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## CHAPTER TWELVE: APPLIED SPIRITUAL SCIENCES

### FAITH

Faith, that opulent syllable, has come to be a buzz word, a gnat, a distraction, an irritant to many. The challenge is to retrieve this word and this cluster of concept from the nearly graveyard conditions of sentiment and cliché into which it has fallen through its overuse. For in several ways, faith is absolutely central to the lessons of this school of Earthly life. In this chapter, I would like to speak of faith as an acquired attitude and habit. Not all of us are born with the gift of faith. Not all of us are rosy optimists. Even with my innate gifts of hope and faith, I still have a marked, incarnation-long tendency to speculate on worst-case scenarios rather than instinctually abiding in faith that all is well, and all will be well. Every day, and sometimes every hour, I find myself trying to replace fear with faith in my practice. It is a very simple concept, as those of Q'uo say:

Entities may come together in the mid-air of absolute faith; not the faith that says, "I believe this and this and this," but the faith that trusts and believes that all is as it should be, all is truly well. This quality of faith survives war, disease, loss, limitation, death and the myriad other ills facing one in physical body form.<sup>1</sup>

The worse things look in terms of the outer situation, the more important it is for us to invoke faith, for faith, that sense that all truly is well, that this all makes a kind of sense that will come clear to us, clarifies our mental processes and helps us to attend to the nuances of what is occurring. Each faith-filled practice discussed in this chapter offers a way in which we can use our waking and ordinary consciousnesses to transcend itself by enlarging our attitude to one which sees the larger spiritual perspective in which the whole universe is speaking to us as a living and communicative being working to harmonize its body, of which we are a part. Faith is the basis for doing this kind of conscious work, such as visualization or reading the newspaper as a spiritual practice. Knowing by faith that this is all going to make sense and mean something at a later time helps that process to accelerate; indeed, helps create that occurring. People in love with the idea of perfect faith, myself included, tend to feel that this acting "as if" faith is real, as a way of having faith become real, might well be less than what faith should be. However, I

feel that it is by assuming a faithful attitude that we gradually learn the art and science of living a faithful life.

Allow little seeds of faith to grow in your garden of thought. Invoke faith without knowing that it is reasonable to do so. Live as though you had perfect faith, that your destiny will come to you and all that is for you will simply be attracted to you as it is time for it to appear. Live as though it were true and notice those subjectively interesting hints and suspicions and suggestions and synchronicities that say to you, "Yes, you are on the right track." Each of you will have various experiences that, for you, grow to be the signal for, "Yes, you have got it right. Yes, this is what you should be doing." And you will find greater and greater satisfaction in these subjectively interesting coincidences.<sup>2</sup>

Note that as we learn more about various spiritual practices and techniques, we see them intertwine, so that discussion of faith calls up prayer, meditation and synchronicity. Perhaps my favorite quote from our Confederation archives on faith is this from those of Hatonn:

One who lives in faith stands with a light that is bright that others may see. It is a kind of public undressing of the self, metaphysically speaking, to live a life in faith, for when one who is faithful perceives that, in the midst of the confusion of mundane living, there is a spiritual principle which must needs be upheld in order to be faithful, one must then abandon so-called human wisdom and express foolishly faith that appearances are deceiving, and that all is truly well. The essence of faith is the simple feeling that all will be well, and all is well.<sup>3</sup>

I identify with that nakedness of the self. In 1988, I was asked to give a symposium on my book, *A Channeling Handbook*. Jim and I went to Chicago and gave it over a two day period. I am not a clever speaker. I simply went through what that book had to say and we worked on each concept cluster. The general opinion among the members was that it was a boring presentation with not enough interest-holders, just one thought after another. One of those who had been bored frankly said so, and then totally disarmed me by saying that in our meditation she had a flash of me as a woman who had stood naked before them. She then realized that was my real gift for her. I think that is what I hope for in terms of my presence as a writer within this handbook, that I may stand naked and utterly imperfect before the reader and be just who I am, and therefore transparent to the material offered and the concepts discussed. When we live by faith, we are releasing control and defense, we are removing armor that would keep us

from the rhythms of ever-present destiny. Living by faith is something about which many wanderers have written to me. 292 says:

Throughout, I had an intense desire to know truth, and a faith in a divine order, which sort of fed me and gave me optimism and hope. There was a strong sense of struggle and anxiety but always an intense desire to know truth and a strong faith in the reality of it existing somehow, somewhere. Even though there was this urge to acquire information, a part of me knew it wasn't so important to acquire knowledge or to do particular things as it was to live the truth of my being, which I could find through seeking God. I wanted very much to LOVE. I'm so thankful for my faith. It has been my most precious possession over the years. I wonder: was my faith a "given" for me in this life? Is it a chance that a wanderer takes, to risk losing one's faith? Can one fortify one's faith to such an extent preincarnatively that there is a momentum? Or is it all dependent on experience and the resultant skill at choosing while in the illusion? Even with preincarnative preparation or determination, is it largely a matter of raw experience that must be undergone? I am extremely grateful for faith and also for my desire to seek God, because it gave me optimism and hope through valleys of shadows.<sup>4</sup>

The answer to her question is that we cannot count on bringing that gift of faith through, and even if we do to some extent remember that attitude, it tends to fail us when the pace of catalyst gets over-brisk. Living in faith is an applied science or art, rather than something we get and then have forever. Cyclically, we will revisit unfaith and all the varieties of fear to which our nature is prone, and the choice to live by fear or faith is again given. Astria says:

What advice I'd give others? I don't really know. Many times I have dived in the water and still could not swim. But I kept diving in. I never thought of myself as fearless, but I guess I have been. I trusted in spirit implicitly. It hasn't been easy. I'm quite strong willed.<sup>5</sup>

Being firm of will helps in remembering to invoke faith. And Laura's comment reminds me of the parable of the mustard seed:

You see, I always had faith. It was pretty tiny in the beginning and I did not ask for much. But, sure enough, God gave me what I needed. And it has been ongoing.<sup>6</sup>

That's the key: persistence in effort! Part of living in faith is sheer longevity of trying. Sometimes we are in the desert, and can only remember faithful

moments. Persistence of effort requires that we have faith in those memories. The oasis eventually comes, and faith pours like water from a bottomless well once again. And for a while, there is no effort to faith at all. However, there tends to be more desert than oasis in our spiritual topography as well as in our planet's arrangements. Those of Quo say:

Keep in mind that it is faith that you are attempting to express in your life and in your being. Faith does not make sense. Faith gives one no avenue to pride. Faith seems to be the slenderest of all reeds to cling to, and yet the soul who lives by faith, the spirit who clings to faith, the one who refuses to let it go is that spirit which shall achieve advances in polarity, and this is an achievement that redounds not to the incarnational self alone but to the eternal and infinite self.<sup>7</sup>

Although faith makes no earthly sense, there is spiritual logic to it. Affirming that all is well, especially when things look the opposite to us, aligns our beings with the most smooth flow of cooperation with the destiny that is at work for us in the present moment. Those of Hatonn put it this way:

The faculty of hope, of faith, of wishing, of dreaming, is one of the most powerful resources of your mind, and it alerts your entire being so that what you call your future is designed again and again.<sup>8</sup>

“All is well.” That is the tolling of the bell of faith:

Above all let not your heart be troubled. This is under your conscious control, if you choose to claim the mastery over the self. Work when you can towards that point of balance within which you are able to see clearly, not removing yourselves from the thick of things, but rather bringing into the thick of things that sacred aspect, that relationship with the Creator within.<sup>9</sup>

When we are in conditions which cause us to think scatological thoughts, letting our hearts not be troubled may well demand a profound act of will. Yet it remains a sound practice, a worthy repository of any needed effort, for there is a paradise close at hand:

To the Creator, you are always in a paradise, but each of you is in an illusion which decries the apparent inaccuracy of our previous statement, and it is only by faith that you may feel that love, that acceptance, that forgiveness and that support. It is only by faith that you may continue standing when you feel that life has cut you off at the knees. It

is only by faith that you can stay alive when you feel that your life is not worth the living.<sup>10</sup>

My longest walk in the desert with only memories of faith was a six year trek. It was substantially arid for me in the years following Don's death. I felt cut off at the knees; indeed, I was literally crippled, eventually, existing in a reclining, home-bound condition for several years and coming very close to death. The sign I placed before my eyes was simple: "FAITH: THE FINAL FRONTIER." I witness to the efficacy of insisting on being a fool for faith. Those of Laitos say:

To make the leap of faith, as it has been called, to be the fool for the Creator, to seek what is most popularly known as foolishness instead of seeking personal power and glory and riches, this is indeed appreciated. For in your vibration, all of the signs point the other way, if you can distract yourself enough. It is only when you have stopped distracting yourself with the things that man has made and the walls that man has put up against man that you can see the creation at work and the laws of the creation in practice, and thus have an inner feeling that to be a fool, to seek the truth, may have the most important basis of all in your thinking, that of an inner feeling of rightness.<sup>11</sup>

The inner feeling of rightness that calling on faith invokes is a most healing thing. It cannot easily be transferred to another soul but subjectively, for the self alone, it can be a powerful balm, a resumption of that inner feeling of being whole and entire:

Know yourself to be whole, to be complete, and to be unified beyond all harmonization. This knowledge, this faith of wholeness creates the atmosphere within which the evolution of the spirit is accelerated. The result of this meditation, or prayer, or contemplation, may manifest in many ways: healing, loving, a channeling. There are so many gifts, most of them quite unappreciated, such as the mothering, the parenting in general, the chores, the cooking, the cleaning, the driving. Each activity done by the whole self becomes a devotion, and the practicing of the presence of the infinite Creator becomes constant.<sup>12</sup>

That feeling that we are, in our ordinary lives, practicing the presence of the Creator is what the invocation of faith most centrally concerns. For clearly, life often makes no apparent sense. It seldom seems sacred to the outward gaze. And we suffer terribly, all of us. Where is the Creator in all of that? Yet by faith, we can say that the Creator is right here, in the midst of the mess! Those of Q'uo say:

The suffering, the ordeal of living, is specifically designed to grab the attention of the intellectual mind and then proceed to baffle it so thoroughly and completely that the intellectual mind gives up, and the thrust of inquiry moves to the heart. In the heart lies that beingness which gazes at this experience of third-density illusion and chooses, in faith alone, to be a part of the love; the good, if you will; of the personal, societal, planetary mind.<sup>13</sup>

If we know ourselves to be a part of the good, we can rest easy, even if our roof is the starry sky:

Sometimes the weary traveler will lay his head upon a pillow of sod and sleep beneath the stars because sometimes faith does not produce that which one hopes or expects. It is then that faith is truly blind and truly necessary. It is in the face of apparent unkindness from the universe, from those about you, from those close to you, that you may rely most heavily upon the blindness of love.<sup>14</sup>

“We live by faith and not by sight,” goes the opening line of one of my favorite hymns. And how thankful we are to have that sturdy habit to rely upon in the inevitable times of need. As those of Q’uo say:

When you seek to find the way that is for you, we might suggest that your first activity might be to affirm that you live in utter faith, that there is a way for you that is prepared. You do not know what it is, but you can ask in meditation and in prayer for that awareness to come to you.<sup>15</sup>

It would seem to the intellectual mind that the way to solve a tangle would be to think about it until a solution comes. However, in living, often the tangle is set in a way that defies reason and does not yield to logical thought. It is a tangle designed to be ineluctably stuck in one configuration in order to provide certain catalyst. Those of Q’uo suggest that focusing our minds on problems like this is not the skilful way:

