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## CHAPTER THIRTEEN: THE SECONDARY MISSIONS: OUTER GIFTS

### THE DOING OF BEING

Before we concentrate in the next chapter on the main mission of all spiritually awakened beings, which is to be ourselves, I would like to touch on some of the ways in which we as wanderers can use our outer gifts in the service of others. We all come into life with a partially preformed personality and various talents with which we have chosen to be endowed during this incarnation. As we grow and learn, we find ourselves developing some gifts and forsaking others. It is part of discovering who we are to recognise our own gifts, and to choose the ones we wish to develop. From the near infinity of possible outer gifts I have chosen a variety of the ones people ask me about the most, and the ones I myself feel are worthy of thought. In discussing ways of using our gifts, I do not mean to make those who may not have such gifts feel that they should learn them, or feel guilty or lesser because they do not happen to be skilled at a particular gift. I simply want to consider outer service to others by looking through these various lenses at it. Joe Kœhm writes:

We are all making drastic modifications in our lives. We are all reconnecting to the source. And as we all endeavor to reconnect rest assured all of our paths will go in different directions, but all knowing the destination will be one and the same.<sup>1</sup>

When looking at how we might serve by sharing our gifts, it helps to remember that we are all on the same path, that our connections to each other transcend linear processes and that our destination is utterly shared. As creatures of ineffable love, as part of one infinite being within the Creator of all there is, we enjoy a communion in which, by our very being, we make far more of a difference than we ever can by virtue of our most marvelous work in the outer world. This is helpful to realize, for the main distraction to thinking about sharing our gifts is the feeling that we must be doing something dramatic in order to serve. This is emphatically not true, in my opinion. We cannot help serving by our very being, either for the forces of love, or for the opposite, depending on the direction of our seeking. Any outer service we are able to add to the inner and primary service of being is icing on the cake. And any activity whatever in which we attempt to serve

another is equal to all other attempts to serve of equal purity of intention. A wanderer, in her early forties and fresh from a life-changing UFO experience, was writing to me about her concern for serving others. It is extremely common for wanderers to have an urgency about being of service. I wrote to tell her my feelings that whatever we did with love was a service to others, and she responded:

When you told me that “doing the dishes and changing diapers” is still a form of service and that manifestation is only secondary my whole viewpoint changed, and I can feel joy within. All it takes is love. I just need to love myself more.<sup>2</sup>

Those of Q’uo echo this thought:

For it is not what service you do, it is the love with which you do this service that makes all services equal. It is not the healing or the feeding or the changing or the washing; it is the quality of love with which you do it.<sup>3</sup>

This quality of love is something scientists do not yet know how to measure. However, each of us knows people whose nature is such that they radiate love and peace to those around them in a wonderful way, so we each have our subjective ways of knowing what the Q’uo are talking about. The work of learning how better to serve by doing and being is subtle and subjective not only now, but for incarnations to come. Learning truly well how to serve the Creator and our other selves is not something we will polish off in one incarnation. It is something we can set our minds to studying for the long run:

You have moved into an area that will be continued in your development for many, many incarnations, and through at least one more density. This situation of loving, serving and trying to become the forgiving universal self, and, therefore, the forgiven universal self, is a sacred and a monumental task.<sup>4</sup>

Note the centrality of forgiveness in this statement. Again and again, we find the echoes of praise for this universally heart-opening quality. Forgiveness seems to be a part of many outer gifts! But what are the outer gifts that we consider most spiritually helpful? People generally list teaching, healing, statesmanship and channeling first when they are thinking of dramatic ministries, and we will talk about each of these. But almost any vocation can be a service to others. Wanderers have been suggested to have clusters of talent in the arts. And we have all been inspired by works of art, from songs and paintings to plays and movies, and all the rest. I feel that it is probable,

however, that wanderers are no more liable to have artistic talent than any Earth native. The Q'uo suggest that the one asset the wanderer has in discovering her gifts is a more clearly apparent sense of faith:

The difference between [ET] wanderers and third-density graduation hopefuls is within the area of faith and intuition. The [ET] wanderer has more of an instinctive belief or faith in spiritual coincidence, in the aliveness of all things.<sup>5</sup>

This is a rather small advantage, and one that ET wanderers can use only if they trust in their intuition. In either case, it will take practice! Those of Ra say:

As with any entities, each wanderer has its unique abilities, biases and specialities, so that from each portion of each density represented among the wanderers comes an array of pre-incarnative talents which then may be expressed upon this plane which you now experience, so that each wanderer, in offering itself before incarnation, has some special service to offer in addition to the doubling effect of planetary love and light and the basic function of serving as beacon or shepherd. Thus there are those of fifth density whose abilities to express wisdom are great. There are fourth- and sixth-density wanderers whose abilities to serve as, shall we say, passive radiators or broadcasters of love and love/light are immense. There are many others whose talents brought into this density are quite varied.<sup>6</sup>

Our concern, then, is to identify, develop and share what gifts we may have.

When the soul awakens to its spiritual identity, concomitant with the gladness of knowing who one is comes the honor and responsibility involved in the feeling that there is work to do, and for each entity that work has been prepared in the sense that each seeker has gifts and talents for which there is a use. We encourage each to flow with those talents, to support the self in using those gifts that have been brought into incarnation, that have been carefully chosen by each for the outer service, for the actions and accomplishment that each may choose to offer.<sup>7</sup>

## BEING A PASSIVE RADIATOR OF LOVE AND LIGHT

292 is a wanderer with Pleiadian memories who considers himself a researcher into both scientific and metaphysical truth, and he says:

What is really important, the most valuable gift, the greatest accomplishment, the biggest challenge, the grandest joy, is to live the truth of one's being, which is of the Creator. It is a true service, to be. Perhaps that is all one can really do.<sup>8</sup>

I do feel it is true that the being must inform the doing, or the doing is empty. In the outer gift of offering the self as a passive radiator of love, the being, done consciously, *is* the doing; the entire gift. We can, if we wish, take the main mission, which is to be most profoundly ourselves and to come into unity with the heart of love within us, and choose to pursue it consciously, every day, all the time. This conscious pursuit of the doing of the being is, I think, the very purest outer sharing of the inner gift of desire to serve, which is our greatest gift of all in terms of service to others, for we need to desire to serve before the opportunities we most hope for will come. Those of L/Leema say:

The greatest work that any can do at this time to maximize the potential for critical mass being achieved by harvest is in their personal dedication to the life of a contemplative who is also connected vitally with the environment with which he lives. That is, once gifts have been given to the seeker, it is then its responsibility to manifest those gifts in actions, in thoughts and in intentions, not necessarily by dramatic efforts such as becoming a pilgrim upon a dusty path, for there are many, many entities whose lives have touched hundreds or thousands of people by the simple beauty of their presence. There are those who have chosen to be the mothers and fathers of very needful souls, and who have generated more positivity and light for the planetary consciousness by this activity, humble though it may seem, as the mother and father doing the dishes, than the entrepreneur who goes upon the road feeling that it has found *the* answer.<sup>9</sup>

The being of doing needs to begin with being! When we feel love flowing through our hearts, we are ready to respond to the call for service. Those of Latwii talk about being a passive radiator as being on a kind of watchtower:

Some of you have chosen not only to experience within the incarnation to learn to grow and to serve, but also to maintain the high places within the consciousness, the watchtowers of love, which beam forth as light sources to the planet upon which you now enjoy incarnation, to the entities upon it, to the Earth itself and to those energetic vibratory levels within the Earth's atmosphere which are in dire need of that great watch, faithfully held. Those of you to whom these words express a recognizable duty and honor may know that whether you seem to be a

businessman, a homemaker, a queen or a shepherd, there is that inner citadel, at the top of which is a watchtower, and the only lamp that is lit is the lamp lit by the deepest heart as it gazes in worship and adoration from light into light, knowing light, accepting light, blessing light and allowing the crystal of the heart of hearts to turn the self into the metaphysical lamp upon the hillside, the city upon the hill, not for the notice or understanding or thanks of mankind, but for the doing of it alone, for the keeping of the watch. In many cases this, the keeping of a faithful watch, is the primary mission or task set for the self before the incarnation. There are many wanderers who have come to a confused and baffling plane and are saturated in the intricacies of incarnation, yet who still, again and again, in thought stray to the watchtower. If it calls you, go, not only in meditation. Allow the watchtower to call you again and again, for moments, for minutes, hours, for the incarnation, until your desire to serve as conduit for light and love on the totally unspoken vibratory planes is satisfied.<sup>10</sup>

This process of knowing the self more deeply has been compared to being born again. I think the reference is not to any specifically Christian act or process, but rather to the awakening of the spiritual self within:

Nothing can be known, but you have all inside; each of you has all inside. And as one approaches the self, more gently, more quietly and more aware of the true nature of the self, one is able to see that one is indeed born again, as so many of your peoples have been distressed to hear the phrase, born within as a self-aware, eternal light being, to aid the Earth that you so love, to aid the changes that must come. It is simply necessary to find who you are and then be who you are in the very most truthful way, the most honest way that you can. All else will follow.<sup>11</sup>

The ability to rest in the present moment is not a gift given to us all by nature. However, we can all work on it: we all have the capacity within us to some extent. The people who will find this outer service most appealing will be of two kinds. One kind is that person whose schedule is completely out of time, because this service can be done anywhere, doing anything else, as long as part of the doing is working on the being that's doing the doing. (The mantra for this service option is "Do-Be-Do-Be-Do!") The other person wise to take up this service is the mystical person who enjoys plunging into the unknown and mystery-filled present moment:

Each of you is aware that science describes this universe, this room in which you sit, to be specific, as a great emptiness within which, just as

the night sky sparkles with stars near and far, the atoms and molecules of your bodies, of that upon which you sit, that of the air and of the floor, look back at you winking in the cosmic flow of energy. Each of you is galaxy upon galaxy, creation upon creation. There is in fact nothing but illusion and who you are is, in the end, that consciousness, that light being that is and was and shall ever more be, whether it is activated or has chosen to come once again into an awareness with the unpotentiated Creator. You are you. You are also all that you see and the Creator Itself. Within this illusion, however, each of you has made the vital choice that is the purpose of this entire density of learning, that choice being how to relate to the one infinite Creator. Shall you love the Creator by serving others, or shall you love the Creator by keeping others at a safe distance while you make yourself more powerful and thus more able to control your environment?<sup>12</sup>

