than the self. That is because selves who can receive us in this enspiriting manner think of themselves in a universal way.<sup>62</sup>

## TUNING

Tuning is an extension of prayer into everyday living. The mentality behind it is a vision of the world as a place in which it is the play of a benign, wise destiny and a divine energy that create all things happening to us at this sacred moment. When we have begun to believe that our world is such a magical place, a place we can trust to be giving us the appropriate lessons even if they do not seem so at the time, then we may form the desire to respond to the everyday happenings of the world in a more tuned fashion. Do we have to say, "No," to someone? Those of Q'uo suggest that we take a second to find a way to gentle that voice:

When a situation arises in which the self becomes aware that negative-seeming truth must be told, let there be a calm and quiet peace within. Perhaps even a small prayer may be uttered within, tuning the self toward the light, hoping that within that additional light there will be found ways to tell the truth that will be softer and yet still clearer than the abrupt, "I don't know," or, "The answer is no."<sup>63</sup>

I like to tune to trains and church bells, and to the wind chimes on my porch. When I hear the sound, it reminds me to stop and remember who and Whose I am, and to give thanks for all my blessings. Our 131 finds herself drifting into a natural tuning process even without trying:

I am finding myself, both in and out of meditation, doing things, saying things in my head that are prayerful. And I feel like I am learning something about how to communicate on this level. Or at least there is

greater awareness about it. I am “tuning in” in a way I didn’t before, and that seems important.<sup>64</sup>

Tuning could well be seen as tuning in to a more true and deep self. 131 goes on to say:

Catalyst is not the only way change can occur. It can also occur from a more positive standpoint, through pushing one’s standards of excellence and opening more and more to conscious aligning with the Creator’s will. I guess this is something I am just learning about, and I don’t know yet how to do this and still feel the movement inward to deeper and more complex states of being. Maybe I need to work more on offering praise and thanksgiving and working hard during the times that I perceive as positive.<sup>65</sup>

Praise, prayer and thanksgiving are all wonderful tuning devices. Kathy Braden adds:

We create our reality around us moment to moment, choosing the experiences, the mood, the setting and drawing the people and interaction that we seek moment to moment, choosing a focus, a response, an experience to unfold, leaving in our wake unchosen possibilities like alternate aspect realities that may live on in another dimension of place or time.<sup>66</sup>

I enjoy her vision of life as a smorgasbord, a banquet table with so very many things on it that we cannot respond to them all, so we must make our choices of what to praise and lift and enjoy and what to leave behind. I tune a lot in little ways. If the doorbell rings, I pray concerning angels unawares. When the telephone rings, and the unlikely happenstance of my actually answering it occurs, I say a small prayer within, before getting on the line. (In my dislike of telephones, I generally allow the telephone answering device to screen my calls.) My husband and I start and end the day together, holding hands and saying the Lord’s Prayer. I thank and praise my automobile before we leave the garage and alert my car angel, and when I am working with my plants, I am always talking with them, moving more and more into the energy of Earth that they and I share so symphonically. I talk to my meat as I prepare it, thanking the animals for their lives, and praising them, and promising them I will make them their very best as food. I talk no less sympathetically to the broccoli, asparagus and carrots that have been ripped from Mother Earth to fill our stomachs. I offer everything we eat our gratitude and praise, and great thanks for the sustenance and love we are receiving. I see love as a main ingredient in my cooking and gardening;

indeed, in much I do day by day. When we see the environment as alive, we begin to realize that every effort we make to tune to it the environment also feels, and reciprocates by tuning to us more and more, until our environment is harmonized and tuned to our special nature, essence and power, and when people come into our space, they feel the magic of it. Hospitality hops to meet them. I enjoy knowing when people are coming, for tuning into the moment before we are with people sharpens our abilities to listen to and appreciate them as souls.

There is a real connection between physical cleanliness and metaphysical purity. We cannot demonstrate the latter very well, being human, but we can physically clean and “tune” our home. A normal house cleaning will suffice. With the conscious thought of preparing the place metaphysically by intention, Don asked those of Ra about this when we were thinking of moving to a new location during the Ra sessions:

QUESTIONER: Would the cleansing by salt and water be necessary for this location then? Or would it be recommended?