The one who fears and worries will grow closer and closer to the difficulty that is being perceived within. The person who is not fearing does not hold on to the circumstance or piece of thought or programming which is or is not causing fear. Can you see how the tendency to focus on a problem simply moves you closer and closer to a surety that there is indeed a problem? The faith and will grow smaller, and the problem or difficulty grows larger. The seeker ends up feeling helpless and discontent. The fearless entity moves along and turns the attention to each thing before it, accepting it.<sup>16</sup>

Accepting an unacceptable situation is a real challenge. Living by faith is a very authentic challenge indeed! But it does simplify our lives. It is not that we lack free will, say those of Q'uo, but rather that we have a latitude in how we cooperate with destiny. Certain lessons are fixed by us before we begin this incarnation, and we need to experience certain material. How we respond to this catalyst is the area of our power and sway. Invoking faith simplifies moving rhythmically with our destiny:

We are not saying that there is one fate for each entity, for it is our understanding that each has free will and that each must, of her own free will, choose service to others or service to self. Rather, it is a question of whether you wish to go a straight route or a roundabout route. If there is control attempted in a working pattern, that will change the pattern. The more faith that one is able to express in the moment-to-moment rhythm, the more gently one may meet the unfolding of your particular story, and the shorter will be that moment of centering the self within that identity of being.<sup>17</sup>

Blessed indeed is the seeker who is able to come to this moment! For most of us, such times of automatic rightness will happen only occasionally, but we can tend towards faith over time by persistently calling upon it. 001 says:

I am finding that, whereas love is something that has been inadequate to deal with the situations I have faced, it has been faith, even manifested as what I have often viewed as dogged persistence or determined stupidity in many cases: just a refusal either to give up, or to yield to despair, in spite of there being no rewards, nor any real interest in the goal achieved.<sup>18</sup>

131 puts it more gently:

I will work on this thing called faith and not assume that anything is going to happen very quickly. Decades, you say. Well, I can deal with that. I will persist and I will wait, whatever it takes to get there. It is too important to not do whatever is necessary to make it happen.<sup>19</sup>

It is most important to pursue faith, and this, in turn, will develop our powers of discrimination and truth:

Sometimes, balance is never restored within the seeker, who then, as it is said, loses faith and never consciously returns to a path of seeking. For the undaunted, however, those who continue on the path despite their feelings of disillusionment, discouragement, despair, anger, pain and confusion, balance is eventually restored; and the seeker begins to realize

that truths, like faith, are not objective but subjective. As this concept is assimilated, more and more, the seeker continues on its journey, developing more and more surely the ability to discern those truths which have the greatest degree of congruency for itself, at that particular time. The capacity of faith is also further developed as a part of the same process; so that the seeker rests comfortably with the truth it finds.<sup>20</sup>

What is this thing we call faith, that we grab out of nothing and choose to believe in? Why does this work so well? I feel that it is because when we invoke and live by faith, we are moving into that part of our nature which contains the deity: our inner selves, our deep hearts. Those of Ra equal faith to intelligent infinity itself:

QUESTIONER: I am reminded of the statement—approximately—that if you had faith to move a mountain, the mountain would move. This seems to be approximately what you were saying. That if you are fully aware of the Law of One, you would be able to do these things. Is that correct?

RA: I am Ra. The vibratory distortion of sound, faith, is perhaps one of the stumbling blocks between those of what we may call the infinite path and those of the finite proving/understanding. You are precisely correct in your understanding of the congruency of faith and intelligent infinity; however, one is a spiritual term, the other more acceptable perhaps to the conceptual framework distortions of those who seek with measure and pen.<sup>21</sup>

Intelligent infinity is the one infinite Creator Itself. This presence waits within our hearts. We are only a thought away from tabernacling with the Creator in the sanctity of our own deepest hearts. It is a choice much preferable to spending time worrying and fussing within our minds, and it is a choice within our grasp. Very connected with faith and deity is the faculty of hope. Those of Hatonn go into this connection a bit more deeply:

It is easy to confuse hope with faith. Yet faith is blind; faith does not have eyes that see, nor does it need them. Faith is an inner sureness and is an invaluable ally to the spiritual seeker. In no way would we discourage any from the cultivation of the faculty of faith, for it is one of the great tools of learning available to you upon the spiritual path. Yet there are situations in which a focused vision has its place and is far more effective than blind faith. That faculty is hope. Hope is the development of faith upon a specific area of intent or interest so that there is a vision

which is developed which affirms all that is best in a situation, all that is requisite in an outcome.<sup>22</sup>

Moving forward with this idea in one way leads us to specific affirmations or visualizations, which are a spiritual practice discussed later in this chapter. Many are the situations in which I have felt a fixed hope in some measure of an outcome, especially when it comes to praying for the healing of those who suffer. It is a very worthwhile faculty. However, it can easily be carried too far, for we do not truly know what the best outcome is in terms of the spiritual values of a certain situation or condition. And so our growing commitment to the discipline of our desire to the surrender to faith is central. Those of Q'uo share:

How can one access the spirit? One desires. All entities desire. This is the process of choosing. But what an entity desires is as various as the four winds until faith is invoked by will.<sup>23</sup>

Faith is a conscious choice, and to some extent it does involve the surrender of the personal will and desire, and an adoption of a larger viewpoint:

When one faces that choice which seems to be the fork in the road, it is especially worth considering to move into this place of asking and dedication of self both individually and as a group, for you see, the attempt to desire well is that which is done by faith alone. The attempt as a group is also done by faith alone, and entities which converse consciously may not be aware of the power and utility of conversation in the silence of the tabernacle of asking and dedication, for no words are spoken, only, "What is your will?" and, "I am your servant, send me."<sup>24</sup>

My husband and I pray that prayer of surrender each day of our lives, asking to be shown the paths that have been prepared for us to walk in today. Sometimes we do not like the resulting occurrences that ensue. Sometimes we are tired, and sometimes we must rest. But still we pray that prayer, and live by faith, to the extent we are able, to translate intention and desire into practice. I encourage each seeker to avail herself of that powerful agent of comfort and clarification of a life lived in blind faith. For truly, I feel we are those guided well if we but straighten out our tangled emotions enough to attend to the unfolding of our own stories. Invoking faith in our times of confusion is an authentically and profoundly powerful activating agent within our hearts, a bringing up into conscious living of the way the Creator works within us and within the entire universe. Faith is the cleft in the rock.

May we abide there whenever we are uncomfortable and weary of confusion. May our every doubt and fear find its end in faith.

## VISUALIZATION

One way to work with the mind and the will to rebuild and heal the self is visualization. Those of Q'uo say:

The steady visualization of an electrifying image in order to evoke its wondrous energies is the purpose of many positively oriented magical rituals. The steady visualization may be of any object. However we suggest that the visualization object be an object which is, indeed, electrifying and exciting, evocative of all that is best and highest in the life experience thus far. The meditation is held in visualization of one image until the mind becomes fatigued.<sup>25</sup>

The magical type of visualization, as well as any visualization, has at its heart a belief in the “magic” of thought, faith and will. Having done several different kinds of visualization myself, I feel that it is a powerful exercise, and one that greatly improves with practice for anyone, even someone who, like myself, does not find three-dimensional visualization an easy thing at all. When Don was asking those of Ra about the technique of visualization, he was asking in the context of our doing a magical ritual that we took from the book, *The Magician: His Training And Work*, which is called the “The Banishing Ritual Of The Lesser Pentagram,” or “The Preparation Of The Place.”<sup>26</sup> That is why Don and Ra speak of the adept in the quote below: the ritual is meant to be practiced by far more trained and skilled adepts than we were, but we felt that we needed to protect the place where we held the sessions with those of Ra, and so we attempted to do the words and visualizations of this ritual some small justice. Certainly our hearts were true. Don asked:

QUESTIONER: How does the ability to hold visual images in mind allow the adept to do polarization in consciousness without external action?

RA: I am Ra. This is not a simple query, for the adept is one which will go beyond the green-ray which signals entry into harvestability. The adept will not simply be tapping into intelligent energy as a means of readiness for harvest but tapping into both intelligent energy and intelligent infinity for the purpose of transmuting planetary harvestability and consciousness. The means of this working lie within. The key is first, silence, and secondly, singleness of thought. Thusly, a

visualization which can be held steady to the inward eye for several of your minutes, as you measure time, will signal the adept's increase in singleness of thought. This singleness of thought then can be used by the positive adept to work in group ritual visualizations for the raising of positive energy, by negative adepts for the increase in personal power.<sup>27</sup>

There are several good points here. Firstly, this and all these applied spiritual sciences of this chapter are examples of techniques which are moving among the top four chakras, the green, blue, indigo and violet. To do this kind of work, it is well to clear the chakra system first and to make sure especially that the lower chakras are clear and full power is coming through the heart chakra, the green ray.

Secondly, those of Ra say that the keys to visualization are silence and focus. Visualization is done within a meditative state of mind. Once the object of visualization is chosen, we need a singleness of mind that is able to focus on that image until we are satisfied that the visualization has been completed.

Thirdly, we can see the working of polarity in the Ra's distinction between the way service to others and service to self would properly use visualization. When we consider visualizing, ask ourselves if our object is to raise positive energy or to attain some private desire. Love spells and the like are service-to-self visualizations and I do not at all recommend them for positively oriented seekers. Don continues the questioning:

QUESTIONER: Can you tell me what the adept, after being able to hold the image for several minutes, does to affect planetary consciousness or affect positive polarity?

RA: I am Ra. When the positive adept touches intelligent infinity from within, this is the most powerful of connections for it is the connection of the whole mind/body/spirit complex microcosm with the macrocosm. This connection enables the, shall we say, green-ray true color in time/space to manifest in your space/time. In green ray thoughts are beings. In your illusion this is normally not so. The adepts then become living channels for love and light and are able to channel this radiance directly into the planetary web of energy nexi. The ritual will always end by the grounding of this energy in praise and thanksgiving and the release of this energy into the planetary whole.<sup>28</sup>

This thought, that in green ray, thoughts are things, is a key to how visualization works, metaphysically speaking. In visualizing or affirming an image as real, we are choosing to see the perfect thought or form-maker rather than

the outer form. It is also noteworthy and well to follow the Ra's instruction to end each visualization with the grounding of the work in praise and thanksgiving, and a releasing of the energy collected during it to the Creator. We as beings do not need to hoard energy. We have infinite energy running through us. It is negatively oriented entities that are interested in the collection and maintenance of power. A visualization is done and then released, not held in the conscious mind. The technique in general is to hold an image for longer than just a moment, and gradually to increase the length of time we are able to hold an image in our minds. Those of Q'uo say:

Some entities prefer visualizations which are static; others, those which flow. Whichever the seeker chooses, we recommend the object be simple; that is, if a specific object is chosen, let it be a colored object, for instance a blue circle, or a red square, or a rose. One object. Demand of the self that it continually visualize this for, say, one of your minutes to begin with. At two week intervals, if the visualization is going well, begin to lengthen that time of gazing within at that visualized object. If the preference is for a flowing visualization, let it be that of watching the waves upon the shore, or the clouds rolling past, or the gazing out at the passing countryside as though one were on a train, or in a small airplane within which one may look out and see the countryside. The time constraints are the same. This is difficult work. However, it has often had good results for those who are persistent.<sup>29</sup>

Ah, the virtue of simple persistence! It cannot be overrated. But when should we choose to do visualizations? Following the previous advice that the lower chakras need to be cleared, it would logically fall that when we are upset is not the time for this practice:

Only damage can be done by the application of rational intelligence to a situation which has not yet become susceptible to rational thought. In this circumstance, the appropriate frame of mind or attitude would be prayerful affirmation. That is to say that any storm cloud of difficulty not directly impinging upon one can, with good results, be placed in the heart, be taken into meditation and be contemplated with affirmative visualizations.<sup>30</sup>