For the passive radiator, the choice is to release all power over the moment except to love it and all within it. Of ourselves, we cannot do this, and help is needed to move into our balanced and opened hearts. This help, this love energy, is coming through all the time, but we need a bit of grace to become able to be aware of the energy and the joy and *élan* that it brings. We are so busy living our lives, it is very hard to remember that all of it is an illusion and that we are moving illusions around within other illusions in our daily lives, rather than accomplishing anything in the metaphysical sense. However, an abundance of grace and help awaits our most slender plea and request for it. Ask, and we shall be answered:

Let that light within be; let the self open and flow consciously, so that you may be part of the good in the lives of those whom you touch. Sometimes it is nothing more than a supportive smile to a stranger that makes the difference for that stranger that particular moment. As you are given grace to lift away from the stains of sorrow and toil into the ethereal beauty of that ever-flowing love which is the Creator, remember to be generous, and know that that which comes through you is in utter abundance, completely unlimited in supply.<sup>13</sup>

One terse hint on accessing that grace comes from those of Q'uo:

We suggest simply that praise and thanksgiving move the mind and heart out of things into the absolute of all that there is.<sup>14</sup>

What to give praise and thanksgiving for? If things are good, for our blessings. If things are tough, for our catalyst and challenges. In all weathers, we can give thanks for our relationships, our many possessions and the

comfort of them, our pets and friends and family and those for whom we are praying for healing, and we can give thanks for the endless beauties of nature, which those of Yom feel is especially helpful:

Firstly, the creation of the Father, as this instrument calls the second-density sphere and biota upon which you enjoy incarnation, is full and replete in undistorted love. Therefore, the Earth and its creatures are helpful, whether or not the individual entity is aware of this aid.

Secondly, to one whose spirit rejoices in the creation and the energies of this harmonious and beautiful creation, these positive effects are many times magnified. We may note in this regard that the impulse to seek nature can be somewhat wayward when one finds oneself in a position athwart the forces of this natural, harmonious and sometimes inconvenient world of nature. Therefore, it is well consciously to pause in good weather and evil days alike, sun and rain, to give praise to the infinite One for this perfected manifestation, and to offer thanks for beholding Its face.<sup>15</sup>

Those of Q'uo sum up this sub-section of outer gifts with this remark about being a passive radiator to the planet at large:

A destiny awaits you. Your choice of how to fulfill it is always your own, and upon that fathomless, directionless sea of consciousness there remains much confusion. Yet, the love within others shines to light your way, and the light which moves through you from the infinite One is a lighthouse to others. Your being, your essential self, is your main service to the one Creator and to all of those upon your planet.<sup>16</sup>

## **SEEING PEOPLE AT THE SOUL LEVEL**

The outer service of seeing people as souls is one step removed from the conscious practice of being, in the sense of passive radiation, for it involves working with our relationships, with the people we are meeting day by day. There seems to be a wide variety in people. One fellow seems smart and another, stupid; one woman seems quick of wit and another, slow. Some of us are powerfully attractive, some of us are homely, and most of us are in between. If appearances are to be believed, we humans vary widely. The heart of the gift of seeing people as souls is lifting above these details and entering into an appreciation of all persons which has nothing to do with their details of age, gender, race, religion and status. Those of Q'uo say:

When your beingness touches in with the tabernacle of the most high and a portion of your consciousness remains in that holy place, then all places are holy; all entities are of the Christ consciousness, and the eyes with which you look at those entities are eyes infinite in their ability to channel the one original Thought of the infinite Creator's love.<sup>17</sup>

Perhaps this gift in us lies waiting to be given permission to be encouraged, for I think spiritual seekers are, by our very nature and tendency, far more able to see themselves at the soul level than those who do not think on such things. My experience with us outsiders on the spiritual path is that we tend to be quite aware of the illusory quality of the outer world and the higher level of reality in the metaphysical, inner world. As we become able to tap into more and more remembrance of the love which forms our most basic self and gives it life, we will become more aware of our own soul quality, and therefore more able to see it in those we meet. I do feel we can expect to form opinions about the people we meet on the outer level. We will take to some people more than others. But in our dealings with them, it is a strong blessing to treat all beings as if they were our most beloved children, or Christ Himself, as was Mother Teresa's secret. She said that she would look into the fly-blown faces, the sores and smells and dirty bodies of the ill and dying, and by grace she would see Jesus Christ's face, and so all her healing was a ministry of the most devoted love. I feel that this woman must have gone through years of becoming able to love and accept herself at the soul level in order to develop such an outstanding practice in the outer sense. How can we see others as souls, creatures of divine love, if we are judging ourselves? As those of Q'uo say:

Only insofar as you love, accept and refuse to judge yourself can you be compassionate in such wise to others. And only in compassion, as you see that treasure within you and within all, can you truly serve in a love that is without condition and that demands no return.<sup>18</sup>

This caution is a subtle one. The main sense of it is simple enough: if we are seeing someone as a soul, and that person has no appreciation of this service, this needs to be completely acceptable to us. In any service to others that is intended as polarizing towards the positive path, the gift needs to be given without stint, and any conditionality we have, however unwittingly, in our giving will come back to us in echoes that we will have to work out in the catalyst of everyday life. But further, we need not to *need* to help, in order to be of help. We need to be able to let go of the pain we see, and let it be all right that this person is in pain. Loving someone as a soul does not mean we can interrupt her processes or solve her problems, or that we should even

hope to. Rather, it means that we are able to lift her, in our hearts and minds, beyond the confines of all limitations, including those problems. Mike Korinko shares:

There was someone that I am good friends with that was going through a really rough time. I was feeling frustrated and inadequate. I wanted to help her, but didn't know how to go about doing it. Mira suggested that this was actually a distortion of non-acceptance of others' free will to experience those things that I perceive to be painful. She said that if I were to respect this free will, then I would not feel the need to help. Once this was done, my energy centers would be cleared and the energy would flow more freely. This would help me to be more open with myself, and put me into a better position to be a catalyst if that was what I was there for.<sup>19</sup>

In this practice of seeing what is unseen and knowing the infinity of seemingly finite persons, there are shadows aplenty and many, many seeming failures, but those who gravitate to this service will tend to be easy on themselves to the extent that they realize that of themselves they could not offer this service of soul-sight. The secret to this offering is the surrender of the small self and all other selves into the Creator that unifies us. Those of Qu'uo say:

To be of the most efficient polarity in the positive sense, one must be willing and able to give freely enough of the self that one is not concerned whether there be a return for what is given ... In this service, the one so serving trusts in that which is greater than the self to sustain this small self in its daily round of activities, that it might be nourished and supported in a fashion that will allow its service to continue.<sup>20</sup>

As we practice soul-vision, we help our own quality of life, for one who sees from this level is a peaceful person indeed, seeing goodness within all selves, no matter what the outer appearance. Marty Upson says:

We are each at our own level of awareness, tolerance, ability to accept and forgive. Compassion is important. And seeing each other's innocence, regardless of our reaction. If we could each see the other's innocence in all matters, wouldn't this be a beautiful world?<sup>21</sup>

Marty was writing this missive not just to me, but to a whole wanderer's e-mail group that was wrangling about some matter at the time. A month later, some elements of the group must still have been feuding, for she wrote:

Perhaps we are here to see all through the eyes of love. If we were able to be at the place where we could bestow love on everything we see, even if only in our thoughts, would our perception of it change? Would it change? I believe so.<sup>22</sup>

Seeing others or ourselves with eyes of love, we are the Creator looking at the Creator. One aspect of this practice which is unexpected is the response factor. When we do work to release condition in our relationships with other people, there is some mechanism that sets into motion one blessing after another for us. Love can begin to come at us in waves, and it can be overwhelming. Let it wash through, the good opinion and the bad, let it come and go without holding on to either. Do not resist the evil we see; let it be, let it go. At the same time, do not resist the good. Let people say good things to you; accept love offerings when they are sincerely felt and given. It is part of seeing at the soul level for this lesson to arise. The Q'uo say:

Receiving the love offerings of others is the greatest gift you can give and is won by giving in service to others. When you reach the point at which there is no difference between receiving and giving absolute and unreserved love, then shall you be ready to learn the ways of wisdom. Until then, you must learn these lessons that seem so opposite: how to serve others, how to accept service from others. Yet, are you not looking in a mirror when you gaze upon another? Is that entity not looking at the Creator when he gazes back at you? Is this not the essence of your being?<sup>23</sup>

It has been my experience that this side-lesson of learning to accept love comes in cycles. If the wave of being loved gets too intense, hold on: soon, it will be balanced by catalyst from those who do not appreciate us! There was a time when I really could not take a compliment, being too much of a perfectionist and too aware of my shortcomings. I still have to work on it, but I get better. I am working on my response to not being appreciated, too, but I know that lesson far better, for giving without expectation of return seems an incarnational lesson of mine. I have talked to many wanderers who have identified this as one of their lessons in the school of life also. This makes sense to me. We wanderers came here to learn and to serve. The point of revisiting third density in the learning sense is to reexamine and remake our choice of polarity with more purity and power. Nothing sharpens polarity better than adversity. When someone is rude to us, we have the immediate choice: shall we see this person as an angry person assaulting us, or as a companion soul in pain? The Hatonn say:

When you gaze upon the rude address of negativity, think of the sick child and reach out your hand in compassion, and take cool water, and comfort that negativity with compassion and great feeling of brotherhood. You are that negativity just as you are positive, and to heal negativity is to take it into the open heart and love it. All that is not love will fall away.<sup>24</sup>

One venue native to this service is the inner watchtower within the heart, whether visited in contemplation, meditation or prayer. When we see the suffering of humankind, we behold a mighty and unfathomable sorrow. When we see one angry person, we see that same sorrow, projecting like a fountain from the general sea of woe. As we witness suffering, let us join those in the inner temple of prayer. As those of Q'uo say:

There are among you those who do a great deal of work within, calling it prayer or meditation or worrying or concern, sending love and healing to those who watch and suffer and wait and perish. There is a lovely orison sounding, with millions of souls blending at all times. Your planet prays without ceasing. Always, in every night watch, there are those millions unknown to you who keep the watch for humankind. When others sleep, you may well be raising your internal voice in praise of the infinite One in thanksgiving and in intercession for all who suffer. And so, by lives lived in some part sacrificially, the societal karma is being, to some extent, alleviated through the heartfelt caring of very many of your peoples.<sup>25</sup>

Seeing people at the soul level is a way of caring about others that is noninvasive and impersonal. It has a refined and philosophical aura to it, and remains within the self. Yet its use positively affects ourselves, those about us and the planet itself. There is much to recommend this gift for development.