RA: I am Ra. There is the recommended metaphysical cleansing as in any relocation.<sup>67</sup>

By metaphysical cleansing, those of Ra were talking about a ritual of cleansing with salt and water. In this method, salt is dropped in a thin, continuous line across all doorways and windowsills except one in a building, or in the room wished cleansed, and then water is dripped along the line of salt. That one open doorway is guarded, and during the ensuing three days, each who enters must ask permission of the salt to pass before entering. The salt is asked to attract all negative spirits to come live in their crystal houses, and the water seals them in there. After three days, the ritual ends as the hardened salt trails are brushed outside and the place is cleansed. Then the ritual is repeated for the one doorway that was kept open, to complete the cleansing. If we have never done this to our home, we may want to do so, just for that metaphysically clean feeling. But once this has been done, the physical cleaning will well suffice. This tuning of the environment is very reassuring. For a quicker tuning, burn sage in a safe bowl, and walk around the house letting the smoke waft over all the spaces.

The idea of tuning might easily seem wispy and effete if we do not make it practical and down to earth, for that is where we need to remain, in an everyday mode of mental functioning that allows us to complete our duties and pleasures as we go. I would suggest that a key word in thinking about tuning is “gratitude.” To be grateful for something is not always easy.

We have a tendency to take things for granted. If our environments, our relationships, our arrangements are satisfying us, we may not feel particularly grateful about that, but assume that this is what is meant to be. This attitude feeds into a pride of self that is thoughtless and creates a weakness and vulnerability towards change that can be crucially inconvenient. Tuning is often simply finding an attitude of humility and gratitude. It is usually easy to find our gratitude when that environment, relationship and arrangement are indeed pleasant to us and comfortable. It is also very important that we do so, and not waste golden days by failing to thank them for being. I try to stop a dozen times a day just to praise my surroundings and thank the deity for the joy of being here, and having good work to do. I'm just tweaking that tuning. Those of Q'uo say:

Why is this gratitude so powerful? Simply because it is the truth. In truth, everything that occurs to you is a gift. Each situation delivers to you the sisters and brothers of experience: Sister Sorrow, Brother Pain. The list is different for each entity. Brother Anger. Sister Depression. Each spirit will have its own guests that seem to be difficult indeed to be hospitable towards, and yet each of these guests comes with great gifts to give you. There is a natural rebellion against having to see things from such a deep perspective. The mind does not want to move to this level where it can be seen that all things are gifts. The mind wants to distinguish between things. The mind wants to make choices and stack everything in neat and orderly piles: this is that; this is the other; this is something else entirely. But that spark of true self within you is ever ready to spread and illuminate the spirit within, the heart within.<sup>68</sup>

One archetypal motif that is relevant in thinking about tuning the self towards gratitude is the story of the prodigal son/daughter. We like, in the pride of our hearts, to consider ourselves favorite sons and daughters, loved, pampered and cosseted. There is truth here. But in the metaphysical sense, we are also wanderers far from our spiritual home, and we are seeking a way back through this weary world. Casting our experience into these undertones is most illuminating. Those of Q'uo say:

Each of you is a prodigal. Each of you has squandered precious things. Each of you greatly and humbly seeks to return to the house of the Father, to that place of love that is undefiled and pure, for in that state, gratitude is natural and flows effortlessly, and this is a great truth: that each of you is loved deeply, that you are welcomed in spite of any and all failures, and that the Creator does give great thanks for you. Truly, it takes the movement of thought from the little self experienced in

everyday to that self that each knows is a truer and deeper self. Gazing at life from the standpoint of the everyday self, there is hardly ever a completely trouble-free or worry-free experience. There is hardly ever a reason to feel completely or profoundly grateful. And yet if one can move back into that prodigal self that is coming home, one may see that all of experience is such that the only response is thankfulness and praise.<sup>69</sup>