Wait until the situation is not directly impinging on us before we settle down to work with affirmation and visualization on it! Then, when we are clearer and more balanced within, we can revisit this situation in our minds, construct our visualization in line with what our desires are for the situation's outcome, and offer them. We can continue in this practice until

we start to feel the changes we have been hoping for starting to occur. Then we need, once again, to refrain from spiritual techniques and just ride out the process of transformation until we find our next quiet spot and are able to regroup. Those of Q'uo say:

When doing work in consciousness, you have a certain amount of spiritual mass which has a certain amount of momentum. When change is desired, prayed and asked for, visualized and preparations made, then there is a very graceful moment available when the realization may come that the spiritual visualization preceding change has been completed, and now the spirit, along with the conscious self in incarnation, must hang on for a bumpy ride, for there will be the braking to overcome momentum, the proper shift in direction which takes several adjustments, and then the process [of] gradual addition of power to the direction so that the pace is accelerated once again. The one who attempts to wrest change too quickly is doing work against the self and subverting his own spiritual, purified desires.<sup>31</sup>

## MAGICAL VISUALIZATION

In asking about visualization, Don received from those of Ra a good introductory statement concerning techniques of visualization:

The type of meditation which may be called visualization has as its goal not that which is contained in the meditation itself. Visualization is the tool of the adept. Those who learn to hold visual images in mind are developing an inner concentrative power that can transcend boredom and discomfort. When this ability has become crystallized in an adept the adept may then do polarizing in consciousness without external action which can effect the planetary consciousness. This is the reason for the existence of the so-called White Magician. Only those wishing to pursue the conscious raising of planetary vibration will find visualization to be a particularly satisfying type of meditation.<sup>32</sup>

Those of Ra are talking about magical visualization, which is a rather dry thing, to begin with, consisting of imaging in the mind a shape and color, like a red triangle or a blue circle, that has no innate context or content. Magical visualization is a mind trainer. The Ra say:

The visualization of simple shapes and colors which have no innate inspirational quality to the entity form the basis for what you may call your magical traditions. Whether you image the rose or the circle is not

important. However, it is suggested that one or the other path towards visualization be chosen in order to exercise this faculty. This is due to the careful arrangement of shapes and colors which have been described as visualizations by those steeped in the magical tradition.<sup>33</sup>

Since the visualizations themselves are somewhat mechanical at first, consisting of simple shapes and colors in an attempt to teach focus to the mind and discipline to the will, it is well to remember that the foundation of all the work is love itself. The magician is a channel of a kind, an instrument through which energy flows. When the magician has progressed beyond these simple workings to more complex rituals, she will need to see many images, colors, smells, textures and details sharply, specifically and in a certain pattern and progression, but she is still essentially a channel for energy, as those of Ra say. Note that the “invocation” to which they refer is the Banishing Ritual:

QUESTIONER: It would seem to me that the visualization of the invocation would be dependent upon what the use was to be of the light. The use could be for healing, communication, or for the general awareness of the creation and the Creator. Would you please speak on this process and my correctness in making this assumption?

RA: I am Ra. We shall offer some thoughts though it is doubtful that we may exhaust this subject. Each visualization, regardless of the point of the working, begins with some work within the indigo-ray. From this beginning light may be invoked for communication or for healing.

We would further note a point which is both subtle and of some interest. The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the One Creator, still is only preparation for the work upon the mind/body/spirit which may be done by the adept. There is some crystallization of the energy centers used during each working so that the magician becomes more and more that which it seeks.

More importantly, the time/space mind/body/spirit analog, which is evoked as the magical personality, has its only opportunity to gain rapidly from the experience of the catalytic action available to the third-density space/time mind/body/spirit. Thus the adept is aiding the Creator greatly by offering great catalyst to a greater portion of the creation which is identified as the mind/body/spirit totality of an entity.<sup>34</sup>

This thought that the magician is attempting to become, more and more, that which he seeks, is a key. We are, in the outer sense, mere humans, vitally imperfect, doing imperfect work in consciousness. In the metaphysical sense, we are as crystals who have chosen to align themselves with certain thoughts, emotions and ideals, and to allow them, in a purified state, to vibrate through us and out into the world. A good little book for those who wish to work with this magical type of visualization is *The Art And Meaning Of Magic*, by Israel Regardie.<sup>35</sup> It contains vivid pictures of the shapes and colors with which to start practicing visualization, and a good dissertation on the concepts behind this way of beginning. Ritual magic is a serious and well respected tradition in the occident, one which requires an immense dedication that lasts the life long. If there is an attraction, I advise careful and long thought on the sacrifices involved, for this is one technique or practice that is not a particularly good idea to take up lightly, or for a while. There is too much tradition and power there.

## RELIGIOUS VISUALIZATION

This school of visualization has as its foundation the outfiguring of the Mass, the Holy Eucharist. Especially in the Roman Catholic and Episcopal Churches, where the body of Christ is seen to come into the actual, earthly wafers of blessed bread and chalices of wine shared at the altar rail, the ritual of communion evokes the presence in physical form of Christ Himself. This belief, called transubstantiation, is a powerful tenet which specifically brings spirit into flesh at every Eucharist. The sacrifice of Christ's love cannot be seen more clearly than this, and the impact is tremendous for myself, and many others who cherish this part of the belief system of the Christian church. The evocation of Christ's presence is done in the classical western magical tradition, and the language of this rite has not changed substantially for centuries, except to be translated into the native tongues of everyone, almost, on Earth. This rite can fruitfully be studied for magical principles. When the Mass is offered by the Priest, the language alerts untold generations of faithful Christians abiding in the inner planes between incarnations, and angelic essences that have empowered prayer since the Mass began, and the spiritual energy generated is indescribably bright. Although its strength is filtered somewhat by the surrounding resistance of many worshipers who are not sincere, which is less often the case in the white magical tradition outside the church, its sheer numbers of believing practitioners makes it perhaps the most impressive single magical ritual the world has ever known.

However, through the centuries, the personal meditations of priestly and lay persons alike have tended more towards simpler visualizations than the entirety of the Mass. Perhaps the most well-known religious visualization which takes its scent from the magical tradition is the rose. As a sublime example of beauty, it is peerless. Any bloom can be so visualized as an object of perfect beauty, harmony or peace. I have meditated often upon the cross of Christ, or Mary, mother of Jesus, talking to the angel at the Annunciation, or standing at the foot of the cross, or the angel waiting inside the tomb. I have gazed long at angels winging across the chancel of my parish church, and sat with Christ at the last supper.

I've also found a lot of strength in visualizing nature, whether the forest or the ocean, walking through creeks and fields or riding the clouds. These images evoke for me deep rivers of purified emotion, built up over years and years of sitting with these images. All cultural and religious mythological systems have these seed thoughts which can be used to great effect. What we are doing by visualizing in this manner is aligning ourselves with certain portions of our archetypal mind and the energy that these areas hold within our system of bodies. There is tremendous and primal spiritual power in images. Those of Ra suggest that the seeker choose either the visualization of abstract colors and shapes, or the more religious type of visual images, rather than switching back and forth:

QUESTIONER: Can you mention some exercises for helping to increase the attention span?

RA: I am Ra. Such exercises are common among the many mystical traditions of your entities. The visualization of a shape and color which is of personal inspirational quality to the meditator is the heart of what you would call the religious aspects of this sort of visualization. Whether you image the rose or the circle is not important. However, it is suggested that one or the other path towards visualization be chosen in order to exercise this faculty. This is due to the careful arrangement of shapes and colors which have been described as visualizations by those steeped in the magical tradition.<sup>36</sup>

Again, my conclusion has been to choose the less stringent, freer confines of religious visualization unless we have at least two hours a day to devote to magical training, and hopefully a very good magician for a mentor. For those at work in the rushing, dashing business of living in the world as it is today, this level of time commitment is most often a lovely dream, and I strongly encourage us all to estimate our time and energies well, and not move into waters in which we may get into tides too deep, complex and

swift to stay afloat. I am a firm believer in staying within the confines of the ordinary frame of mind, and slowly encouraging that normal frame of mind to shift within the everyday routine until the mind's vision of the routine itself is sacred. This will take years, but can be done on the run, in moments and minutes we can take as they are available. For the one in a hundred who has the interest and time to devote to the practice of western white ritual magic, by all means, go forward with a full and happy heart. For most of us, that is not a sound idea! I have inadvertently walked a bit in magical ways, and feel a deep respect and awe at the power involved, and the level of subtlety of magical temptation and testing. I am not ready to enter into so swift a process of change. The visualization of the rose, the seascape with the gently rounded horizon suggesting infinity, the peace of the deep forest, these are archetypal images of lesser degree but infinite inspiration, images that lift the spirit and strengthen the mind. Don says to the Ra:

QUESTIONER: As a youth I was trained in the engineering sciences which include the necessity for three-dimensional visualization for the processes of design. Would this be helpful as a foundation for the type of visualization which you are speaking of, or would it be of no value?

RA: I am Ra. To you, the questioner, this experience was valuable. To a less sensitized entity it would not gain the proper increase of concentrative energy.

QUESTIONER: Then the less sensitized entity should use ... What should he use for the proper energy?

RA: I am Ra. In the less sensitized individual the choosing of personally inspirational images is appropriate whether this inspiration be the rose which is of perfect beauty, the cross which is of perfect sacrifice, the Buddha which is the All-being in One or whatever else may inspire the individual.<sup>37</sup>

This direction to find personally inspiring images really opens the discipline up to the creative seeker. I have had a lot of occasions to bless this sort of visualization, and I hope that each will find it useful. Don was a true mystic, in addition to being a deeply committed scientist, and he could derive discipline and inspiration from visualizing rafters, which was the example he was using with those of Ra, the drawings he had done years ago in drafting class of rafters in a row, one after another, and the cross braces and so forth. It does not do a single thing for me; in fact, I literally cannot do that. I get lost trying to get three dimensions going in my head. Try different things out, and see what suits.

## THE WHITE FRAME VISUALIZATION

Sharon Winston shares:

We are often left with the feeling, “Well, I’m only one person, what could I possibly do?” This sentiment was echoed to me out loud in the words of my daughter’s twelve-year-old best friend, and I tried to reply with encouragement that we should envision a peaceful end, to the good of all.<sup>38</sup>

What a good idea! From a student of Silva Mind Control, I learned a type of visualization that has stood me in good stead for all kinds of things, and it has to do with frames, a screen surrounded by either a black or a white frame. The background of this visualization is this: we select a perfect location for inner work, and in our minds, we build our own place of working spiritually. We create a room with all the things in it that we need, and in either this room or a separate room we create a big screen that has three chairs in front of it. When we wish to do spiritual work, after appropriate tuning and meditation, when we have reached a level we deem acceptable for such work, we go in thought to our favorite place, walk into this mentally built house, and visualize sitting down in the middle chair. We declare that we are ready to work. If we like, we may visualize two doors opening on either side of the screen, and the male side of spirit coming to join us from the left door facing us, and the female side of spirit coming in to sit with us from the right-hand door. When I do this visualization, I ask them to sit beside me and I take their hands. Then I activate the screen, and give it the black frame. I bring up the situation I wish to work with, the one which has led me to ask, “What can I possibly do?!” Then I ask for the image to change to the truth, which is absolute perfection. When I have seen the situation as totally perfect, I place a white frame around the screen image, and seal it as the truth. Sometimes, if I am alone, I clap my hands to make the sealing more real to myself. Then I count up to five and remind myself that I am once again in consensus reality, since I tend to go down into meditative states fairly easily. As I said, this works in many situations, and infinitely relieves the mind when there is no physical thing to be done.