## BEING THERE FOR OTHERS

My great aunt Lisbeth is my all-time favorite relative. Being a typical wanderer, I was a totally unsuitable and unlikely child and teenager. I continue this tradition as an adult, and just about every relative I have has disagreed strongly with my thinking and decisions at one point or another. But not my Aunt Lisbeth. Whatever I was thinking, she found it interesting, provocative and a trigger for her own thoughts and the numerous literary quotations and artistic references she always had coming to mind. Whatever

I decided to do, she found that very solution to be the inspired choice. We probably traded letters twice a month from my eighth year until shortly before her death, when she became unable to write and I was in my forties, and in all that time, her flow of encouragement and support was continuous. Aunt Lisbeth, for whom I am named, lived in Bryn Mawr, and no one in the family was located anywhere close to her, so her last years were spent completely alone, bent as a gnome, living in a convalescent center in constant pain. At her funeral, several people who lived and worked at the home rose to share their admiration of her, for she had been, even in old age's growing unawareness of where and when, that same sweet and trusting soul who saw the good in everyone, and woke each day with a smile and an enthusiasm for living that was bone-deep.

Lisbeth was there for me. This asset was one of my treasures as a child, and the memory of it warms me still. Would that I could ever love life and persons with her degree of success! As a natural critic, I would ruefully say I am better at telling the truth as I know it than being of such blind and universal support. But I am convinced that the practice is profoundly blessed and powerful to serve. It is of the same basic nature as seeing people as souls, but rather than being impersonal and nonspecific, this practice works with people's worldly sorrows and dreams, hopes and fears and choices, looking for ways to encourage and support others. In offering it, we are still seeing the self and other self as Creator, but we are more aware of our ability to speak and reach out in specific ways:

The Creator's love can only be expressed, that support can only be given, by the hands that are of flesh. You are the Creator to those about you. Your support is the only way the Creator can support within the incarnation, within the illusion. Your hands, your voice, your smile, your eyes: these things are your gifts to your brothers and sisters.<sup>26</sup>

Gypsee brings it right down to earth:

I know just being who I am, and listening to others, and making them smile and laugh and not take the day-to-day stuff so seriously, that all is well!<sup>27</sup>

Romi Borel shares her vision of this service:

In my search for myself and my purpose, I often overlook the most basic opportunities for service. Honoring and supporting my partner. Just preparing a meal with love and thoughtfulness is service. Taking a few minutes to read with my son. Calling my mother just to let her ramble. Often I get so overwhelmed in my seeking and my purpose and

what I want to offer that I don't take time to be the others in my life and understand what they need from me.<sup>28</sup>

I especially admire Romi for calling her mother! I despise the telephone and always hope to stay off the wretched instrument. But back to her statement: notice she said to take time to *be* the people in her life. Not be *with* them, but *be them*. It is a tremendously unselfish act to be there for another person, not putting forward our own opinions except where they support and encourage the other. The key is respect for their subjective point of view:

We ask each always to remember to respect what other people see, what other people believe and what other people hold true, not attempting to correct them but simply supporting them in whatever they do, for each has an unique path.<sup>29</sup>

Part of this practice is non-judgment, both in refraining from judging others, and refraining from judging how well we are supporting those we hope to serve. We will never get an accurate reading by taking our own spiritual temperature. To know how well we are doing, we shall need to wait until we have ended this earthly life, and find ourselves in sunnier, more clarified climes. Those of Q'uo observe:

We know that you desire to help, to serve, to love and to give. Love and serve that which is nearest to you. Cherish that which is given unto you, and release with gladness that which moves from you, for you shall pass in and out of many lives, and in your interactions those things will occur which you know not of, nor shall you know until you enter a larger life in which the veil is lifted and you are able to see clearly that which you have been able to do in service during the incarnational period that you now enjoy.<sup>30</sup>

In the normal course of events, we fail at being there for our other selves from time to time, at least, I do. Part of offering this gift of presence is the releasing of feelings of failure and self-judgment when we seem to fail to live up to our ideals. The Q'uo counsel:

Was this wagon that you hitched yourselves to a bit bulky? Sometimes in a desire to do so much, entities move faster than their deepest selves can walk. So, unhitch yourselves from this yoke. Let the wagon go; you have pulled it long enough, and come always together as new entities, new souls, newly dedicated as if at the very first of meetings.<sup>31</sup>

When there is a misunderstanding, when we are apparently of no support, let us accept the seeming disharmony with patience, releasing the need to be right or to be anything at all besides the voice and touch of the Creator, and finding the courage and strength to let such difficulties slip into the past. Then let us begin anew, re-seeing ourselves and the other self as one being within the infinite Creator's unity. Sometimes this process can seem a long one, but if we persevere, we can enter into new and more fully supportive connections, as we find the springs of deep love within our own hearts flowing through us in infinite supply, and as we accept the grace and consolation of resting in faith.

## LISTENING

Although I make no claims to be an expert listener, this outer gift is perhaps the most attractive to me of all of the ones in this chapter, and calls to me the most of any gift I may have given myself before this incarnation. Words fascinate me as much as people do. Language is slippery at best, and the way people use language is highly individual and subjective. What comes through in correspondence or talking may or may not be a linear, straightforward thing with a shallow bottom and clear meaning. Far more likely is a multi-layered piece of communication in which some questions and issues may be expressed while others remain unspoken and perhaps even unknown to the speaker. This is also the nature of the listening self, and each and every distortion and insecurity can baffle clear listening. How we hear people begins in a welter of our own unadmitted biases and progresses through patience, persistence and sheer learning experience and the ensuing humility. The greatest support to the practice of the gift of really listening is the daily practice of silence:

The keeping of silence, the keeping of the listening ear as part of the daily round of activity is always, we feel, an excellent practice, for in the silence, in the listening lies the key that unlocks the door of your own wisdom, that which is within the deep mind, that whose voice is silence and which can only be heard by the open and listening heart. We do not need to tell you how difficult a practice it is to maintain the silent and listening receptivity to destiny in a world in which intangible and invisible things are often given no worth or value at all. Yet, this practice is most productive of peace of mind and is very efficient in its own way at keeping the seeker upon the path chosen before the incarnative experience.<sup>32</sup>

The silence is a palpable thing. We can practice silence on walks, in exercising, if we turn off the headset radios and just enjoy the ambience, in meditation and prayer, in lounging in splendid leisure on a holiday, in just sitting and daydreaming. Jim and I went through a period of several years in which we kept silence for one full day a week, at a time when we were dealing with a lot of my illness and needed to work harder on the quality of our consciousness and life together. It was a practice that we found very rewarding and healing. Its only drawback was the amount of time we spent offering each other things we thought they might like! Without words to express our desire to serve each other, we did a lot of fetching and offering and, at meals, the passing of condiments. But that was only a minor drawback.

If we are attracted to the ministry of silent listening, we need to practice silence persistently. The inner self will still speak far too stridently to be considered truly silent, but over time I think the silence becomes more comfortable and native, and our quality of hearing becomes somewhat enhanced. The hardest thing to balance, for those of us with many opinions, is the desire to speak helpful thoughts. Those of Hatonn say:

Many are the well-meaning instruments who feel moved to serve and who then err on the side of doing and talking. If you are talking, you cannot listen. If you are doing, often you cannot hear. And in serving others, the function of listening is central. Entities are seldom what you expect. Things that appear simple at first glance may be found to be coming from a bias in that person whom you wish to help to which you must listen carefully to comprehend.<sup>33</sup>

In listening, the goal is not to form an opinion and prepare to speak. The goal is to become a mirror, clear and lucid:

We ask you to listen, not to speak, for in listening you provide a loving and compassionate mirror which mirrors back to that other self which is the Creator that which that other self is doing that it would not wish to do, to allow that entity to realize that which it is not doing that it does wish to do. In listening, you become a manifestation of the Christ. In listening and forgiving, you have moved ever closer to the mind of Christ.<sup>34</sup>

There is another aspect to listening. Sometimes, what a person wishes to communicate to us is, according to them, all about us and our shortcomings. We do not need to take in anger, rudeness or spiritual dyspepsia, but we do need to realize that even though a person's anger may be inappropriate, we may be able to take the content of the actual criticism constructively,

to learn something new about ourselves, and to gain from the process of examining the self. I find this an often difficult but always rewarding exercise, and emerge from such times of self examination refreshed and cleansed. Listening can be a Lenten pastime, but soul-searching and the willingness to humble the self are salutary growers of spiritual maturity. And bread does come back upon the waters: often, we find listening ears when we, ourselves, need to be heard.