Much virtue lies in making confession, in admitting our faults. When we ask ourselves to give thanks, sometimes the only thing keeping us from that exercise is our faults. When something is keeping us from looking for ways to generate optimism and hope, we may fruitfully look within for pride, anger and other unbalanced emotions that are removing from us our ability to process the infinite energy of the Creator well. Joe Koehm encapsulates this advice nicely:

Some friendly advice: give thanks for your blessings every chance you get. That seems to depolarize the negatives for some reason.<sup>70</sup>

Depolarizing the negatives is a good way to talk about one's shadow self, as well as the thoughts and emotions that side produces for our experience. Tuning to gratitude is not simple work when we are in no way grateful. We cannot write down on our grocery list, "Get gratitude," and expect to be supplied. We can do one mechanical thing. We can enumerate our woes, and thank the Creator for them. Going over the list and saying thank you for each one can be an eye-opening experience. Try it! Somehow, in the recital of woes and the thanking of the Creator for them, an alchemy takes place, and a bittersweet realization sets in of just what this pattern of suffering indicates about our situation as a soul in the process of evolution. Beyond that, perhaps the best move is to become quiet for a moment, and seek this deeper self within in silence and privacy, as those of Q'uo say:

When entities attempt to feel gratitude they may well feel faith, for gratitude is not that which may be approached head-on with the most effectiveness but, rather, a sense of thankfulness or gratitude comes as a natural efflux or emanation from the soul which is willing to be still and allow the world to find its balance within the self.<sup>71</sup>

Giving thanks sweetens us and makes our energies flow better. It reorients us to what is important to us beyond the next chance to dart out into traffic, or the next chore, or duty. Our habits of constant doing dehumanize us, robotize us until we may have almost no essence of soul that can be sensed. Gratitude and praise bring us back to ourselves, how we feel, who we are,

why we are here. We very much need, as those seeking spiritual direction from living, to keep in touch with who we are. We will talk more about tuning when we speak concerning channeling as an outer gift in Chapter Thirteen.

## LIVING IN THE MOMENT

When Ram Dass wrote *Be Here Now* back in the hippie heyday of my youth, he wrote a true classic. Those simple three words, “be here now,” express a truth that penetrates to the reaches of our beings. The worldly person experiences a world with a flat and sturdy Earth on which he stands. Her apprehension of “now” is usually a running awareness of the progress of whatever duty or activity is being accomplished. When the spiritually or artistically oriented temperament opens its eyes to the present moment, that experienced world loses its safe and solid earthen floor and becomes an ocean of unknowable depth and no markers. To the worldly, the present moment is here, then gone, here, then gone, a meaningless noticing of nothing much. To the spiritually awakened mind, the present moment is an infinite kingdom leading directly to eternity, infinity and the experience of the presence of the one Creator. And just how do we go about breaking into this metaphysical present moment? The door to it is not outside of us. The door to the present moment awaits in the heart of our self. It is a profoundly inner door. I have been through that door many times, throughout a mystically lived life, and can report that any effort made to achieve that door’s opening within is to be encouraged, for we may learn thereby a great deal of a qualitatively different nature than can be learned through linear experience. All of the practices we have spoken of in this chapter help us to tune towards the state of mind that can open this inner door. Those of Q’uo say:

The present moment comes to you and stays with you. It is catching the magic, letting go of the past and of the future that is the trick. How to catch the self on the hinge of the present moment? How to recapture the self from consensus reality?<sup>72</sup>

That question catches the feeling of being taken into bondage by this consensus reality that has so much backing from our enculturated childhoods and the glamour of the social scene shown by the media. Those of Q’uo pull back our point of view to see this consensus reality as no more than a visual aid:



That which you see is as a visual aid explaining you to yourself. And 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>73</sup>

Another wanderer, Gypsee, wholeheartedly agrees:

Yes, the present moment, for me, is the only moment that counts, not yesterdays or tomorrows, past or future, just the now. In understanding this and living this way, I find myself always happy and smiling, laughing and singing. I am glad I am alive, and I choose to live!<sup>74</sup>

We can try to see into the gestalt of this practice by focusing on the nature of the present moment. Those of Q'uo say:

For each moment is itself, whole and perfect. When one is in the moment, one is not in time. When one becomes even a bit aware of the timeless aspect of the moment there is an almost automatic resonance and a feeling of coming home. And this is accomplished not by adding more focus or adding more attention or finding better ways to meditate, but, rather, it is allowed by the seeker who relaxes into the magic of the timeless present moment. If you are within that present moment you are in meditation, aware of who you are, aware of why you are here.<sup>75</sup>

Relaxing into the magic of the present moment is good advice! It may not be specific, but there is a distinctive feeling indicated, and I encourage us to follow that feeling of relaxing, harmonizing, sensing into the rhythms we share. We can also orient ourselves starting with our own natures, as those of Q'uo suggest:

You are something that is whole and unifying and simple. You are infinite love, infinite light, infinite energy, stepped down and stepped down until you can exist within this particular illusion with this particular kind of physical vehicle, this particular energy shell that we have called the personality. It is as though out of an infinite universe you came through density after density and experience after experience, looking and laughing and gazing and enjoying, and came to this particular planet and said, "Here, I shall plant myself. Here I shall learn to blossom. Here I shall enjoy the sun and feel the rain. Here I shall be born and die." And you descend through the inner planes, through each level at which you make choices, until you have chosen this body, and this time, and this set of circumstances, and suddenly you are born. And this is the present moment of all times, and this is the place out of all

places, and this is the density, and this is the experience. And somehow it seems a miracle that is out of time that has burst upon the Earth like a sun. This is you. This is here. And this is now.<sup>76</sup>

Somehow, reading this, we can be struck anew by the miracle of our actually being here, together, right now, puzzling all this out and enjoying the party. We have come a long way to be here and experience just exactly this. Which brings us right back to “be here now.” Fiona Forsythe says:

The miracle is not to walk on water. The miracle is to walk on the green Earth in the present moment, to appreciate it fully, and give thanks.

The peace and beauty are available now. It is not a matter of faith; it is a matter of lifelong practice.<sup>77</sup>

If we do not yet have long practice, those of Q’uo give some advice about getting started:

Each of you is aware that it is well to keep the mind’s eye upon the moment which is now. And many are those who feel guilty that they do not spend more of your time in the meditation, contemplation, prayer and simple reading of inspirational material that has been valued by you. “The world,” you say, “is so much with me I cannot do these things which take too much time.” We ask each to release the self from this judgmental frame of mind and to realize, firstly, that there is no physical time to seeking but only the energy of intention and desire; secondly, that this can be called upon at any moment during which you are aware enough of how to judge and discriminate to choose what to look at. This meditation of the moment is not a will-of-the-wisp. It is the dipping into the deep pool of peace in a moment, so that you may turn again and face the illusion without being drowned and overwhelmed by the information pouring in from your senses. Your body’s mind would, if it could, speak only of the illusion. Thusly, it is only by conscious choice of the point of view that you may have the option of looking at what forces shaped the situation at the present moment.<sup>78</sup>

This recalls again that concept of the present moment as having an infinite depth and space and complexity and energy, the moment opening to us like the ocean displaying its depths, its caverns and deeps, for just a second. This is the actual nature of the now: it connects to infinity, and we can swim its waters, even within our human skins.

## SYNCHRONICITY

Naturally, when we are swimming in the abundant ocean of spiritual awareness, we are able to make connections that those working within linear mind cannot make and would not trust if they were to apprehend. The more we tweak our consciousness using these tools of the mystic mind and of faith, the more moments we will have swimming, happily or astonished, in that cornucopia sea of energy and awareness. What happens when we begin to do this on any sort of habitual basis is a response, a continuing and building response from our environment, from the people around us and from everything we approach. Sometimes, synchronicity works to confirm something we feel we have just learned, or that we feel will be important to us. A good example of this comes from 264:

One night about seven years ago, I was listening to a Ra tape on the tape player in the car. We were going to a metaphysical workshop nearby. Suddenly a car came up fast alongside of us, pulled in front of us, and then pulled out and sped away. The license plate on the car had two letters and three numbers on it. The letters were RA. The numbers were the same numbers as those on the childhood home of my friend. It was this friend who introduced me to the *Ra Material* and he was in the car with me. We both knew this was a confirmation.<sup>79</sup>