## THE GARBAGE OUT VISUALIZATION

Those of Quo note that:

The heart puts out a lot of garbage which needs to be placed where it can be removed. Let us say that you have within your heart a curb. Place the can at the curb, and when you feel you have found the dross of some feeling, that which was not fundamentally clear, the wanderer can visualize the action of physically placing those stems and skins of raw emotion into the trash to be removed by time while the precious and pure emotion is filtered into the deep heart that contains purity, compassion and its own wisdom. Discrimination is such a valuable activity. Each has it. We encourage each in its frequent use.<sup>39</sup>

I believe this type of visualization to act on the memory. We have various levels of memory. We have a crisis memory which, if unchecked, will continually send images to the front of the mind, reminding us of that situation. Such a situation can get out of place in the mind, such as my continuing automatic visual images of Don Elkins when he was at his most mentally ill, and repeatedly bring us the catalyst of deep pain. Insofar as I am able, I repeat the visualization of these images, when I see them, first acknowledging the depth of Don's suffering and my oneness with him and it, and then asking Donald himself to put these images into a briefcase, as though they were folders we were through using, and then I ask him to take these folders with him and place them in limited-retrieval, non-emergency memory. The nightmare horror of these images has rendered this a sixteen year project for me. The images still recur, though they do not enter my dreams, or wake me up, or intrude overmuch on my mood any longer. We are deeply sensitive, we wanderers, and when horrible things happen, we may have many years' work in placing these remembrances in less painful levels of our memory. But we do need to "take out the garbage" when we perceive its clutter within our minds and hearts. Whether we picture the ashcan, with our troubles going into them and the lid closing firmly, or whether we see the agent of our distress picking up his mess and departing with it firmly in hand, or whether we simply see our misery as a dark liquid that we can pour out by tipping our heads over and letting fly from their tops, such a practice will tend towards relieving our distress. I wish each great fortune with this type of practice. We have a need to clear our minds and work within the present moment. Moving into the past as beholding these images causes us to do has some value, especially when catalyst is fresh. We need to be fully aware of the experiences we receive. However, there comes a time when we have used the catalyst well. When the images and the old emotions persist, and forgiveness work is stuck, these visualizations may well be of service.

## CHAKRA VISUALIZATION

Those of Q'uo say:

When the self-acceptance has been addressed for the moment, then there is a kind of housekeeping that can be done that is quite helpful in the short run, and is a good habit to get into. This uses the ability to visualize, which we find in this group is exceptionally good, except for this instrument. Therefore we shall instruct this instrument as well as the rest. For this instrument it is well to visualize the chakras as a roll of candy, a roll of Lifesavers. This is a familiar visual aid, and the seven colors, then, would be visualized: red, orange, yellow, green, blue, indigo, violet. For those with more developed visualization ability, the visualization may become much more subtle, involving brightness, degree of rotation, a degree of color, and whatever other subtleties come to the consciousness of the one visualizing. The goal, firstly, is simply to become in touch with what is occurring in that energetic system at the moment.

There is the recommended time of silence before beginning this work to quiet the waking mind and to awaken the sleeping subconscious, for the intuition plays a great role in visualization, and it is well to request that the mental ground be cleared and a degree of awareness be reached concerning the work being done. The dedication of the self in any work with consciousness to the service of the one infinite Creator is recommended.

Firstly, then, one wishes simply to see into that system of energetic displacements, to see the energies as they are. Then, imbalances as perceived may be addressed, either mentally or verbally, asking a sluggish energy to rotate, a clotted color to brighten and elucidate or an overactive center to become more congruent in energy level with the other energies. This visualization can be done not once but several times during a diurnal period if there is the need to pursue this concern, for this is a short-term solution to the problem of feeling temporarily out of balance, and is a resource for the worker in consciousness.<sup>40</sup>

I have used this visualization every time I tune in preparation to channel for many years. As we repeat this visualization, it becomes easier to “see” it, and to read what is actually happening within our own energy centers. One thing I like to do at the end of a chakra visualization is to seal the energy system. I do this by visualizing a stream of light coming from my red ray,

and one coming from my violet ray, and mixing these colors in mind together to become a pool of red-violet. I then ask helpers to hold me by the silver cord and dip me into this pool until every cell of my body, inside and out, is drenched in it. This I feel is the body's protection of itself. I then visualize a pool of the limitless white light, and ask the helpers to hold me by the silver cord and dip me into this pool as well, so that every cell is utterly saturated with white light. This I see as the protection of the infinite Creator.

## PLANETARY VISUALIZATION

We all are concerned about the state of our planetary sphere, and the humankind upon it. Those of Hatonn advise:

We would suggest for those who wish to be of service in aiding the vibrations of your planet simply to visualize the entire planet in a state, initially, of darkness, seeing the planet as a blackened void. After a few moments in this visualization, then we would suggest that you begin to see points of light in different locations upon your planet beginning to shine. Continue this process until you see the light growing in size and in brilliance until finally you see the light completely encompassing your planet, until it glows as though it were a sun.<sup>41</sup>

I think this closely approaches the metaphysical reality of what is happening as ET and Earth native wanderers awaken to their spiritual identity and begin acting as light transducers for infinite energy. Those of Q'uo add:

There are many entities who have reached that point in their own conscious development where they have been able to establish a stable contact with the one Creator and have been able to channel some form of intelligent energy as a result of this stable contact. These are those whom you have called the Christed ones. They have attained a level of development which allows them to share, as the Creator shares, from Creator to Creator. There are those who have chosen to be more visible, shall we say, and to offer themselves to a larger portion of your planet's population. There are those who have chosen to remain hidden, and who seek to work upon the development of the planet itself and upon the development of the population of this planet as a whole by offering the love and healing vibrations in what you may call the magical means of visualization and the sending of love.<sup>42</sup>

As I was looking at the above quote, I wondered whether I should include it, because of its religious imagery, in a chapter where I had already talked a good deal about my own religion, and in a book where I truly do not want to seem to suggest that the Christian path is the only way. It is my way, truth and life, but I do not wish to proselytize, and so I wondered if I should I use this quote about “Christed ones”? Imagine my surprise when I stopped writing to answer the telephone. A friend of L/L Research who lives in Puerto Rico had called to arrange the donation of part of her library to our metaphysical L/L Research Library, and to tell me of her meditation with associates last Sunday, where they all saw Christ, wearing a white robe with a golden belt with seven knots, and a purple tunic or stole over one shoulder. Then they saw a huge map of North and South America, and all over both continents, there were tiny Christed ones—the exact term she used—springing up into life. Each one of us has a level of consciousness we might call Christ-Consciousness, and in a very wonderful and true way, our mission is to awaken that part of ourselves and to nurture it until it grows out of our hearts and into our lives. Such a visualization of the self and all others as these sources of light and healing for the planet is energetically very powerful, and full of potential.

## HEALING VISUALIZATION

This type of visualization can be used with the white frame meditation, in terms of seeing the person to be healed as perfect. Those of Quo say:

In effect, as long as the healer has a consistent and compelling individual method of visualizing the movement of light, this system of visualization is virtually and functionally accurate. We are not attempting to be obscure but are saying that almost any consistent method of visualizing the passage of energy will work for the one which has healing gifts. The healing ability is not raised by these visualizations or managed or controlled in their nature because of this system of visualization. Rather, the healing energy is channeled through the instrument and what occurs as the healer does its work is that the healer discovers a way of visualizing the procession of this light in motion in such and such a way which does not interfere with the healing energies’ own intelligent movements. The goal here is for the healer to become transparent to this energy so that it is completely calm and is functioning as conscious catalyst. However, in order that the mind of the healer may be stayed

and comforted, some method or system of visualizing the traduction of this energy is necessary.<sup>43</sup>

As I said, the white frame meditation works the best for me. However, if we find it easier to envision the person bathed in white light, or any construction that, to us as visualizers, seems best to embody the sense of utter perfection which is the actual truth of that entity, then by all means do that. Those of Yom advise:

Consider yourselves stewards of the love that created you and the light that manifests you. In meditation, call upon the silence that you may hear the silence which speaks of love, and both in meditation and in contemplations such as the use of affirmations, offer yourself as instrument for the manifestation and realization of the limitless possibilities of creative light. We may note that while most affirmations find their benefit to people in the mental and emotional areas, physical healing is also quite available through the use of affirmations which, indistinct or pœtic, prosaic or wondrously beautiful, nevertheless have the intent of focusing the light of the infinite Creator in such a way that it interpenetrates and enlivens each cell of each of your bodies.<sup>44</sup>

## THE FORGIVENESS VISUALIZATION

This is a short and sometimes helpful form of the balancing meditation we talked about in Chapter Eight. In this forgiveness visualization, we bring our relationship with each person in our lives up into the center of the attention, and work with each one to bring each into a forgiven and accepted state. Those of Q'uo say:

We would ask you to visualize the seeker that you are in meditation with the entire universe of meaning, both without and within you. You are perhaps more used to thinking of an inner and an outer experience. Yet, the outer experience is, at a deep level, formed sometimes decisively by the inner self. Thusly, the visualization of the self in meditation, bringing the outer world within by allowing, accepting and forgiving outer experience, becomes the self's realization that all of the infinite creation is within each seeker, each self-conscious entity.<sup>45</sup>

## WORKING WITH DREAMS

Mechanically, a dream is said to occur when rapid eye movements of a certain kind are observed in a subject during sleep. We are marvelously made, and the subtle nature of our creation shows up nowhere more abundantly than in this dream life. In our waking state of consciousness, we move through our days, experiencing the multitude of life's vicissitudes, feeling emotional states both positive and negative, succeeding or failing by our own or others' measures, and wearing ourselves out until we need to rest and heal from the day. We could think ourselves to be fairly linear beings sometimes, were it not for our dreams, which bring us stories, inklings and a wealth of provocative material usually of a far different quality and experience than the waking life. Some say they cannot remember their dreams, but it is only that it is an acquired skill to do this. We can train ourselves. Having done a bit of this kind of work, I can attest to its rich yield of spiritually interesting information.

Why do we dream? I think it is because we are alive, because our consciousness does not sleep. The personality shell releases to some extent in sleep, and the physical body is usually inert and resting, but the consciousness itself is eternal and infinite, and continues right on with the business of assimilating the information received in the waking state. Don asks those of Ra:

QUESTIONER: You have stated that dreaming, if made available to the conscious mind, will aid greatly in polarization. Could you define dreaming or tell us what it is and how it aids polarization?

RA: I am Ra. Dreaming is an activity of communication through the veil of the unconscious mind and the conscious mind. The nature of this activity is wholly dependent upon the situation regarding the energy center blockages, activations and crystallizations of a given mind/body/spirit complex. In one who is blocked at two of the three lower energy centers, dreaming will be of value in the polarization process in that there will be a repetition of those portions of recent catalyst as well as deeper held blockages, thereby giving the waking mind clues as to the nature of these blockages and hints as to possible changes in perception which may lead to the unblocking.

This type of dreaming or communication through the veiled portions of the mind occurs also with those mind/body/spirit complexes which are functioning with far less blockage and enjoying the green-ray activation or higher activation at those times at which the mind/body/spirit

complex experiences catalyst, momentarily reblocking or baffling or otherwise distorting the flow of energy influx. Therefore, in all cases it is useful to a mind/body/spirit complex to ponder the content and emotive resonance of dreams. For those whose green-ray energy centers have been activated as well as for those whose green-ray energy centers are offered an unusual unblockage due to extreme catalyst, such as what is termed the physical death of the self or one which is beloved occurring in what you may call your near future, dreaming takes on another activity. This is what may loosely be termed precognition or a knowing which is prior to that which shall occur in physical manifestation in your yellow-ray third-density space/time. This property of the mind depends upon its placement, to a great extent, in time/space so that the terms of present and future and past have no meaning. This will, if made proper use of by the mind/body/spirit complex, enable this entity to enter more fully into the all-compassionate love of each and every circumstance including those circumstances against which an entity may have a strong distortion towards what you may call unhappiness.