It is the gift of each to each that in communication a more objective or unbiased viewpoint might be had by all. Each has gifts of this kind to give, and each has much to receive, even from those who seem to be negatively impressed and critical. Open the ears always when this occurs, for perhaps truth may lie there, and perhaps freedom might come from a new perception of this truth. For with each other's help, the incarnational self attempts more and more to conform its vibrational pattern to that one original pattern of great Selfhood. This is the object, to match the vibrational characteristics of the one infinite Creator. All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing there. There is only everything, and it takes up no time, nor space.<sup>35</sup>

The spiritually oriented listener, then, is listening in eternity, with the consciousness of the widest viewpoint, which is infinity, and yet she is also focusing on this one soul, this one thought process, this one area of concern and learning. It is a practice to delight the heart that yearns always to be better, to serve in a higher way, to become more pure, to honor the divinity in people more deeply. It is a nurturing method that is intangible, yet most keenly felt by the speaker. There is nothing like the feeling of finally being fully heard, or even heard at all. As with the exercise of all gifts, the listener becomes the learner of much. Beyond any understanding of the problems heard about, there is the process of resting more and more in the wordless clarity of silence to bring our minds and hearts to a more profound awareness of the self as a spiritual being. This is the greatest gift of silence: it gives us ourselves as it gives the speaker himself.

## COMMUNICATION

I thought about heading this section about outer gifts, "TALKING." However, the other half of listening, as an outer gift, is not precisely talking. It is talking with an open heart. Those of Q'uo say:

Whatever the interactions between any two entities, the sweetness within the stream of moment-by-moment living is dependent greatly upon the selves' ability to open the heart both to the giving and to the receiving of information, communications and shared emotions such as affection, love or appreciation. It may seem, indeed, that some things never need to be said. Yet, if there is a kindly opinion, a good thought or that which occurs in the impulse of the moment which seems fair and loving to be shared, let that be shared, for when the breath is expended in speech concerning the desire to love, to understand, to support or to strengthen another, that energy is as the healing that moves between the words, between the lines, between the thoughts, conceptions and intellectualizations of the rational mind. Language, indeed, could be well dispensed with were it not for the need to communicate, for that which most deeply uncovers and cleanses the self is most often not the rational, logical or common sense, but rather that speech or action which is intuited by that portion of the self which dreams and receives information from the subconscious, for that portion of the self which is visible is but the tip of a very large iceberg which is completely submerged beneath the surface of that water's edge which is the alignment of the deeper mind, or subconscious mind.<sup>36</sup>

Communication, then, is not simply giving clear speech to a listener and sharing information in a way that a listener can understand. It is also responding to that which is heard, both in the words and between the lines of what the speaker has said, with an attitude of open-hearted love and a naive faith that thoughts can be most helpfully shared. This level of communication is not easy. It is both an art and a spiritual practice. As with the development of all outer gifts, it is necessary, before setting the goal of developing the gift on the outer plane, to do the inner work that brings the self more and more into an awareness of the full self. We do not become perfected, ever: ask any saint and he will tell us! The more ethically fastidious we become and the higher our vibratory level, the more clearly we will see our many faults. But we on the path of awakening must finally capitulate and fall in love with our error-prone, biased, ornery selves. That is what it takes to begin to communicate with transparency and clarity with ourselves and others in a way that is seen as a help and the sharing of a real gift.

We start talking before we open our mouths. The first thing we communicate is our basic vibratory complex:

Your inherent vibratory expression communicates more deeply, more searchingly than you shall ever know, than you shall ever be aware of,

for the truth, as it becomes purer, is that which we are. And that is far beyond words.<sup>37</sup>

When we are working upon knowing ourselves, we may feel we are being too selfish. Nevertheless, doing this work is absolutely necessary in order to communicate! Our self-confidence and gladness of heart frees both speaker and listener to feel free to share. If we are not feeling radiant, our first work, before any communication is attempted, is to balance our attitude and find the way back to our own open heart. The art of communication is enhanced substantially by this conscientious clearing up through the green-ray center.

The clearing of the heart and its opening is exceedingly important and usually much of a seeker's time is continually spent in keeping this heart energy flowing and radiant. The work turns, then, from the obviously radiant to a more tightly focused radiance in the development of communication skills which are based upon a certain depth of personality or depth of a point of view, that is in the blue-ray center.<sup>38</sup>

The chakra clearing may well extend right through the indigo ray, for communication can involve the gateway to intelligent infinity in the seeker whose depth of personhood has moved into the adept's circle. That depth of personality is hard won by most of us, and it tends to manifest as a humility, the humility of one who knows from experience that communication can fail badly. As in all aspects of the positively oriented path, pride has no place, and it is a waste of time for us to be proud of communicating well. We can be grateful for the gift, and glad when we do well, but inevitably, there will come the time when we fail utterly, while doing everything as well as we can. When these failures come, embrace them and do not be swayed. Just be ready to try again.

If an entity has the humility and the patience to work with another entity to achieve clear communication, nothing will keep that entity from achieving clear communication. But it is to the humble only that this becomes true.<sup>39</sup>

To humility I would also add patience, since when a communication is disrupted through misunderstanding, often the issues involved cannot be remedied in any short time. Sometimes there will need to be silence between two sensitive people while imbalances are adjusted within each person. Recently I was "flamed" in a rude nine page e-mail masterpiece of its ranting kind, in itself an humbling experience, by an old and good friend who has contracted divorce madness. I am presently experiencing a period of silence with my friend, whom I know to be a good and serious seeker, and in whom

I trust. Right now, I can love her, pray for her and smile when I think of her fine qualities and quick wit, but I really can't share any opinions with her without further hurting her. I inadvertently hurt her feelings deeply by sharing my opinions forcefully on a matter I did not realize had become sensitized. Further, I had expressed concern which was quite misunderstood to be a criticism. When I realized how insensitive I had been, I apologized, but it was too late. She did not believe me, feeling I had been far too critical. This brought me up against my nature, which is that of a far better constructive critic and sounder of principles than blind supporter. I knew this about myself already. I could see it was my opinions which hurt this woman, not actually myself as a person but my belief system. Belief systems will not always be useful to share. I needed to wait to be asked! That's the lesson here: wait to be asked to share an opinion. I rest instead in the best forgiveness and silence I know to keep, for I want to be ready to begin again with her when we start to regain the trust in each other's sincere support, respect and courtesy that has been the foundation of our relationship as two serious seekers and friends. These things take time, for rage to cool, for feelings to mend, for life to move on. Sometimes, part of communication is sitting with stones in our mouths and keeping the forgiving silence that respects the depth of someone's pain and gives the gift of time.

Another very tricky thing about communication is that it so centrally uses words. Slithery as pieces of okra, the best of them, words are a poor substitute for concept, but it is the best we humans can do within the veil, shorn of our ability to receive concept communication from mind to mind. Those who are very good communicators often have this intuitive and subconscious ability at their conscious command to a degree, and it enhances their chances of using the clumsy symbols that words are.

Even the most intelligent and dedicated communicator uses words which have more or less power for the self, but not the same power for the other self. Consequently, communication on a logical, conscious level is almost bound to be often extremely difficult, never impossible.<sup>40</sup>

That matches my experience of communication over decades of a wide correspondence: we can get better at it, but we never get good enough not to err in hearing or saying. It is a wonderful challenge, to me, to find the most positive, honest and kind way of responding to a request for information, opinion or counsel. I believe in the sharing of concerns as a healing practice. As those of Q'uo say:

If there is an experience which is difficult, in that disease or fear of any kind is brought into the conscious mind, the sharing of this concern

with another is that which begins the healing process, in that the energies expressing themselves as difficulty have an easier movement through the being when they are freely discussed and shared with another. Thus, the entity with the difficulty is assured at the most basic of levels that it is acceptable to another and that another cares for it and is willing to share with it in the difficulty.<sup>41</sup>

This goes back to the self-confidence that allows one to open the heart and let the native love stream through:

The truly opened heart often appears childlike because it is blindingly honest, speaking that which it thinks without judgment in an attempt to understand the self as well as other selves. In this configuration, the communication is at its most effective, given that there are those which can accept and communicate in return while hearing those blunt truths that may not be as pleasant as the euphemisms, rationalizations and clichés that surround most timid and tentative communication.<sup>42</sup>

Communication at its best is an intertwining and melting together of the mundane, the emotional and the philosophical, the many levels of thing and thought and two personalities being shared back and forth in the kind of liquid made by two minds relating. It is subjective, this melding:

What entities are doing when they attempt to speak the truth to each other is relating themselves to the other through the area of concern or question. The actual truth these entities communicate is in part the truth of themselves and only in part the truth about which the words are speaking. This is how central a part personality and relationship play in the business of seeking to speak truly.<sup>43</sup>

Sometimes, we are asked to give someone our opinion, and we know that it really matters to the asker. When we are asked, then the clarity of our communication is in being sure the heart is open, and finding the most positive way to say the truth. Let our truth shine without reservation:

There are times to be confrontive and surgical and blunt and honest, because the entity you wish to serve has got to know your point of view. Do not do this unless it is asked of you but when it is asked of you, in a compassionate way express yourself in clear communication, in brilliant blue ray.<sup>44</sup>

It is central to clear communication that we wait to be asked before blazing forth:

It is the work of some patience to come to that place where you are willing to wait until you are asked in order to attempt to be of service. This sounds very simple but is very difficult when you feel that you have something to say that will help another. When this feeling hits there is the urge to share, and we do not say that this is wrong. We simply say that it may not be service to others, for what entities desire they shall ask for, and it is when that other entity asks that that precious gift of service may then be shared.<sup>45</sup>

The art of listening through to the end substantially affects communication. Many people are caught by the temptation of listening just until they have heard something that catches their immediate response, then wanting to share that response. This creates a situation where one person is talking, but the other is looking for a chance to reenter the conversation to share that response, instead of continuing to listen. Part of developing the gift of clear communication with others is in hearing them out. I realize this can be frustrating if we have something to share. But we don't always have to say the things we have to share! It's not always the important thing to the conversation. The rest of that speech we think we already understand may take another turn entirely. We will do better to continue to listen to the end.