Sometimes an oddity occurs out of nowhere, and we are left to ponder some subjective meaning, as in this example:

I had an odd experience when I filled out the form to order Book Five. When I filled out the address line it changed to “cleanse my soul.” I corrected it and this time it said, “I drink to” with the word “to” ending with the last part of my address. Is this programmed in somehow?<sup>80</sup>

I had to tell her that we had in no way rigged the software to do anything but gather the usual order information! The inadvertently received message was hers alone, as was the strange sentence that we found inserted into the *Law Of One* material when we received it back from the publisher for its final read-through. A whole sentence had been added in the midst of the text. It read, “For although originally part of Jesus’ teachings, they were censored from all subsequent editions by the Empress.”<sup>81</sup> We are still looking at that one! We do not doubt that there is a message there, we just haven’t gotten it yet. But we keep it in mind as we go, along with many, many other inexplicable events, coincidences and synchronicities that seem to pop up around us like the fireflies of a summer evening, too thick to

count. Like the fireflies, they are brief lights, and we notice them in the moment or not at all, at least not until they come around again. I am convinced, after many years of listening to spiritual coincidence, that the Creator believes in repetition! If we do not hear the message the first or second time, we will on the third, the fifth or the seventeenth. The hints keep coming, and the more we believe that and value that, the more we will see of that. Those of Q'uo say:

You will, within your incarnation, discover certain synchronicities, coincidences, the bringing together of information, of entities, of experiences, of shared thoughts and dreams. These will serve as those kinds of directions that will lead, that will nurture, that will inspire and support when the way seems difficult and dark. Look then, especially in your prayerful times, in meditation and those times when you seek from within those answers that are of importance to you.<sup>82</sup>

Certainly, look for synchronicity in quiet times, but do not be surprised to find them jumping out of the everyday moment in the rush of work as well. Bill Klug says:

Look for names that recur, or are mentioned over and over by different sources. If this happens, seek the person out. You might be surprised what information they hold for you. Once I became aware that it was happening, it became obvious, and easy to follow.<sup>83</sup>

This is so of people, and even more so of sources of information, books, web sites, magazine articles and other information media. In the consideration of ethical questions and any other quest for a more harmonious arrangement for some situation, synchronicity will chime in for the ear who can hear:

In the sense of accelerating the process of learning, it is well to work within the self to realize that there is a drift or tendency that can loosely be called destiny, and it is safe, we feel, to say that this destiny is a benign and helpful one, worthy of faith and trust and, to some extent, able to be made visible by the seeker who is willing to listen and feel and intuit and, truly, in each way that you can simply pay attention. For as the way with the Creator is overwhelming, there are signs on every side, synchronicities and coincidences that mount up rapidly when one is paying attention.<sup>84</sup>

If we do a lot of reading in spiritually oriented books, we will see the call to prayer, to meditation, to various kinds of spiritual work, over and over again, and sometimes we can get strangled by the overwhelming feeling of great desire we have to focus in on the spiritual. When we begin to feel

jammed and stuck, try letting go of it all. This is a balancing gambit, this surrender of the striving. Firstly, let ourselves come back to our own natural centers and get our metaphysical feet again. Then, simply keep paying attention. We cannot always wring truth out of the cosmos, although we can certainly try! What we can do is a little of this, a little of that, applying the various resources that we have learned through the years, being sure that we are on good ground metaphysically and remaining game and alert. Many days, my spiritual time is spent moving again and again back to center, reaffirming who I am, remembering the deity, and reinvesting my attitude with the basic cheerfulness and joy associated with being at such a good party. All that work may bring me nothing in terms of spiritual fruit, except the good exercise of using discipline with my personality. But I will have spent a lot more of that day in a configuration of mind and heart able to listen to and profit from any coincidences or synchronicities that might turn up. Those of Quo caution along the same lines:

In any human terms these attempts to be as the deity are useless. In the metaphysical world, where intention and desire are as real as a chair or a person, such seeking is effective and as the seeker persists in seeking this vibration, the seeker begins to experience more and more spiritually-based coincidence or synchronicity, which acts as a kind of feedback, letting the seeker know that it is cooperating with its destiny and has begun to accelerate the rate of its spiritual evolution.<sup>85</sup>

Look at synchronicities as hints and murmurs from spirit, and sense into them. We will find that as we pay more attention, our attention shall increasingly be rewarded with information intuitive in nature and connections, and rich in implications. Spirit also seems to have a wonderful sense of humor, although at times it does seem wry and dry! One last thing to say about synchronicity: when we gather in groups for any length of time, and when the members of the group are all spiritually seeking, the synchronicities mount in exponential fashion:

The reason that synchronicity seems to occur more in groups is simply that as more and more entities who are spiritually awake come together, each individual's path being synchronous with its own destiny, when the group joins and shares its thoughts and experiences, the commonality of synchronicities becomes remarkable.<sup>86</sup>

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<sup>1</sup> Mike Korinko, letter dated September 25, 1995.

<sup>2</sup> 131, letter dated May 14, 1999.

- <sup>3</sup> *Law Of One, Book II*, pp. 126-127.
- <sup>4</sup> Karin Pekarcik, letter dated January 1, 1996.
- <sup>5</sup> Laitos, transcript dated May 13, 1982, pp. 6-7.
- <sup>6</sup> Q'uo, transcript dated May 10, 1987, p. 3.
- <sup>7</sup> *idem*, transcript dated February 24, 1991, pp. 4-5.
- <sup>8</sup> Romi Borel, letter dated October 30, 1998.
- <sup>9</sup> Hatonn, quoted in the Introduction to *The Law Of One, Book I*, p. 29.
- <sup>10</sup> Jim McCarty, letter dated March 8, 1999.
- <sup>11</sup> Q'uo, transcript dated May 28, 1995, p. 5.
- <sup>12</sup> *idem*, transcript dated October 15, 1989, p. 5.
- <sup>13</sup> Romi Borel, letter dated August 25, 1998.
- <sup>14</sup> Joseph R. Koehm, letter dated September 1, 1998.
- <sup>15</sup> S., letter dated April 7, 1999.
- <sup>16</sup> Mary, letter dated October 19, 1997.
- <sup>17</sup> *Law Of One, Book II*, p. 132.
- <sup>18</sup> Q'uo, transcript dated October 29, 1995, p. 3.
- <sup>19</sup> *idem*, transcript dated February 24, 1991, p. 5.
- <sup>20</sup> *idem*, transcript dated December 31, 1989, p. 4.
- <sup>21</sup> Romi Borel, letter dated January 22, 1999.
- <sup>22</sup> *idem*, letter dated September 11, 1998.
- <sup>23</sup> 131, letter dated April 15, 1998.
- <sup>24</sup> Yadda, transcript dated July 13, 1986, pp. 4-5.
- <sup>25</sup> Hatonn, transcript dated September 21, 1986, p. 4.
- <sup>26</sup> Q'uo, transcript dated September 30, 1990, p. 5.
- <sup>27</sup> *idem*, transcript dated January 16, 1994, p. 4.
- <sup>28</sup> *Law Of One, Book II*, p. 127.
- <sup>29</sup> Q'uo, transcript dated April 10, 1988, p. 3.
- <sup>30</sup> Dale Chorley, letter dated January 12, 1998.
- <sup>31</sup> *idem*, letter dated February 2, 1999.
- <sup>32</sup> Q'uo, transcript dated March 23, 1997. pp. 3-4.
- <sup>33</sup> *Law Of One, Book I*, p. 146.
- <sup>34</sup> Mary, letter dated May 5, 1997.
- <sup>35</sup> Karin Pekarcik, letter dated January 1, 1996.
- <sup>36</sup> Marty Upson, letter dated November 30, 1998.
- <sup>37</sup> Q'uo, transcript dated February 6, 1994, pp. 8-9.
- <sup>38</sup> *idem*, transcript dated May 14, 1989, pp. 3-4.