As a mind/body/spirit complex consciously chooses the path of the adept and, with each energy balanced to a minimal degree, begins to open the indigo-ray energy center the so-called dreaming becomes the most efficient tool for polarization, for, if it is known by the adept that work may be done in consciousness while the so-called conscious mind rests, this adept may call upon those which guide it, those presences which surround it, and, most of all, the magical personality which is the higher self in space/time analog as it moves into the sleeping mode of consciousness. With these affirmations attended to, the activity of dreaming reaches that potential of learn/teaching which is most helpful to increasing the distortions of the adept towards its chosen polarity.<sup>46</sup>

This communication of deeper self to conscious self through the veil in dreaming is likened by those of Q'uo to programming a computer:

We might suggest the general use of the dreaming state is that which allows the seeker to use the subconscious mind such as one of your computer programmers would utilize the computer. The conscious mind is aware of the situation that presents the puzzle. It then, through its desire to solve the puzzle, provides that which it has gained of knowledge to the subconscious mind, and that information, when charged with the desire to find the path of love for the seeker, shall return to the seeker in what you call dreams that are coded in a symbolic fashion. To become more fully aware of these messages from the

subconscious mind is the goal of remembering the dreams. One may learn this skill by reminding the self upon retiring for the evening that each dream shall be remembered and recorded as soon as possible upon its completion. These dreams and their coded messages then may become the topics, shall we say, for the meditation of the day. In this fashion, the subconscious mind is programmed to release information which may serve to reveal more and more pieces of the puzzle so that the feet may be placed more firmly upon the path of love.<sup>47</sup>

They also characterize dreaming as a process of integration:

When the brain copes with pain and difficult suffering, it wishes either to attack or to flee, or both. In contrast, the consciousness which carries with it eternity looks at the same catalyst. It functions, as all self-conscious things do, to observe, to analyze, to figure out what is occurring. Once this has been done, the way consciousness works is to take all of this ideated material and let it sift down through the roots of the deeper mind, so that at some point dreams, visions or certainties will be clear, clarifying in lucidity beyond words, not the particulars of transformation but the feeling of surrender and acceptance of the catalyst which occurs.<sup>48</sup>

So dreams work as an on-going process of communication from self to self, from the conscious mind to the deep mind as we are awake, and from the deep mind to the conscious mind, when we are dreaming. It is a conversation far beyond words, within a very spacious self which, as we work, we gradually see is as large as any universe we can probe with our telescopes. It is fueled by a drive to perceive pattern and resonance:

The subconscious portions of each entity's mind are filled with the patterns of the incarnative experience and send various portions of these lessons and experiences to the conscious mind in the form of the dream, that there might be a dialogue with the conscious entity seeking to uncover the treasures of the subconscious mind. In order to be able to work with these dream images, it is well that the seeker send a message to the subconscious mind that it is ready to work upon those messages in dreams. This may be done by reminding the self before bedtime to attempt to remember one dream this night, to further reinforce this desire by placing the appropriate instruments to record the dream whenever one is able to remember the dream, whether it is shortly after the dream or upon waking in the morning. It is through the constant repetition to the self, to the subconscious mind of one who wishes to work with these dreams, that the subconscious mind will become

convinced that the conscious self is serious in this desire, and will then begin to release to the conscious mind dreams which will be able to be remembered.<sup>49</sup>

Those of L/Leema suggest that our attitude in working with dream material is best shaped as a courtship, a wooing of the thoughts of the deep mind:

One who wishes to know how to move into the unveiling process may well view the courting process. The deeper portions of the mind are purer, more sensitive, and far more delicate in structure than those portions of the mind which are in heavy, everyday use. The deeper portions of the mind are those portions which react to impersonal and deeply felt rhythms and energies which flow into the energy web of the individual. The process of unveiling that deep mind is one which will span many, many incarnations. That entrance into the deep mind should be as careful, loving and concerned as the suitor with damp palms who offers a corsage to his date for the dance. It is truly a gentle thing, and a slow process when done well, to lift the veil, not by intent, but by the process of disciplining one's waking personality. That is, one does not successfully assault the deep mind, rather, one prepares oneself to receive from the deep mind that which it is prepared to give, and then through the process of meditation, the process of the daydream, the vision and the dreaming within sleep, it is in these ways that the deep mind yields its fruits to the conscious mind.<sup>50</sup>

So we are suitors of our own deeper thoughts and feelings, our own mystery of being. Part of the mystery that is dreaming is: who is arranging the dreams? Don asks:

QUESTIONER: How is the dream designed or programmed? Is it done by the higher self, or who is responsible for this?

RA: I am Ra. In all cases the mind/body/spirit complex makes what use it can of the faculty of the dreaming. It, itself, is responsible for this activity.

QUESTIONER: Then you are saying that the subconscious is responsible for what I will call the design or scriptwriter for the dream. Is this correct?

RA: I am Ra. This is correct.<sup>51</sup>

Yet what is the subconscious mind? The Ra's matter-of-fact reply rather shields the fact that this deeper mind seems to have roots in deity, in eternity, in heavenly things. Those of L/Leema suggest that the deep mind

accessed during sleep is the portion of consciousness that dwells in the metaphysical universe, or time/space:

Time/space is unknown territory. The word which perhaps more closely than any other in your language represents it is the numinal; another word would be the mysterious. To the space/time consciousness, time/space is shifting, elusive and unpredictable. And yet, the majority of your true mind dwells in time rather than in space, and is used for more efficiently processing that catalyst which is gathered during your incarnational experience in space/time. When you dream clearly, the portion of your mind which is dwelling in time (we will abbreviate time/space to time and space/time to space) speaks to you of that which you have not yet become aware in space.<sup>52</sup>

Those of Q'uo describe the speaker of the dreams as that self which exists between incarnations, another way of saying roughly the same thing:

We encourage the use of both meditative periods and sleeping and dreaming to more and more easily link into the self that exists between incarnations. While it is not the great Self, being a biased entity, it does, nevertheless, have much of wisdom which it aids entities to link up with within incarnation. It is not so much the knowledge of what has happened in past lives that helps as it is the seating and grounding of the self from the part which blooms in incarnation down to the roots of that being which lie within that portion of your consciousness which carries all memory of previous lifetimes and other deep awarenesses such as the archetypal.<sup>53</sup>

Those of Q'uo also characterize the dream speaker as the higher self:

The higher self is a resource which is most usually contacted in the deeper states of meditation or within the state of sleep and dreaming. For this resource is one which is most subtle and one which observes the need to maintain free will most scrupulously.<sup>54</sup>

To maintain this free will, our deeper, higher, more deity-linked self speaks in dreams, not with complete lucidity usually, but in vague, maddeningly non-linear and symbolic ways, telling us, but not telling us, the story. It speaks "through a glass darkly," through the veil. This veiling of the deeper mind remains even within dreams, but the veil is at least lifted a bit. We receive good information, but it is encoded. Don asks those of Ra:

QUESTIONER: Is the memory that the individual has upon waking from the dream usually reasonably accurate? Is the dream easily remembered?

RA: I am Ra. You must realize that we are over-generalizing in order to answer your queries as there are several sorts of dreams. However, in general, it may be noted that it is only for a trained and disciplined observer to have reasonably good recall of the dreaming. This faculty may be learned by virtue of a discipline of the recording immediately upon awakening of each and every detail which can be recalled. This training sharpens one's ability to recall the dream. The most common perception of a mind/body/spirit complex of dreams is muddled, muddled and quickly lost.<sup>55</sup>

It is these muddy, dim dreams that we who are not working with our dreams remember, for the most part. On the face of it, often they do not seem to be wells of information! And to make things muddier, each person's dream language and landscape is very much an individual thing:

It is well, in order to use a deeper source of information about the self, to work with the dreaming. There are no two who dream in the same symbology. Many generalizations are true in the majority of cases, but there are no images within dreams that are precisely and archetypically the same for any two entities. Consequently, when studying the dreams, as in studying behavior, it is well to allow a large portion of your time, which this instrument calls years, in order that this process may bear fruit.<sup>56</sup>

Those of Ra echo this:

QUESTIONER: In processing the catalyst of dreams is there a universal language of the unconscious mind which may be used to interpret dreams, or does each entity have a unique language in its own unconscious mind which it may use to interpret the meaning of dreams?

RA: I am Ra. There is what might be called a partial vocabulary of the dreams due to the common heritage of all mind/body/spirit complexes. Due to each entity's unique incarnational experiences there is an overlay which grows to be a larger and larger proportion of the dream vocabulary as the entity gains experience.<sup>57</sup>

While it is true that we get better at dream interpretation as we gain experience, I think that we can begin to learn from dream work rather quickly. Always, however, it is well to remember to keep the light and delicate touch in working with dreams. We need to respect the careful shape of dreams, the way they communicate powerful and profound truth to us, truth that we probably could not bear to hear straight out in the waking state:

There is a reality to the dream which is greater than the waking reality. In actuality, the subconscious is always far more fully conscious than the waking entity. So the, shall we say, syntax and vocabulary which informs these images is of an order impossible to contain within the waking state. Were this material to be given with this degree of clarity within the waking state the consensus reality which the self depends upon would tend to be greatly shaken, the energy of this harvest being that which the waking self could not bear. Thusly, the dream is skillfully knitted up for the self by the self in the way which allows the self to remain sturdily within the incarnational set of biases which define the perceptions of self to self at the moment.<sup>58</sup>

We may, then, see dreams as gifts of the spirit which we have to unwrap carefully in order not to mangle or destroy. Mary feels that keeping a dream notebook is a key:

Through the Cayce teachings I learned to write down and interpret dreams. That is, I got really good at waking up to immediately to write them down for approximately three years. Interpreting is another story. I could only make the attempt and hope I was right. However, this ended up being the best way for me to “hear” my subconscious mind, and still is.<sup>59</sup>

Mary brings up a problem about working with dreams that I have not been able to solve: the sheer volume of the material that is possible. After Don Elkins’ death I was in therapy for several years, and my doctor was a Jungian who loved to work with her patients’ dreams, so I began recording mine to share with her. At first I remembered only fragments, my normal state when not working with dreams. However, I quickly became able to awaken and write down a dream immediately after it occurred. I kept a blank notebook, pen and flashlight by the bed. The flashlight was used so as not to awaken myself completely as I would do if turning on a normal room light. Within a fortnight I was recording as many as seven dreams a night, each one full of such myriad details that it might take me half an hour just to record the dream. I was virtually no longer sleeping. I would doze off, have a dream, wake up and record the dream. I would repeat this process all night. There are some of us who are not meant to work with their dreams, perhaps! I have never run into anyone else who had this problem doing dream work. I believe those of Ra would say it is my too dramatic nature. I dream baroque amounts of color and detail! 131 reports:

I find that I usually learn a lot more about a dream when I write it down. Writing about it seems to open up avenues of information that

would otherwise remain closed. Sometimes there is very interesting stuff that comes out. I don't go into elaborate evaluations of dreams or anything like that. But I really enjoy the feeling of resonating with dream images and feelings, and hovering there in the mystery of it all. And sometimes I even get what seems like a glimpse of something truly enlightening. And that is just grand.<sup>60</sup>

The quirky sense of humor that enlivens our dreams shows up in so many ways, once we start listening. Romi Borel reports such a dream "punch line":

I had an incident in my dream last night that I wanted share with you. I said the phrase "Joy in Life." It is something I've been working on, struggling with. When I said the phrase, I was given a phrase back: "Life in Joy." Immediately I had the awareness that, for me, at least, it's not about putting joy in life. "Joy" is the very essence of our being, another name for "love" or "knowing." I've always had joy. It is "the core of my being" if you will, but I hadn't been giving it life. I haven't been giving life or allowing my "true self" to live. I woke myself up crying.<sup>61</sup>