If you become aware of a situation in which your words are not being heard, then it is that you may ask yourself whether you wish to be heard or whether you wish to allow the other self to express that which that self wishes to express and assume a role of simply listening. In many instances the appropriate response we would say, metaphysically speaking, is simply to abandon the desire to be heard and become a sounding board that can hear what an other self is attempting to say. This yielding up of the inner agenda and the thing to say is a mark of spiritual maturity. It is an action very difficult to complete, for there is within each self a deep well of desire to be heard, to be heard by the self, and to be heard by those other selves which have meaning for the self. And yet many times the straightest and shortest distance to clear communication is to become silent, to release the desire to be heard and to accept, temporarily, a role of purely listening.<sup>46</sup>

Again and again, we will find silence to be an extraordinarily graceful resource that enhances communication. And if that silence is to heal, it greatly needs the balm of forgiveness, of the self, of the other self, of the blockage between, of the pain of failing. Again and again, we must flee to the heart and seek to rest in the love of the infinite One, in working with this outer gift of speech with another.

If there is a failure of direct communication, for instance, between yourself and another entity, opening the heart involves not only speaking with that person to the full extent of one's capacity to communicate, but also forgiving the other self, yourself and the situation which arose betwixt the two which did not partake of the open heart. The blockages of each lower chakra are fairly easy to pinpoint, since as the energy is blocked there is also a feeling-tone within one, an uneasiness, which speaks as loudly as any words, and certainly far better than any rationalization of behavior or thinking.<sup>47</sup>

It does help, in times of challenged communication, to look at the issues involved, and to look within the self for what energies within the system are being baffled. The rational mind can be of good use when used as the tool of inquiry. The details of energy balance are informative and interesting. They do not, however, amount to half the weight of the intuition and spiritual forces that lie beneath, or beyond, that entire level of speaking and words. Always look to the heart for its truth, find the truth that love's energy brings if we can, for when looked at with eyes of love, even the most difficult truth becomes possible to communicate.

The world runs on words. Every grocery we buy, every call we make, every meeting we attend, is fueled by words upon words upon words. Communication is one outer gift we all perforce develop all our lives. It can be a wonderful spiritual practice as well as a shared outer gift to pledge the self to communicate ever more clearly. I wish us all good fortune with it.

## TEACHING AS AN OUTER GIFT

For those of us who desire to be professional teachers, there are books, courses and entire colleges dedicated to teaching the art, and this sub-chapter is not intended to be the equal of such training tools as those. However, I intend to glance into the role of teacher with those around us, as we are placed again and again, throughout the course of our lives. The following thoughts have been of help to me. Those of Q'uo say:

The ideal between teacher and student is a union wherein each shares what each has brought and the other listens in a way that does not distort and together there is the plaiting of one strand of thought with another and another and another, in a rope or string of new connections and new facets to the subject that both are focused upon. This is the

kind of teaching which gives both new strength and a new awareness and a continuing desire for more.<sup>48</sup>

Hopefully, we have all had companions at bright times in our lives whose converse with us was of just this type.

Know that when you come in contact with all entities, each is teaching each.<sup>49</sup>

In this sense, the skill of teaching is not to climb upon the dais and pontificate, but to sit in democratic equality with those with whom we converse, and allow our ears to hear and our hearts to respond. It seems a mighty modest way to frame the job of teaching, but it follows my experience of my own best times of teaching, which have occurred in lively conversation, not one-sided lecture. In those times, and in all times of my own experience of counseling and teaching, I have been the one taught, at least as much as the other. The Brothers and Sisters of Sorrow also express this:

In teaching, it is the teacher who learns, far more than the student. And so we who are hoping to be of service to you know, paradoxically, that you are already of inestimable service to us, and if there could be one light that held us all that you could see, that would be the physical manifestation of the reality of the situation within your circle and its contact with us at this time. We are one with you. We love you, and all of us love and serve the Creator, and seek the truth.<sup>50</sup>

May I say that our small circle has greatly appreciated contact with these beings whose attitude is so uplifting towards greater principles, and so humble in terms of claiming to be an authority. This they specifically refuse to do. They prefer this democracy of teach/learner and learn/teacher. Those of Ra add a wry thought on this point:

To learn is the same as to teach unless you are not teaching what you are learning; in which case you have done you/them little good. This understanding should be pondered by your mind/body/spirit complex as it is a distortion which plays a part in your experiences at this nexus.<sup>51</sup>

In this day when we are faced with such large amounts of knowledge to attain if we can, we may well be pulled off our areas of expertise quite often, and as we drift into unknown seas, it is very wise of us to admit when we do not know a thing and to become the listener! And even when we think we know for sure, it is well to remain happy to share our opinion and then let

that go. It is at base a matter of profound respect, the respect we have for the teacher in the other and ourselves as well as the student and the soul in both. We are not trying to be smarter than each other. We are trying to come upon our truths. Sometimes we can use each others as compasses, and always as mirrors:

Each and every experience of self to self is an experience of holding up the sacred mirror which can be shared in the precious experience of mutuality, which is in some way uniquely possible within the third-density working. Each self offers to one a reflection of the One Self that one is. So even if it should be the case that the social and experiential nexus in which one relates to another self suggests a certain asymmetry in the relation, such that one is in the role of teacher while the other is in the role of student, even so, it needs to be understood by both parties that in the very measure that one is teacher to another, one is also pupil.<sup>52</sup>

As with the gifts of listening and communicating, the art of teaching involves letting our beingness shine for what it is, and letting the beingness of the student shine as well, and allowing non-linear connections to be made that will enhance the flow of communication between the two.

The greatest gift that the teacher has to give is the beingness of the teacher. As soon, however, as this beingness is contracted into mere personality which the teacher may claim as its own, it has been lost as a source of inspiration to the student, even though the student may continue to take it as such. There are connections of energy that connect student to teacher, though we find in principle that these connections are not different than those connections of energy which prevail from one loved one to another. And just as the lover must be prepared also and equally to be the beloved, so must the teacher be prepared also and equally to be the student. All our fellow seekers in the spiritual world, all of the distinctions which can in the veiled experience seem so important, vanish into utter nothingness, leaving but a full democracy of spirit; one seeks then with all of creation.<sup>53</sup>

In the seeking of all creation, we and our fellow seeker are just one seeking portion. I love this image of all of us and all of our processes as part of one great seeking of planet Earth's peoples. One thing is sure: students can spot a teacher who is sharing herself as well as her subject, and who is willing to listen and learn:

Students are well aware, whether teachers are or not, that a great deal, sometimes a majority, of what a teacher brings to teaching is not on the subject that is being taught, for teachers teach first of all by who they are and how they allow entities to come within their gates of acceptance. Those whose teachings affect students most are those who allow the students to learn the teacher as well as the teaching, for each is a teacher in that each presents a certain complex of vibrations to the world and those fundamental vibrations are as clearly perceived by a student as are the words spoken, so that the teacher who has truly been called to be a teacher has a store of being that it is willing to share. This beingness, this way of living and of presenting the self, is a catalyst to the student on a deeper level, shall we say, than the actual subject matter which has been discussed.<sup>54</sup>

Jim McCarty and I used to hold workshops on channeling and aspects of the *Law Of One* information at L/L Research in the 1980s. At one point in this outer-oriented teaching, we realized that, in our own perception, we no longer had anything we really felt the desire to teach except whatever people might pick up by our being and the way we live our common life. Now, we have annual homecoming celebrations at L/L Research. A great deal of learning takes place on those weekends together, but it is created organically by those who attend. We specifically model the democratic teach/learn, learn/teach situation. Each attendee comes with a story to tell, gifts to share, and topics to pursue. We tell our stories, share our gifts and discuss the topics. Jim and I have archive material to get us started on almost any metaphysical subject. Within discussion wonderful synchronicities occur, and much learning takes place, quite naturally and spontaneously. Not that we recommend this to replace what other light workers are offering who are teaching excellent workshops and courses. Not at all. It is just that for ourselves, the realization of this teaching of beingness as a legitimate form of teaching has been a revelation, and has revolutionized the way in which we offer ourselves and L/L Research to the world. The point here is to be fearless and creative in discovering just what our voice as a teacher is:

There is no formula for right teaching. There is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral, and is essentially an event that is of the order of an opportunity. It is an opportunity for mutual sharing in a way that does not bias in advance the outcome of that sharing. Only teaching which is given without expectation, and openly, is teaching which partakes of this unique and seemingly paradoxical effect whereby the student is simultaneously teacher to the teacher.<sup>55</sup>

It is a central point to teach without attachment. As a spiritual gift, teaching is a chance to share a fact or a point of view, or both. To require the student to “get it” is not a good spiritual idea. Drop the seed with love, and move on, as Charlie says:

I have shared my discoveries with many people and very few to have the interest or capacity to make their own discoveries. At first this would drive me nuts, but now I am getting used to it and have learned more appropriate ways to plant seeds, planting seeds in a non-linear flower bed, knowing that they have bloomed already, rather than force feeding, thinking that they will never grow without constant attention.<sup>56</sup>

This is a hard attitude to maintain sometimes, for anyone with deeply felt opinions and good things to share. But truth is a seed, and we must be content to let it grow at its own speed. Indeed, sometimes, we cannot even drop that seed, for first, we need to feel that we have been asked to drop that seed of thought:

Wise is the teacher who waits for the student to ask to indicate interest in a subject, a concept or a train of thought, for what the teacher essentially is for the student is a kind of catalyst that bears a weight, a heaviness, a bottom which balances and makes stable for that student the point of delivery for the catalyst given. All are teaching each other, sometimes intentionally, often unintentionally. But when the entity teaching is not self-perceived as a teacher, the teaching that comes to the other is interpreted for the most part by the other as having no weight. It is not a kind of teaching that attracts because it is completely random, each person responding to the other and each teaching each.<sup>57</sup>

Having less weight as a teacher is a real blessing in a way, for it frees up both teacher and student. When we think of each other democratically in a teaching environment, I think we are all more liable to learn. When I talk to those who are working with me on some issue, sometimes I am aware that the writer is weighing my words as authoritarian, and if I sense that pedestal going up, I try to create a reality check and encourage the writer to value her own powers of discrimination over anyone’s opinion, including my own. However, I rejoice in each chance I have to share the ideas and ideals that are so much a part of my own spiritual journey, and I hope that each of us will see all communications with others as teach/learning and learn/teaching opportunities.