- <sup>39</sup> Romi Borel, letter dated August 25, 1998.
- <sup>40</sup> Q'uo, transcript dated November 25, 1990, pp. 7-8.
- <sup>41</sup> L/Leema, transcript dated May 4, 1986, p. 6.
- <sup>42</sup> Q'uo, transcript dated January 6, 1991, pp. 6-7
- <sup>43</sup> *idem*, transcript dated November 29, 1987, p. 4.
- <sup>44</sup> *idem*, transcript dated September 24, 1991, p. 2.
- <sup>45</sup> *idem*, transcript dated October 1, 1995, p. 2.
- <sup>46</sup> *Law Of One, Book II*, p. 28.
- <sup>47</sup> Q'uo, transcript dated September 10, 1995, p. 3.
- <sup>48</sup> Romi Borel, letter dated August 25, 1998.
- <sup>49</sup> Q'uo, transcript dated June 6, 1993, pp. 6-7.
- <sup>50</sup> 131, letter dated January 6, 1998.
- <sup>51</sup> Q'uo, transcript dated May 29, 1994, p. 5.
- <sup>52</sup> *idem*, transcript dated January 13, 1991, p. 1.
- <sup>53</sup> K. Williams, letter dated May 29, 1997.
- <sup>54</sup> Q'uo, transcript dated September 10, 1995, p. 2.
- <sup>55</sup> *idem*, transcript dated April 12, 1991, p. 4.
- <sup>56</sup> *idem*, transcript dated May 24, 1998, p. 7.
- <sup>57</sup> 131, letter dated February 3, 1998.
- <sup>58</sup> Q'uo, transcript dated December 22, 1996, pp. 3-4.
- <sup>59</sup> Mike Korinko, letter dated September 5, 1994.
- <sup>60</sup> Q'uo, transcript dated September 18, 1994, p. 4.
- <sup>61</sup> 131, letter dated February 18, 1998.
- <sup>62</sup> Q'uo, transcript dated September 20, 1992, p. 7.
- <sup>63</sup> *idem*, transcript dated December 5, 1999, p. 3.
- <sup>64</sup> 131, letter dated January 17, 1998.
- <sup>65</sup> *idem*, letter dated January 26, 1998.
- <sup>66</sup> Kathy Braden, letter dated February 9, 1999.
- <sup>67</sup> *Law Of One, Book V*, p. 193.
- <sup>68</sup> Q'uo, transcript dated April 19, 1998, p. 4.
- <sup>69</sup> *ibid.*
- <sup>70</sup> Joseph R. Koehm, letter dated August 3, 1998.
- <sup>71</sup> Q'uo, transcript dated April 19, 1998, p. 3.
- <sup>72</sup> *idem*, transcript dated November 7, 1999, p. 3.
- <sup>73</sup> *idem*, transcript dated December 29, 1997, p. 3.
- <sup>74</sup> Gypsee, letter dated October 10, 1997.

- <sup>75</sup> Q'uo, transcript dated October 18, 1998, pp. 2-3.
- <sup>76</sup> *idem*, transcript dated May 23, 1999, p. 3.
- <sup>77</sup> Fiona Forsythe, letter dated October 4, 1998.
- <sup>78</sup> Q'uo, transcript dated August 16, 1992, p. 3.
- <sup>79</sup> 264, letter dated October 21, 1996.
- <sup>80</sup> 185, letter dated January 7, 1999.
- <sup>81</sup> *Law Of One, Book V*, p. 125.
- <sup>82</sup> Q'uo, transcript dated December 29, 1997, p. 6.
- <sup>83</sup> William D. Klug, from an on-line book of experiences and channeling, [www.simi.qnet.com/~bklug/knowning/welcome.htm](http://www.simi.qnet.com/~bklug/knowning/welcome.htm).
- <sup>84</sup> Q'uo, transcript dated March 30, 1997, p. 3.
- <sup>85</sup> *idem*, transcript dated March 27, 1994, p. 1.
- <sup>86</sup> *idem*, transcript dated October 15, 1995, p. 2.