It is wonderful when we get an "Aha!" experience in a dream. I have certainly had some extremely clear dreams at crisis points in my life, dreams which have a lucid, three-dimensional, real quality that most dream landscapes lack. Those of Ra end their discussion of dreams with Don by noting:

The other function of the dreaming which is of aid is that type of dream which is visionary and which prophets and mystics have experienced from days of old. Their visions come through the roots of mind and speak to a hungry world. Thus the dream is of service without being of a personally polarizing nature. However, in that mystic or prophet who desires to serve, such service will increase the entity's polarity.<sup>62</sup>

This visionary type of dreaming is rare. 149 is such a dreamer, and she says:

I am an open channel for many energies of very high vibrations, especially Oriaha, and my dream time is more real for me than my waking hours here on Earth. I spend a lot of time elsewhere and I spend quite a bit of time in some sort of what I call dream lectures. The strange thing is that I wake up at night and I can hear the lecture continue. It is in a language not of the Earth and it is very, very holy in its vibration. I can get up and walk around and it never stops. I go back to bed and it doesn't miss a beat. I never remember it, but always know I will remember when it is time to remember.<sup>63</sup>

There is a specialized ability! I feel sure that this feeds strongly into her channeling, for she has that outer gift. There are also rare instances of people who have the skill of healing others from within dreams, and other specialized abilities related to channeling. Most of us, however, will remain within the relatively private concerns of our own lives, and will need to take time and patience in working with our dreams slowly to build up our intelligence. Keep a dream notebook, by all means, and note when we have a dream that feels important, that has a special atmosphere or intensity. For such particular dreams, look at each character in the dream. We can profitably assume all characters to be some aspect or projection of ourselves. What do these characters mean to our conscious minds? How do we relate to thoughts of them? Look into that. What period of our life did they live in? What situations were swamping our emotions at that time? What are the main ways we feel about them now? Sense into the emotional climate of the dream. Every way we can utilize our intelligence and intuition helps. Those with creative minds have done all sorts of impressive things working with their dreams. One friend works repeatedly on theme dreams, going back over the material as the dream recurs. Another friend has taken the considerable time and trouble to draw for himself the landscape of his dreams, the environment, the buildings. He has found that they are quite finite, real and connected from one dream to another. I have also found this to be true. The work of rummaging through these landscapes and themes and specific dreams is often productive. Rummage to our heart's content, but in a courtly, gently lazy way. As those of Oxal say:

The more one tries, often, the less one succeeds in reaching back for that dream that has eluded one. The more one merely allows the dream to once again have its sway, the easier it becomes to explore what has transpired within the dream.<sup>64</sup>

Those of Quo suggest that we employ meditation to help us interpret our dreams:

We recommend that the meditative state be utilized to build a pathway to the subconscious mind, and that this pathway be traveled on a regular basis with the intent to retrieve those pieces of the puzzle which await discovery within. This process may be enhanced by combining the dreaming state and the information that can be gained in that state with the fruits of the meditative state so that the working of the puzzle becomes primarily a subconscious process that is aided by the conscious mind only in the providing of the more and more intense desire to know where one's feet may find love in the daily round of activities.<sup>65</sup>

This quote captures the essence of that pattern of desire and information which is the heart of the process of learning from dreaming. Our conscious desires to learn from our dreams, and our affirmation to ourselves before sleeping that we wish to remember and write down our dreams, focus desire to accomplish a task. This task is interpreted by the deep mind or higher self, and it responds to our desire by expressing dreams to us. We then further cooperate with this process by keeping a dream notebook and consciously playing with the interpretation of this dream material. What we will tend to find is that we dream in cyclic patterns. Some material is patently transient, mere repetition of something that we did recently. Other material is evocative, provocative, filled with emotional atmosphere and aura and textured with rich imagery. It is then our part to sift through this *mélange*, extracting those clues and masks with which we wish to work, whose implications we wish to ponder.

Quite often through the years, the Confederation entities have offered to help us with this dreaming process. Those of Q'uo say:

As we have been called by many such as yourselves, then we look to those who call and present ourselves in whatever form or fashion is most helpful to them, whether it be, in a small number of cases such as the calling of this group, to hear our words and opinions, or to those who need an inspirational dream, shall we say, and thus a visitation within the sleep and dreaming portion of your experience, or whether it might be more helpful to provide a coincidental meeting of entities within the third-density illusion that they might share with each other, that they might share the seeking that grows within both hearts. Thus we aim most of our efforts toward this planet and its harvest which is ongoing at this time.<sup>66</sup>

To the Confederation entities, offering help within the dream state is desirable because there is the natural protection of the individual's free will within this state, and only that which can safely be consciously remembered clearly will be. However, inspiration and encouragement within dreams translates to an ineffably improved sense of wholeness and vitality in the waking state, and several of those with whom I have worked have had good results from this method of asking for dream help. If we desire to avail ourselves of this offered help, I would recommend asking for the precise name of the group, such as Q'uo or Ra, with which we resonate most strongly, and doing this asking within the framework of a short meditation before sleep in which the self is offered for service to others. This is a protection against what remains a most crowded universe, full of characters

who are not nearly so nice and would be delighted to disrupt our sleep and feed us delusions of grandeur. Positively oriented extraterrestrial sources such as the Confederation entities have fastidious and courteous manners and an exacting sense of preserving each entity's free will. I would not recommend simply broadcasting a request for help "from any source." Be specific! And do not expect UFOs to show up in the dream. The Confederation sources are not usually such a literal bunch:

In most cases a craft is not necessary. Many such contacts, shall we say, are made in the state of sleep and dreams and may not even be consciously remembered by the entity contacted. The purpose still is the same: to awaken the one contacted to the purpose of its life and mission as determined by it before this incarnation. In some few cases the entity is contacted by the use of a craft of the UFO description, for it is felt by the entity's own higher self, shall we say, that such a contact is most beneficial for the awakening of that entity, as each entity is unique. And in some cases the contact by the craft is also utilized for a wider purpose, that being the presentation to your population of the concept of mystery, so that the seeking to its solution might be generated.<sup>67</sup>

## JOURNALING

We were talking about a kind of journaling in speaking of keeping a dream notebook. A journal can be anything from a notebook listing recipes used or dreams experienced to a diary of the day's events to a social commentary of said events, to a journal of ideas, visions and questions. Many people keep them and find the process helpful, from alcoholics fulfilling one of their twelve steps to children confiding their first secrets to Dear Diary to Thomas Merton and Saint Augustine, Leonardo da Vinci and Proust, recording their struggles with God and Mammon, knowledge, truth and beauty. We can always find journals written by worthy authors in the book stores, since anyone who can write well and think in interesting ways has plenty to say to surprise and intrigue us. But others' thoughts cannot always reveal to us our own, and this is the true purpose, I think, of journaling.

I went through a year and a half journaling period while working on this present project, in one of the two previous incarnations of this handbook, in 1993 and 1994, when I was writing my autobiography, feeling that people deserved to know who I was, since I was writing all this opinion. I felt people could then come to trust my good intentions, and I would become more nearly transparent to the material in the book. It was a good idea, but,

in that form, it just did not satisfy me, being too full of “me.” In the process of discovering this, I spent a year and a half getting up at 5:30 in the morning so I could do some writing before the day began. At that time, I was going to school, so I left the house at 7:30 and was gone all day! As part of this biography project, I kept a journal, for at the time I thought perhaps to publish the journal along with the biography as a way of bringing in the wonderful letters I was getting from my correspondents. I scrapped the project after completing the autobiography-so-far, but I did find that writing in the journal made me pin down what I thought about things in a more efficient and yet a more full way, since in order to write about something, I was pressed to find some words that worked to satisfy my unspoken concepts. My chief complaint with this discipline was that it did not draw me, and as soon as I allowed myself to stop doing the daily writing, I stopped cold. Every journal I have ever kept has had that feel to it: duteous. I think this applied spiritual science is most useful to those who need an outlet to express themselves or to work through a process. I have many daily outlets of expression, as I have a large correspondence. I am expressing myself constantly throughout my work day. Whatever happens to me, I generally talk about to people as my life occurs, just by way of saying hello and sharing what’s happening if not to point an example in talking about a subject. My need to journal is thereby diminished, perhaps. And then there is the preference I have for musing over thinking. I can think fairly well, but I am not by nature an intellectual! I love to drift on the sea of experience.

The value of journals seems largely to me to be in the *process* of the writing of them. As we put down what we are thinking, we are seeing things we have not really thought through before. I have a friend who is an author, and her writing is akin to journaling in that it is in the process of the writing itself that she finds out what her characters think. We are completing half-formed thoughts and processes in putting these thoughts into written form. Seldom do we go back and read our old journals, unless it be for their literary value or historical interest. 001 says:

From time to time over the years I’ve kept diaries of sorts, sometimes detailed and religiously, but mostly in the forms of notes and jottings. Most of them have since been thrown out, since on rereading the real value seems to be around the time of entry, focusing on dreams or insights or specific areas needing attention.<sup>68</sup>

As in doing dream work, we are looking for the clues the subconscious is willing to give us. As we write down our thoughts, we may find ourselves surprising ourselves and informing ourselves. A fundamental assumption of

this work is that this whole situation makes sense, and the journaling will help us put the puzzle together that all the details represent. Those of Laitos say:

There is a basic program within the subconscious, and this too is heavily veiled in distortion. This is where the work with dreaming, with keeping a journal, becomes centrally important, for it is, shall we say, a metaprogram, in which you accept the socially unacceptable dictum of a chosen path of service.<sup>69</sup>

In searching for what we really think and feel, we aren't probing in a vacuum. We seek to know in order to serve. Seek indeed for yourself and your truth, but not endlessly. This is the density of choice, and it is negative polarity to seek exclusively and narcissistically within the self without having the intention to use that knowledge to serve others. We will probably turn to journaling as a tool for self-discovery in times of trouble:

Often it puzzles those who experience these seasons of desert within, for the outer planes are halcyon and lovely, yet within all is certainly an arid waste. The negative reaction to this is often not true fear but rather a cold and gnawing discomfort, a feeling that one is truly unworthy, thirsty and unfed, in the spiritual sense. Again, it is well to make a friend of this discomfort, even to allow some focus upon the discomfort, a writing in a journal, or telling to oneself of just how this feels, for by doing so, by being attentive to these feelings of discomfort within, one helps one's own process of recentering according to one's emerging character.<sup>70</sup>

That is the hunt! Our own self, at a deeper and deeper level of truth, until what we call ego is gone completely and more interesting things begin coming to view.