One more type of teaching needs to be covered in a handbook for spiritual outsiders, for it is fairly common for us, and that is the teaching that goes on

during sleep. Some of us have experienced being taught in such classes during sleep, and some of us have experienced being the teachers. Within the precincts of sleep, we are free of the veil of forgetting, for the most part, and so these things are quite possible. Those of L/Leema say:

Many there are who accomplish this service while in the sleeping and dreaming state, moving at that time to be of aid to others in a similar state. This is the means by which many healings are accomplished and the means by which many teachings may be presented that will nurture the being when the subconscious mind which has absorbed these teachings releases them in a careful fashion to the conscious mind at various times during the entity's waking experience.<sup>58</sup>

If we have not been able to come to some understanding within our waking life, then, ask the question of ourselves as we are going to sleep. And remain alert for our dreams and waking memories of them. Help is everywhere! Teachers are as well.

## HEALING

Just as we are all teachers, we are all healers in potential. Defining what we mean by the word is the first challenge. Those of Hatonn take it up, starting with medical doctors such as we have been used to in our culture:

We shall begin with the normally accepted realm of healing as it is experienced within your density, this known as the allopathic method of healing, where the healer assumes the greatest amount of responsibility for the one to be healed and its healing process. You may see this as an action from outside of the one to be healed and as some kind of salve upon the wound, the presence of the healer therefore being necessary in order for what is loosely described as the healing process to occur.

Now we move to that realm of healing which has just begun to surface in the conscious knowledge of this group, that being the contact with intelligent infinity, by which the healer offers to the one to be healed the opportunity to accept a new configuration of mind/body/spirit more congruent with that configuration known as health. In this process the healer has no will, but offers itself as an instrument or a channel for the intelligent infinity present in each entity.

Between these two types of healing lie many steps. Those seeking to become healers travel this path that joins these two points. At each step

along this path the healer does become transformed so that it does practice upon itself what you might call the healing process, so that the injunction which is old among your peoples of physician, "Heal thyself," is indeed accomplished. This healing of the one desiring to become a healer does then allow this entity to provide other entities with this same opportunity. As this process continues, as the healer does become what is called healed or what might be more clearly defined as balanced in its energy centers, and balanced in mind, body and spirit, then it is able to provide this opportunity to other selves.<sup>59</sup>

Two distinct kinds of healing are talked about here. One is the kind of medical practice that I was brought up to think of as healing, with doctors and medicine and perhaps hospitals if we are seriously ill. The other is a kind of mental practice which posits health as a state of mind or spirit in which lies balance, love and forgiveness, and claims a higher world's perfect image and form as greater and more powerful than the outer physical illusion. Those of Q'uo say:

We see the concept of healing or health having to do fundamentally not with the physical vehicle nor simply with the mind or mental vehicle but rather we see healing as that which creates a broader or deeper faith. For what is health but the just proportion or balance of energies within the individual self? Health is not simply a matter of sickness and curing sickness. Health has to do with the balance of energies within the self so that the self is tuned, shall we say, as much as can be achieved by the seeker to a continuing awareness of the self as a child of the infinite Creator. Healing begins with the realization that love and loving constitute wellness.<sup>60</sup>

Love and loving constitute wellness: what a simple concept. And how many levels of meaning that can take! Loving and forgiving ourselves heals. Following the love in our relationships heals life problems and dilemmas and gives us new opportunities for learning and service. And living in the heart, living with love flowing through, is living healthily. All of those meanings stem from that one sentence, a pithy one indeed. Talking about relationships, those of Latwii note that:

The hope of each entity is to become healed, and healing may be defined as that state wherein the karma is balanced with each soul with whom you come into contact, and your realization of yourself is a realization of yourself as whole, perfect, beautiful and a child of the infinite One.<sup>61</sup>

This realization is only possible through seeing the self and others with eyes of love:

The greatest healing is that love which is at the heart of your being and may be shared at each moment of your existence with each entity you meet. There is no greater magic nor healing than the love, the forgiveness and the compassion for those who walk upon the path of evolution with you.<sup>62</sup>

How to generate this atmosphere of love? The first suggestion that comes to my mind is to live in praise and thanksgiving. Easier said than done! In response to a question about the potential of gratitude, those of Q'uo have this to say:

You asked about the healing potential of the practice of giving praise and thanksgiving to the one Creator of us all. We would say that there is tremendous healing potential in this practice, and that the potential for healing is in fact far greater than any within this room realizes, as the experience of healing is itself a far broader phenomenon than is generally recognized. For healing reaches out into all parts of the living experience, as it is a process whereby the spiritual entity becomes more and more fully aware of its own potentials and its true nature. It is but the tiniest sliver of a result of this deeper process that may yield the experience of the physical healing.<sup>63</sup>

One aspect of this spiritual way of looking at health is that illness is seen, in this paradigm, as love that has gone wrong. It is still love energy, for what else is there but love? Therefore, it is peculiarly vulnerable to less distorted thoughts and states of love that can be substituted for the love that has gotten tangled. The patient who sees himself as ill with blocked or distorted love energy is ripe for healing of a spiritual nature. The less belief in the solidity of illness, the better for the one who wishes spiritual healing.

Because the mind and body are so closely linked, they are indeed responsive to love. You may name any emotional or mental complex distortion that has caused illness that you wish, and we say to you that this is love, poorly expressed. But the mind is not closed, and consciousness is as creative as you allow it to be. Consequently, those who undertake, in healing, the will to health, and a faith that that which has been caused by their own minds' concerns can certainly be turned around, will indeed respond to positive suggestions. Indeed, the habit of saying anything whatsoever about the self or others that is judgmental is

a harmful and unhealthful thing to do, both metaphysically, and physically.<sup>64</sup>

The things we say go down into our bodies. Let us be very careful what we decide to say!

When the tongue of judgment is quieted, the tongue of joy and peace is loosened, and one may speak to the self while working on the personality, attempting to understand it and see the balances that are desired. In words of comfort and support from the self to the self, the open heart creates the opportunity for the entity to fall in love with itself, to love it dearly, not simply as a perfect expression of the perfect Creator. That is relatively irrelevant to the experiences of choices made. It falls in love with itself with all self-perceived imperfections thriving gloriously. It sees the self in all its rambunctious childishness, and nods happily, saying, "Yes, that is humanness, I recognize it and I embrace it." The heart is no longer, then, the "rag and bone shop," the place where sad memories are wrapped in tissues only to be opened again, that the scent of failure may be relished. The open heart has itself a yard sale, and sells off all of its rags and bones to the universe, to the Mother that is your Earth, to the deep healing essence of your planetary caretaker, the Earth itself. It is often well, when one is attempting to achieve the open heart, to take all the judgments and name them, and take a stone for each one and name the stone and name the judgment, and bury these stones and the judgments that they be carried in the breast of the Mother, the Earth of your planet. And then hold the hands on high, and say,

"Mother, take this for I know not how to heal it, and I know you do."<sup>65</sup>

This is a powerful way of objectifying this process for the self of becoming forgiven and forgiving. The idea here in burying stones is to realize that these issues can be risen above to a level where all is love; all is one, and whatever errors and distortions our thinking has led us into, there is healing in the reaching for that level of thinking that lies beyond all limitations of thought, that level at which the law of the oneness of all things is realized. Moments of such flashes of realization are rare and wonderful:

One of the primal distortions of the Law of One is that of healing. Healing occurs when a mind/body/spirit complex realizes, deep within itself, the Law of One; that is, that there is no disharmony, no imperfection; that all is complete and whole and perfect. Thus, the intelligent infinity within this mind/body/spirit complex re-forms the illusion of body, mind or spirit to a form congruent with the Law of

One. The healer acts as energizer or catalyst for this completely individual process.<sup>66</sup>

Whether we are attempting to heal ourself or another self, then, we are attempting to align ourselves with the Law of One, in which all rests in the one great original Thought or Logos, which is infinite love.

The healer's skill, then, is to a great extent involved in continuing to attempt to match the basic vibratory rate of the one original Thought, which is infinite intelligence or love. It is well that a healer not consider its detailed picture of balanced health as perceived by the self. The more skillful attitude is to persist in whatever circumstances with the attempt to move the vibrational focus in tuning to as close to the original Logos as possible in any given circumstance.<sup>67</sup>

By doing this work of tuning the self, the healer is crystallizing the self's balance within the heart:

The one great requirement of a healer is that the healer be one with the desire to live a balanced life. The balance of a life is unique to each entity, yet the key to that balance is that within the hurry-scurry of the daily round, the healer has hollowed out a place within heart, mind and spirit wherein the light exists and is acknowledged, so that at all times the healer is capable of being and functioning as a living crystal.<sup>68</sup>

The function of the healer is like that of a crystal or any other catalyst that alters without itself being altered. The crystal is used as an example in the quote above because of discussion Don had with those of Ra about the healer itself as a crystal that might substitute for such a crystal in a pyramid, or in the hands of a healer who swings crystals. In this model, the healer is simply there, traducing the light that pours through him. He does not do anything but create an opportunity or atmosphere in which the one to be healed may choose a new way to use incoming infinite light.