## NETWORKING

To learn who we are is to learn who our archetypes represent. One way in which we work with the conscious mind is in networking. I am not speaking of the meaning of networking which has to do with the broadcast of a signal over a communications network. I am speaking of the kind of meeting of friends of friends and family that we do at gatherings and parties, on e-mail and in other interactions with what the Ra called our other selves. I am a backwards child at this spiritual practice because of a characteristic passivity that has me tending not to be assertive in seeking new relation-

ships, but through the mails I have met wonderful friends, worked with fascinating people, and thoroughly enjoyed the process of networking that has occurred because people have been drawn to the material published on our web site. In networking, we are assuming that these other people are not only universes in their own right, but also messengers who have information for us. That is, they are in a spiritual sense the inadvertent wing-footed Mercuries of things we need to hear, connections we need to make. In getting to know and being authentically interested in developing a sound and lasting relationship with them, we are also learning about and supporting ourselves. Such connections increasingly bless all within them. And as we do that, we are working towards the global balancing and evolution of the planet itself:

The service which entities provide who do actively use the resources at hand to make connections shall be those which help this planet in its birthing process. We simply caution each that in making these connections no outcome be held in thought, no limitation placed upon the possibilities of any connection. Those who wish the most sometimes to aid a culture or society or world are drawn by their concern into rigid conceptual structures concerning ways and means of arriving at the goal desired. We would encourage each who wishes to press forward along this path of making connections to continue seeking that intuition and sense of the heart rather than making great plans and carrying out this or that campaign conceived irrespective of connections made spontaneously. For the social memory complex shall be builded one relationship at a time, just as when entities seek peace as a nation they must first seek peace within the self.<sup>71</sup>

Networking has special applications, such as looking for a new job, or shifting locations. Trusting that connections shall be made as they need to be made is, I feel, a balanced and good way to approach moments of worry. However, any good duck knows how to paddle. When there is a particular reason to make connections, the tools of networking and numerous other avenues of communication await. The digital/cyber age may make us tense and busy, but it offers us many coping tools. I have a friend whose present business is coaching executives who are job-hunting. It can be quite traumatic to become a fired president or CEO, and this man is especially skilled at turning worry to faith and a blue funk to positive action. In the process of getting his clients re-moralized and ready to go to work, he advises them to network. He suggests they write the people they know, letting them know of their situation, asking if they have heard anything of other opportunities, but also giving the other news of the day, the areas of thought and interest

that are otherwise shared, any recent quotes that have been picked up and appreciated in reading or talking with people, and so forth. The goal is to make each contact a real communication, a genuine sharing from the heart. We never know from what direction a good tip will come. If a tip never comes from that person, there is still the positive gain of that relationship's strengthening.

Many networks exist, made to order for various needs. Are you trying to quit smoking or lose weight? Needing encouragement on a hard issue? Write your friends. Make contact. Find internet interest groups. You will receive support, new thoughts, options to try to ameliorate your conditions, their new news to delight or evoke sympathy and fill your mind with something besides your own problems, and your woes will decrease. But most of all, be open to the new relationships, the friends of friends who find you, or the wanderer who rambles past your web site. For each new relationship is also a relationship with the one Creator:

Much is ahead, my children. There is truly nothing that is not one with you, and there is no consciousness that you do not share. Yet each within a family is unique and each within the family of your sphere is unique. Many are aware now that it is time to feel the family working more closely together, and you have called this networking. Think of it as reunion as well as work, for in the instinct to network, you may see the instinct that calls all to the family reunion.<sup>72</sup>

This family reunion is coming along. I see, especially on the web, more and more calls for global meditations for peace and social justice. Light centers of various kinds are coming into dedicated being in large numbers all over the globe. Political sources of light seem to be growing. Each time we contact someone and talk about spiritual things or give metaphysical perspective to a knotty problem, or witness to ideals, we are sharing light. Each of those to whom we offer this encouragement may send that light on, and so forth, until the whole globe is increasingly wrapped in a golden net of love, support, faith, hope and encouragement. And we can do this as we talk to family and friends. For all things are sacred concerns if looked at from a spiritual perspective, and all beings are the Creator. This makes networking one of the most accessible things to work on as a spiritual practice. Those of Q'uo give this encouragement:

This process of what many call networking is radically changing the basic consciousness of your planet. We are happy to see this take place, for it has been our concern that the transition this planet is already moving through would be far more difficult than it is being. We can

only thank each individual whom we have the pleasure of meeting, as we have met each of you, for the love and care you give to the cause of love. Remember as you touch each other's lives and as you go forth and continue this process, that the magic of life is much more obvious when each finds the groups or the new people that have a commonality of attitude and interest in the metaphysical.<sup>73</sup>

## USING THE ARTS IN SPIRITUAL PRACTICE

I have been a folk singer and backup vocalist in a rock band, and sung in choirs since the age of four. I have even sung a little opera, as a chorus member. I was fortunate enough to have eight years of Noyes Rhythm dancing training as a child, and six years of ballet. These expressive arts gave to my childhood and early adulthood a golden glow that I cannot describe. The Noyes system is a discipline that embraces the natural world, and so my Connecticut summers at Noyes were a panorama of a bare wood floor under an open roof, with a piano playing beautiful music, and us children dancing and swirling around its area and grounds, a sweet and placid lake, rugged but climbable hills, wonderful fluffy-cloud skies and blueberry bushes and lilies edging the gathering circle. Each stone appeared polished with reality and solidity under my foot, and each tree frog sang his own warbling song. The movements of the dance would take me into the stretch of the starfish on the sea's bottom and up to the stars to leap and dance like a comet or to be a pendulous moon or a blossomed, branched tree swaying in the wind. I leapt my best horse leaps and humped my back with the brown bear, and tugged and played with movement until my body joined with my mind and spirit in a point of balance from which all was perfectly clear and perfectly beautiful.

I especially remember the exultation of dancing to exhaustion when, as a special privilege as the music counselor's grandchild, I was allowed to join the Senior Camp down the lane, where at evening Playtime, the classical piano music would pour through the lantern-lit wooden pavilion and onto the surrounding greensward, and the barefooted women in their Greek tunics would give themselves into the rhythm of the music, dancing with great expression until they were forced by sheer weariness to fling themselves down on the bare wood floor and catch their breath.

I think that in those times of dancing, there was a stream of information moving into my body at the cellular level. By the rhythmic movement and performance, I was experiencing an indescribably helpful aid to centering

myself within the rhythms of living. Dancing and performing in general fed into my self-confidence in a way nothing else did for me as a child. More than that, I think it was helping my energetic being to align with the energies surrounding it. Certainly as a singer of the great sacred choral tradition especially, I can attest to the remarkable amount of power that can be generated by a group of people expressing together. Only rarely have I experienced the interaction of actor and audience, but as a singer, I have been in the middle of the music at times when it has moved me into the white light beyond all Earthly things. I have left many concerts floating a few inches above the ground, still vibrating with the power of the music and the words that came through all of our choir or chorus. I have experienced tremendous power dancing to poetry as well as to music: the need seems to be for innate rhythm and pattern, however conceived, rather than a certain content, sound or form.

This energetic alignment may be seen in a more fundamental practice in the Sufi's "whirling dervishes." Proponents of this practice feel they are gaining spiritually by this movement, and there are examples of this kind of shamanic movement in every continent, if not every culture. Our bodies are ready to be trained to rhythms! To some extent, all of us are instruments which we can play by moving our bodies. Most athletes who have taken up running, jogging, or dedicated walking have experiences of the euphoria and clarity of vision that accompanies muscle exhaustion. So this is not a practice available only to the swift and sure, although an ability to use the feet really helps matters. From a wheel chair, I can say from experience, the options are more limited! But there always remain options. Here is Q'uo's take on this:

There are various ways of doing this disciplining of the personality. There are traditions within each culture, and within each religious heritage, that have called upon those practices which you have mentioned as being most helpful for the primary, or foundation discipline, for each entity that seeks to learn those lessons that are appropriate to it and to share them with others as a service to others and to the one Creator within all. The chanting, the use of various devotional songs, dances and other rituals are most helpful in beginning this process of disciplining so that the expenditure of the inpouring prana, or cosmic energy, may be most efficiently accomplished, for this energy is much like the power of the water that moves through the hose. If the nozzle of the hose is turned in such a fashion as to cause the diffusion of the water to move through in a spray, there is little power achieved. However, if the nozzle or the attention is turned in such a fashion as to cause the

water to move in a small, boring, forceful fashion, then there is far greater power possible to achieve with such a focus.<sup>74</sup>

In that sentence, “boring” does not mean “stultifying,” but “penetrating” or “piercing.” Rhythmic movement or dramatic performance, self-expression of any kind, renders us more and more able as instruments to make a discernable metaphysical tune, with resonance and timbre, of our beings. Even if all we are doing is a yoga session or simple stretches, we can consciously take the opportunity to tune into our bodies and give them the chance to express and be alive and in motion. David Gourd says:

I spin regularly. It has been my experience that a clockwise spin, where I am the clock, brings energy to me and a counterclockwise spin takes energy from me. Sometimes I use the counterclockwise spin to clear undesirable energy first and then use the clockwise spin, in a different room, to gather desirable energy.<sup>75</sup>

Watch children playing and we will usually see them in motion, expressing with their entire bodies as well as their beings. It is a skill we tend to lose more and more, as we grow older and feel less tightly and tautly held within our own bodies. Yet it does us great good to see ourselves as dancers, whatever our bodies' shapes, and to encourage ourselves to be active in rhythmic ways.

Since I have no apparent skill at all as a fine artist, having been told by my drawing teacher in college that I could not expect to pass his class if I continued to attend, I have never experienced the joy of painting. Embroidery, knitting and cross stitch are much more accessible for me, and sewing machines aid me in finding a modest feeling of artistic expression in creating gifts and small treasures. However, I know people who derive true spiritual power from their association with their muse as they create beauty by sewing, painting or other fine art or artisanship. If you find yourself drawn to these ways of expressing yourself, by all means fulfill those desires. For any time that we touch thread to cloth or paint to canvas, we are opening ourselves to avenues of essence within ourselves which can flow, in these expressions, out into the Earth plane, not only as paint on canvas or a finished bit of stitching, but as a sweetness of spirit and a grace, or a statement of truth and power. Not all artistic beauty is pretty! Those of Q'uo say:

We find much to recommend in the nascent skills of artistry and intuition which each seeker has also, and we encourage each to use the visual and auditory senses inwardly in creating ways of expressing the essence of the self as artists do when they produce the picture or the

song or the spoken performance such as the play, the poem or the dance.<sup>76</sup>

Let us all be artists to ourselves! Let us look at the world as the artist does, for the artist's eye uses the magical nature of intuition and deep emotion to form connections with the deepest songs of our hearts. And let us be rhythmic expressers, comfortable within our bodies to the limit of our ability and ready to move! Listen to the wild dithyramb of "O clap your hands, all ye people!" The Psalmist knew we must lift our hearts in rhythmic expression, and that there is spiritual fruit to be found thereby. Moving and expressing bring us into the present moment, and we come into our truer and fuller selves as we spin into harmony with the symphony of all the vibrant life of Earth.

### SEEING ALL WE MEET AS TEACHERS

We have talked in a previous chapter about teachers and their wonderful use to us as we seek metaphysically. Here I want to include a word about seeing everyone we meet as a teacher. As those of Q'uo say:

There are teachers everywhere. The creation of the Father teaches a thousand lessons in a minute, if you can but stay in talking to them. Each of your comrades is a Christed being, to some extent or another unaware of its true nature. But as it holds its hand out to you, the Creator is holding Its hand out to you. As it expresses friendship and love, so does the Creator.<sup>77</sup>

Marty Upson elaborates:

We are all teachers/students/teachers, no? It is possible to learn more from a chance meeting with an unexpected stranger on the street who says one simple comment than from months or years sitting in a psychotherapist's office. There are a gazillion (read: infinite) number of possibilities/probabilities at work in the learn/teach teach/learn dynamic.<sup>78</sup>

Who knows what speaker may give us the message that destiny wishes to waft our way? The devotion of student for guru too often fails, for each guru is also an egoic being, an error-filled person who is learning and making mistakes just as we are. We can easily become disillusioned in our guru when she disappoints us, for disappoint us teachers will at times. But if we make all who speak to us into potential gurus and sibyls of our destiny, then

they cannot fail us, for they do not know they serve. We need to listen to all those who speak to us, and use our inherent discrimination:

There are many teachers. There are as many teachers as there are entities and experiences, and each will teach with a certain voice, a style that will be unique to that teacher. Those words which have value to the student will find their way to the student's heart. This is why we always recommend that each student discriminate those words and concepts which we offer, and forget those that have no meaning, saving only those which ring of truth for that entity. We recommend that each student find those teachers with which the student is comfortable, for all teach and all learn.<sup>79</sup>

Other people, say those of Q'uo, are often able to say to us those things we are ready and ripe to think, but have not formed into words yet:

Those other selves that inspire and teach you are also allowing to move through them the same energy that is the energy of the deep mind's wisdom. In your illusion, you may look at all other selves not only as teachers, but as mirrors also, reflecting yourself to you. Thusly, those things that inspire you in someone else equal those things that would inspire you from within if you were able to have access to the appropriate depth and location within the deeper mind. When inspiration comes from another, you are listening to that which you have already thought but were not able to bring close enough to surface awareness to deliver to yourself.<sup>80</sup>

I feel that we have inner sources of guidance which are always ready to help smooth our paths. Those of Q'uo say:

Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty is more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking, with your desire.<sup>81</sup>

We may depend upon these unseen presences, and upon their response to their realizing that we are aware of their help, and that we welcome and encourage it. Listen to everything, for there are voices on the wind! And they will speak directly to us, if we have the ears to hear.