The healer does not do anything. The healer does not heal. The healer presents to the one requesting healing an opportunity. Therefore, to the healer, we would always suggest the surrendering of that personal agenda which is natural for any healer upon viewing an illness or the physical evidence of an illness. It is so easy to feel that one shall do this and that and it shall operate in a healing modality. Actually, it is well to remain humble as a healer for the healer works upon its own self and in no case does the healer heal.<sup>69</sup>

In other words, don't look at the illness or condition that looks unhealed. Rather, allow the perfection of the original form that still exists at a higher spiritual level, undistorted and powerful, to inform and re-form the outer picture. How can we, as beings wishing to heal ourselves and be a healing presence for others, work upon ourselves? Those of Ra say:

Firstly, the mind must be known to itself. This is perhaps the most demanding part of healing work. If the mind knows itself then the most important aspect of healing has occurred. Consciousness is the microcosm of the Law of One.<sup>70</sup>

Within this handbook, we have spent two chapters on resources for getting to know and to discipline the self metaphysically. As one who has worked to know my own complete self for decades, I can cheerfully report that it is a longer job than I have been able to accomplish so far, but that I feel we can make substantial progress by looking without blinking at our thoughts, all of our thoughts, including those we have when we have been wounded for some reason:

The self is as the soldier at the line of battle. Often there is incoming fire that wounds the self. This wound needs to be attended to. The wounded self needs healing. The healing takes place due to the seeker's willingness to open the self and its imperfections to the centering influence of the largest perspective. Now, the largest perspective is that of love. In love the opposites are reconciled. This love is the seed of each of you, the truth at the center of you. It can be realized, not by taking it, but by releasing self so that that self which has suffered during the unbalanced actions of self can be bathed in the living water of truth.<sup>71</sup>

As those practicing the gift of healing, we will be always attempting to bring ourselves back into our own hearts, into those living waters that are the balm of Gilead. 149, a nurse and wanderer, says of her work:

The patients always feel very loved and touched, even when what I am doing with them is a very difficult and embarrassing procedure. The doctors and surgeons I work with are forever telling me that the patients can't stop talking about the love they can feel coming from me to them.<sup>72</sup>

This atmosphere of love is the healing atmosphere. Spirit lives in this aura, and health is close behind. Before we ever hope to be a healer in the spiritual sense, we need to find and come into this attitude of open heart and flowing love, so that the balm runs through us. And if we are hoping to heal an-

other, be sure that the other wishes to be healed, and wishes our help, in order to avoid infringement on free will.

To heal without the permission of the one to be healed is not advisable, and we may further add that in most cases, not possible, for the one who is to be healed must not only give permission to be healed, but must also take part in the process by opening the self to the energies of a healing nature which are being prepared for that entity and which will be transmitted through the channel known as the healer. Because each entity is part of a oneness, each entity participates in the transfer of energy from one part of the oneness to another.<sup>73</sup>

Heikki Malaska agrees that without the patient's express request, healing attempts are useless:

I have been able to assist people in healing themselves in cases when they have been ready and willing for it. In other cases, no matter how I have tried, I have just managed to produce frustration for myself, until I realized the person did not welcome change. So I have learned to listen to my hands and heart, they know long before I do, whether someone needs assistance.<sup>74</sup>

The practice of the art of spiritual healing is a beautiful expression of an outer gift most of us have to some extent. If we are meeting the moment with an open heart, we are ready to be a healing presence. May we all be inspired to come to that open heart again and again! May we hope to be a blessing to others, if only because we smile at them instead of frowning, or speak to them gently instead of brushing them off. There are an infinite number of ways to express acceptance, forgiveness and hospitality of spirit. May we find just a few of them!

### DOING GLOBAL WORK

Doing work to better the planet is an outer gift about which few seekers have questioned our sources. Perhaps the wanderers of Earth are not, in general, well geared to think like politicians, ecologists, environmentalists and so forth. I have found this to be true of myself. In my youth, I tried activism as a way of expressing my love of equality of the peoples of Earth, but I confess to being an abject failure at it. There is much more to marching for a cause than believing in the cause: we must, in order to last at this grueling service, be convinced that the tactics we use are effective, even when they seem forced and false. I encourage those of us with the grit to last to

take up government and statesmanship, if we are so led. I believe deeply in the possibility of a planetary peace process and in the hope of bettering our treatment of Earth and her peoples' resources. Don Elkins asked the Ra group:

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

RA: I am Ra. Healing is a process of acceptance, forgiveness and, if possible, restitution. The restitution not being available in time/space, there are many among your peoples now attempting restitution while in the physical.<sup>75</sup>

Spiritually speaking, restitution within the physical illusion is a matter of becoming able to view global and national issues within the context of the open heart, as Chandara says:

It is time for all of us to join together in unity and harmony of light.<sup>76</sup>

Leigh Tremaine enlarges on this thought:

By building and nurturing a positive vision of world peace and love in our meditations and our thoughts, the energies will ripple outwards to be felt by all. The more that we acknowledge that we are part of a planetary consciousness, and offer upliftment and inspiration to others around the world, the stronger those ripples will become, and the further they will carry. This is a most crucial time to sow the seeds of a new world of peace and love. You do make a difference! The spirit of the Earth calls out for us to remember that we are the guardians of the Earth. Answer her call and together, united as one, we will sing this planet awake!<sup>77</sup>

Singing the planet awake sounds impossible to the outer ear that looks at statistics and probabilities. We in Europe, the Americas and the older stations of western civilization are using far too much of the Earth's resources, yet much of our world still experiences lack, privation and hunger. The large portions of the third world and new world which are as yet ungraced by capitalistic-style entrepreneurship and money accumulation are often in acute lack, starvation and mortal danger. Worldwide, many countries as yet treat portions of their population like slaves or pariahs. In many places eastward of the Levant, it can be highly uncomfortable, limiting or fatal to be born a woman. Most of all, our peace process languishes while little wars continue and strong nations impose their wills upon weaker states. However, those of Ra suggest that we need never give up the firm

hope of progress. They speak of going into a grocery store to buy a container of “aid the planet”:

Although you have many, many items which cause distress and thus offer seeking and service opportunities, there is always one container in that store of peace, love, light and joy. This vortex may be very small, but to turn one’s back upon it is to forget the infinite possibilities of the present moment. Could your planet polarize towards harmony in one fine, strong moment of inspiration? Yes, my friends. It is not probable; but it is ever possible.<sup>78</sup>

Improbable possibilities have always been one of my favorite loves! A New York City wanderer, Apache, sends me this communication with her spirit guide, Andeamo, with whom she talks on a Oui-Ja board:

APACHE: Will telling Carla about us be beneficial to her wanderer book?

ANDEAMO: Yes. It will help her to finish the book and she will be thankful to us because she wants to make the book a guide for wanderers and you are surely a wanderer on the Earth plane. For all this life momentum is to be given unto service to others, so you must write to her very soon and be more specific than just to say there is some spirit on your paper because she will want to see the letter writing.

APACHE: OK, but what part will be most interesting to her?

ANDEAMO: All of the writing will interest her but more specific will be that which speaks on the role of your life on this plane.

APACHE: I don’t remember your speaking on my role on this Earth plane. Please reiterate.

ANDEAMO: Your role is to help people find the most effective way to live in man-made environments, because you will find that the moment you allow life to be your director, then all life will have to be good. You will see all man-made problems to be eradicable.<sup>79</sup>

Although this makes less than perfect sense to the linear mind, I believe it is the truth: all of our humanly created problems are solvable. But more than that, global peace is possible. It starts within each of our hearts:

This instrument is concerned for the peace of the world and prays for it often, and yet if this instrument prayed for peace within itself, it would be the same prayer. Indeed, it is our humble opinion that the most efficient way to bring the world to peace is to learn peace within the self, for as you think, as you are, so your universe *in toto* is also, for your

consciousness is as a field and each bit of fear that you are able to let drop, each time that you find your heart expanding, the consciousness of your planet is being lightened.<sup>80</sup>

We need to express stewardship of our planet in our own individual ways. If you are a person who wishes to be a part of the global peace process and are willing to lend this effort time and focus, let me encourage your efforts! If you are a nascent politician, environmentalist or any other form of activist wanting to serve in political office or peaceful protest, campaigning to repair damage or save a species, do not let me take one whit of energy away. In my own life, I have found that although I do not march well in picket lines, I can clean the church kitchen, which then is able to take on its missions a bit better. I believe that anything we do as a volunteer to aid the environment, help erase ignorance and illiteracy, feed the hungry, free the innocent prisoner or help the ill in hospice or hospital, will add its bit to the well-being of the community and the world. Donations to the arts feed into the community which is then able to share vision with its disadvantaged.

Whatever we do, whatever we give in the world to add to its beauty and decrease its suffering, helps. Some of the outer ways of serving others take a degree of toughness which many awakened spirits may not have. If we identify ourselves with those sensitized souls and find ourselves shrinking from committee, caucus and protest, then let us resolve instead to develop our ability to think and envision globally, to see ourselves as one planet, one folk, one population. We are the people of Earth. It is up to us to give to the Earth our song of being and of love, in hopes of fulfilling our service to the planet and benefiting all people. Let us place and keep peace within our hearts daily, and invest faith in the positive future of humankind as we move through this end time, where a new world is being made within us and within our planet. May we sing with the grass, the wind and the stars, of love and light and unity.

### CHANNELING

Since vocal channeling happens to be an outer gift that I have been offering for three decades, this avenue of service is one especially close to my heart. However, I do not feel that vocal channeling is the form of this outer gift which all seekers should aspire to attain. The channeling of the life itself is far more my center of interest. The Q'uo say:

There is no one who is not a channel; there is no life which is not primarily a channeled existence. By this we mean that each of you

carries within the self deep and unconscious forces neither to the good nor to the evil as much as to the deepening of experience. The more times in which the student may recognize the depth of the present moment, the more shall that soul channel more and more in a biased fashion, in an engaged fashion, in an enabling fashion for service to all and for love of the infinite Creator.<sup>81</sup>

Our psyche interacting with the present moment, then, is the engine that fuels our channel, that gives it fodder to assimilate. Note that the goal in channeling the life is not to become free of bias, but to intensify, deepen, celebrate and share our biases towards service to others, devotion to the Creator, and faithful witness to our own processes.