## READING AS A SPIRITUAL PRACTICE

Clearly, we who are wandering on planet Earth are already reading a lot, and learning as much as we can. But what I hope to cover here is the art of reading inspirationally, and the further art of seeing all words brought before the eye as having the same kind of potential as all other selves have as teachers. What people write down, however carelessly, also bears their essential beingness, and may present itself before our eyes in an outwardly unpromising form. It is for us to perceive the possible use of such words, whether the newspaper or the mail, a magazine, a circular or a sign on the street. Words have energy, and if they travel to us, they may well have a message for us.

Those of Q'uo see the reading of inspirational material to be helpful:

The reading to the self of material designed to increase one's awareness of thanksgiving is recommended. Even repetitious reading of inspiring words is helpful, for sometimes those of humankind are resistant to feeling better about themselves, to accepting their limitations, and to continuing to offer the praise and the thanksgiving that is rightfully the one infinite Creator's, who offered each of you and each of us a magnificent opportunity, the opportunity to grow, to be, to perceive and to act.<sup>82</sup>

It is a challenging thing, to ask of the self that it redefine the world it sees in terms of spiritual values and truths which are seldom evident in the world itself. Inspirational reading is a re-programmer for our thoughts, an entrainer of our mood and attitude. We will each find those writings which inspire us. Whenever we feel the need of them, we can turn to these sources of inspiration, what we love to read and muse upon. For me, that means daily reading! The Q'uo find dailiness a good idea in reading for inspiration:

We encourage each who hears these words to take the self very seriously in terms of developing a daily practice that feeds the metaphysical self whether by meditation or prayer, contemplation or rumination, the gazing at inspiring objects or the reading of inspired words. You will find these techniques of entraining the mind to be most helpful.<sup>83</sup>

When we have found books, large or little, that work for us, we have found treasure indeed, friends we can turn to again and again. Some of the books I go back to are children's books, and some are whimsical writings done for fun. What they have in common for me is that they restore me to myself.

They help me to feel like my whole self, when that self has had a tough and fragmenting time.

One of the friends of my correspondence whose words have been my companions the longest is 282, a Canadian professional who began writing me in the early '80s and always looked upon his Earthly work as that which filled the time, after which he could read and study metaphysics. He relates:

At age fifty-nine I retired, having earned enough pension to live without working. My early retirement was an unusual opportunity to study metaphysics with single-minded intensity and devotion. Here, again, I think my higher self opened this door, knowing that I would respond to the appropriate catalyst, that the great challenge of third-density illusion is to grow spiritually.<sup>84</sup>

282 saw this time of leisure in his life as a grand chance to learn, and from that point until his recent departure from the Earth plane, he happily and devotedly studied. We have in the L/L Research Library his extensive system of note cards which are the result of all his decades of delving! Are these note cards going to be instruments of realization for another soul? Perhaps, for they are preserved, and ready to share. But their purpose has already been amply fulfilled, for as 282 wrote down the fruits of his daily study, he himself gained immeasurably from the study, and not simply because he was reading good books, but rather because he was looking at everything he read from a spiritual perspective, and he had a tremendous thirst for the task. Thomas Church shares this thirst:

What do I want to know? I want to know it all, now. I don't want to be a know-it-all, but I really do want to know it all. And to really know something, you have to feel it from within, it has to come from within. Things that I read or hear from external sources are merely confirmations of knowledge I have gained from within.<sup>85</sup>

In the back-and-forth of learning, I hope we find the words that come to us to be very useful and provocative to further thought. In the largest sense, it is not just in calling upon faith, or visualizing, or working with dreams, or reading, or listening to teachers, that we are using applied spiritual science, but in every action whereby we move our thinking to a viewpoint that recognizes the aliveness and wholeness of the world around us, and that this world includes us as an integral and integrated part of itself. Thusly, the whole environment is liable to be offering us signals! If we can catch even one tenth of those signals, we will have material aplenty for spiritual evolution.

- <sup>1</sup> Q'uo, transcript dated May 13, 1992, p. 4.
- <sup>2</sup> *idem*, transcript dated September 15, 1996, pp. 5-6.
- <sup>3</sup> Hatonn, transcript dated February 3, 1991, p. 10.
- <sup>4</sup> 292, letter dated December 29, 1996.
- <sup>5</sup> Astria, letter dated August 19, 1999.
- <sup>6</sup> Laura Knight-Jadczyk, letter dated January 5, 1998.
- <sup>7</sup> Q'uo, transcript dated November 21, 1999, p. 4.
- <sup>8</sup> Hatonn, transcript dated January 2, 1983, p. 2.
- <sup>9</sup> Q'uo, transcript dated November 13, 1994, p. 3.
- <sup>10</sup> *idem*, transcript dated January 20, 1991, p. 6.
- <sup>11</sup> Laitos, transcript dated January 11, 1981, p. 2.
- <sup>12</sup> Q'uo, transcript dated October 2, 1994, p. 4.
- <sup>13</sup> *idem*, transcript dated May 4, 1992, p. 4.
- <sup>14</sup> Hatonn, transcript dated May 29, 1983, p. 2.
- <sup>15</sup> Q'uo, transcript dated September 8, 1996, p. 3.
- <sup>16</sup> *idem*, transcript dated November 15, 1992, pp. 3-4.
- <sup>17</sup> *idem*, transcript dated May 3, 1998, p. 3.
- <sup>18</sup> 001, letter dated October 22, 1997.
- <sup>19</sup> 131, letter dated January 2, 1998.
- <sup>20</sup> Q'uo, transcript dated November 8, 1990, p. 2.
- <sup>21</sup> *Law Of One, Book I*, p. 77.
- <sup>22</sup> Hatonn, transcript dated March 30, 1986, p. 1.
- <sup>23</sup> Q'uo, transcript dated January 6, 1991, p. 6.
- <sup>24</sup> *idem*, transcript dated May 10, 1992, p. 2.
- <sup>25</sup> *idem*, transcript dated May 17, 1987, p. 2.
- <sup>26</sup> W. E. Butler, *The Magician: His Training And Work*, London, Aquarian, 1963, pp. 166-169.
- <sup>27</sup> *Law Of One, Book II*, pp. 130-131.
- <sup>28</sup> *ibid.*, p. 131.
- <sup>29</sup> Q'uo, transcript dated August 22, 1993, p. 7.
- <sup>30</sup> *idem*, transcript dated May 24, 1992, p. 2.
- <sup>31</sup> *idem*, transcript dated July 12, 1992, pp. 3-4.
- <sup>32</sup> *Law Of One, Book II*, p. 127.
- <sup>33</sup> *ibid.*, p. 98.
- <sup>34</sup> *Law Of One, Book III*, pp. 171-172.

- <sup>35</sup> Israël Regardie, *The Art And Meaning Of Magic*, Dallas, TX, Helios Books, 1971.
- <sup>36</sup> *Law Of One, Book II*, p. 98.
- <sup>37</sup> *ibid.*, pp. 98-99.
- <sup>38</sup> Sharon Johnston, letter dated May 26, 1998.
- <sup>39</sup> Q'uo, transcript dated May 12, 1996, p. 3.
- <sup>40</sup> *idem*, transcript dated October 2, 1994, p. 3.
- <sup>41</sup> Hatonn, transcript dated May 17, 1981, p. 4.
- <sup>42</sup> Q'uo, transcript dated February 24, 1991, p. 11.
- <sup>43</sup> *idem*, transcript dated May 8, 1993, pp. 4-5.
- <sup>44</sup> Yom, transcript dated June 8, 1986, pp. 6-7.
- <sup>45</sup> Q'uo, transcript dated August 30, 1992, p. 1.
- <sup>46</sup> *Law Of One, Book IV*, pp. 97-98.
- <sup>47</sup> Q'uo, transcript dated January 10, 1987, p. 12.
- <sup>48</sup> *idem*, transcript dated October 14, 1992, p. 2.
- <sup>49</sup> *idem*, transcript dated February 2, 1997, p. 8.
- <sup>50</sup> L/Leema, transcript dated December 18, 1988, pp. 4-5.
- <sup>51</sup> *Law Of One, Book IV*, pp. 98-99.
- <sup>52</sup> L/Leema, transcript dated June 1, 1986, p. 5.
- <sup>53</sup> Q'uo, transcript dated June 26, 1994, pp. 4-5.
- <sup>54</sup> *idem*, transcript dated November 7, 1999, p. 4.
- <sup>55</sup> *Law Of One, Book IV*, p. 99.
- <sup>56</sup> Q'uo, transcript dated February 24, 1991, p. 4.
- <sup>57</sup> *Law Of One, Book IV*, pp. 184-185.
- <sup>58</sup> Q'uo, transcript dated December 19, 1993, p. 7.
- <sup>59</sup> Mary, letter dated May 29, 1997.
- <sup>60</sup> 131, letter dated January 6, 1998.
- <sup>61</sup> Romi Borel, letter dated March 16, 1999.
- <sup>62</sup> *Law Of One, Book IV*, pp. 99-100.
- <sup>63</sup> 149, letter dated July 18, 1999.
- <sup>64</sup> Oxal, transcript dated May 29, 1993, p. 14.
- <sup>65</sup> Q'uo, transcript dated January 10, 1987, p. 11.
- <sup>66</sup> *idem*, transcript dated November 21, 1999, pp. 5-6.
- <sup>67</sup> Latwii, transcript dated February 14, 1982, pp. 10-11.
- <sup>68</sup> 001, letter dated July 7, 1997.
- <sup>69</sup> Laitos, transcript dated March 12, 1990, p. 4.

- <sup>70</sup> Q'uo, transcript dated April 25, 1993, p. 5.
- <sup>71</sup> *idem*, transcript dated February 26, 1995, p. 4.
- <sup>72</sup> *idem*, transcript dated March 15, 1987, p. 4.
- <sup>73</sup> *idem*, transcript dated October 15, 1995, p. 5.
- <sup>74</sup> *idem*, transcript dated October 21, 1990, pp. 19-20.
- <sup>75</sup> David Gourd, letter dated February 28, 1999.
- <sup>76</sup> Q'uo, transcript dated May 8, 1993, p. 2.
- <sup>77</sup> *idem*, transcript dated July 15, 1990, p. 11.
- <sup>78</sup> Marty Upson, letter dated February 28, 1999.
- <sup>79</sup> Q'uo, transcript dated August 30, 1992, p. 11.
- <sup>80</sup> *idem*, transcript dated September 6, 1992, p. 3.
- <sup>81</sup> *idem*, transcript dated April 26, 1992, p. 6.
- <sup>82</sup> *idem*, transcript dated January 7, 1990, pp. 3-4.
- <sup>83</sup> *idem*, transcript dated February 7, 1999, p. 3.
- <sup>84</sup> 282, letter dated July 24, 1994.
- <sup>85</sup> Thomas W. Church, letter dated August 24, 1999.