Each of you is a channel with biases, and each glad and sad activity within your experience upon this Earth plane is designed to teach you just how you wish to channel. This is not a vocation. This is a portion of the way a thinking entity regards the various forces of irritation and subconscious thought which creep into human discourse. If you know that you are indeed a channel, not to others but to the self, then you know that there are certain responsibilities. When you are offering the best you have in conversation, with perhaps unfortunate remarks made by others, may you find the patience, the light touch, the understanding and loving word in the face of the opposite which will make others rethink those conversations and wonder, perhaps for the first time, if they too could be responsible for such a wonderful thing as channeling a lighter, more joyful attitude. To you whom we may call shepherds, there is sent a glorious company of those who surround you, love you and love the one original Thought that is slowly taking place and growing within each. Call upon those helpers which you know by names such as Holy Spirit, guardian angel and inner guide. More than that, rest back into the recollection of the enormous web of caring, trusting, hoping and loving which your most mixed-up planet does indeed send out greatly.<sup>82</sup>

The responsibility to be a shepherd rather than a wiseacre, a peace-maker rather than a wit, peaceful rather than righteous, is sometimes a heavy one. It is such fun to be smarter than, righter than, better than. I know the feelings well. I deal with the temptations of communication daily! I recently got a very kind post from Jody Boyne, whose thoughts grace these pages more than once, praising me for my tact in correspondence with a mutual acquaintance in an e-group. I had to laugh, thinking back on all the things I did not, but wanted to, say in that tactful post! But I feel the effort to be

good channels is eminently worth it, for I see us all as radio sets, able to receive and to transmit thoughts at a desired frequency:

There are so many examples of the channeling which all may do: the cooking, the washing, the smiling at the sun, the enjoyment of water, all the excitement of daily life, all the little things which are like flowers in a bowl in unexpected corners of your daily life. You channel your daily life. We ask you to do it lovingly and honorably, honoring yourself and honoring that which this instrument would call the Christ-consciousness in each and every face that you see.<sup>83</sup>

One wanderer who has experienced success in seeing the spirit within is Linda Klecha, who relates:

I know when I talk to people, the words come out as if someone were playing a tape recorder in my head and I am merely repeating the words. I always seem to say the right things and then wonder, where did I get that? People have come to me with problems and seem to be so peaceful after I tell them something. It makes me feel good!<sup>84</sup>

By tuning herself into her opened heart center, Linda has managed to get self out of the way, and allow her intuitions and intuitive guidance about what will most comfort her friends to take over for her. Perhaps many of us have had the experience of finding the right words when something has happened around us, and being able to disarm or defuse a difficult situation. The most unnerving thing about this process of releasing into higher consciousness is the very real lack of conscious control. As artist, 131, says:

It's not up to me how these things turn out, although my input is certainly part of it. I try to let the higher force take its course with least amount of disturbance from me, and that's not always easy to do.<sup>85</sup>

Let the higher force take its course! What good advice! 131 is talking here about a painting, but the principle is golden for the whole range of channeling, whether the life, the arts, words of spiritual discourse or whatever may be our particular service. All the outer gifts involve channeling in order to bring them into maturity. Think of the self as an instrument, such as a flute or an oboe, something the breath moves through, the wind of spirit, sounding the notes, but more than that, the resonances, overtones and undertones of our particular instrument, our particular body, our specific tuning.

## VOCAL CHANNELING

Speaking of vocal channeling, those of Latwii say:

Channeling is a different kind of teaching. It is a teaching in which one surrenders all desires to teach, to make sense or to do anything except to listen, to feel, to be, to float in that highest tuning which may be held in a stable manner. Then all else is a mechanical procedure of reporting upon the concepts one has received.<sup>86</sup>

In offering the self to vocal channeling, then, a person becomes a pure instrument, a receiver and transmitter of concept and nuance. Giving up all desire to have this or that opinion, the instrument is simply iterating to the best of his ability that which he is receiving. It is a partnership with a particular source:

Channeling is a way of engaging the highest and best within the channel in a collaboration with a deeply impersonal source of love, which we are, that has what we may call the larger point of view.<sup>87</sup>

The Confederation sources I have quoted so often in this handbook are great fans of vocal channeling, since their service to those of Earth is aided somewhat by being able to use vocal instruments such as I. What the sources enjoy the most are those distortions and biases that we, ourselves, may not value so highly, those marks of personal living and learning:

Pure channeling may well be full of clarity, yet it is the color and fire of personality and poetry which only the channel can offer which sparks and enlivens our simple messages.<sup>88</sup>

The Confederation sources indeed consider their message to be very, very simple, almost too simple to comprehend, and despite the millions of channeled words I personally have produced, I cannot contradict them. It is true, they have a simple story to tell:

There will, in conscious channeling, always be a portion of yourself in every channeling that you give. This is desired by us. We have a very simple story to tell, a story of one great original Thought, a love which created all that there is, a love to which all shall one day return. This story is too simple for people to understand. They must make it more complex, so they may attempt to understand. It may be said that understanding is not something that may happen within your illusion, but it is part of the illusion that people wish very much to understand that which is not understandable.<sup>89</sup>

By talking about that which cannot be understood completely in any linear manner, we who desire to be vocal channels offer to add one more resource to the very large bank of assets that seekers already have. Like all outer gifts, it is a small gift to the world, to share in the material we have received that we think is worth passing along. And, in common with other outer gifts, in it pride has no place. Any hint of pride will echo back to the channel immediately and loudly, for when one is attempting to channel vocally, one is standing close to the light of higher densities than our own. In bright light, the error-prone human personality shell casts a sharp shadow. We who choose to take up the life of a channeling instrument will find “instant karma” much more than a catch phrase. It is a way of life. We may expect trials and temptations each time we stray in our tuning. Any effort to think that this is not our responsibility is wasted, when these trials occur. Undertake, when they occur, to see them as the work that supports the channeling, for in working through such issues, we are choosing once again our polarity of service, and re-centering our tuning. The heart of this effort of accepting whatever processes the life of everyday brings us is the deepening and strengthening of our essential selfhood:

Each of you, each of us, and indeed all of creation which is conscious of the self, is imbued in a vast ocean of overlapping and various illusions, some of which are brighter than others. In order to be able to find words that are evocative of the truth, the channel is most well prepared who has deeply considered the nature of the self, for the depth of the channeling, in its most appropriate configuration, is equal to the depth of spiritual solidity within the channel.<sup>90</sup>

The spiritual solidity of a channel is a tough thing to judge, either for oneself or for another. When I began teaching channeling in the late seventies, I took all comers. Quickly, as new channels developed difficulties and I learned to be more careful, I began finding ways of preselecting good channeling candidates. As my experience grew, my standards became higher, for I saw so many having real difficulties with aspects of channeling that had rebounded upon their lives. I found that there were two basic kinds of vocal channeling, that of one's own inner-planes guidance, and that of outer-planes or allegedly extraterrestrial sources. Channeling one's own guidance for one's own edification, I found, is a fairly safe endeavor, for guidance is within one's own aura. Apache and her guide, Andeamo, and Mike Korinko and his guide, Mira, are two good examples of a sound and safe channel for private information. The channeling of what I call outer-plane entities, or of personal guides for the edification of others besides the self, brings the laws

of instant karma and reflective teach/learning into play. Any pride or ambition will de-tune a channel very quickly:

We urge that those who hear these words not assume by any means that vocal channeling is that which they are prepared to do. The entities which have begun as excellent vocal channels and have later disintegrated their contact are many, far too many. And although each entity shall be healed and disappointment shall cease, yet still, by following not the heart within, but the ambition without, they have condemned themselves to much disappointment.<sup>91</sup>

How do we disintegrate a contact with a higher source? We generally do that by allowing our tuning to vary too widely:

All those who quickly learn the mechanics of the channeling process are not, because of this original learning, automatically ready for the life of discipline which follows a choice upon the part of the channel to be a channel for the one infinite Creator. Our thesis is that some discipline in the living of a practical, modest and loving lifestyle is very helpful to a channel. This may or may not suit the mood of those who wish to become channels. It is not the desire of the Confederation of Planets in the Service of the One Infinite Creator to create channels through which we may comment upon physical disasters and other remarkable and unusual natural effects which have to do with the movement of your peoples and your planet itself from the end of third density to the merging with the beginning of fourth density as it shall occur more and more among you. That which we look for, that in which we rejoice in a channel, is the clear statement of the channel's personality in a disciplined and unified way, for it is upon this level that channel meets channel, for make no mistake about it, channeling is a two-way conversation, and the channeling, in light trance or heavy trance, during this exploration of a possible message for the day, is based very largely upon the level of commitment and serious intention which the channel offers at the time of challenge to the contact.<sup>92</sup>

Tuning and challenging, then, are central concerns in preparing to serve as a vocal channel. Tuning can begin with daily meditation, of any kind we prefer, and with the balancing of the energy or chakra system:

It is always well for any instrument to continue with the daily self-examination that may take place in your meditative or quiet and thoughtful moments, so that those centers of energy upon which these contacts are based may offer to the contact the most purified and

clarified balance of energies possible for each instrument. The balance for each instrument will of course be unique, for each instrument works upon the same centers but from a different perspective or point of view.<sup>93</sup>

After the general meditating and chakra balancing, the vocal channel does well to continue to “tune” the radio that she is by those prayers and affirmations she finds most helpful. I use the prayer of Saint Francis, which begins, “Lord, make me an instrument of Thy peace,” and other prayers and hymns of similar focus. Whatever our tuning mechanism, see this process as readying or tuning the instrument:

We suggest to each instrument, whether new or experienced, that this tuning be accomplished with as great a degree of fastidiousness as one is capable of providing, for this tuning is the factor which allows for the construction of the actual channel, the receiving antenna, shall we say, its polishing, its tightening, its sensitivity. This will allow for the greatest degree of both freedom of transmission and accuracy of transmission.<sup>94</sup>

I always ask for the highest and best contact that I can carry in a stable manner with my normal waking consciousness. It is well to be quite fastidious about placing this limitation on the channeling, for in some cases, the work can be quite taxing.

It is most helpful for each entity serving as an instrument to become aware of the necessity for preparing the self for this work, in the actual performance of the service, that is to say in the tuning of one's own internal mechanism, the setting of the desires of the personal nature aside for this time of service and the exercising of the tuning, as we find it has been described by this group, the setting of the internal radio dial, if we may use this radio analogy, to the highest source that one can stably maintain.<sup>95</sup>

After we have tuned and prepared for the actual session of working, we tune the group also, by singing, chanting or praying, or in some way that appeals to everyone as a unifying exercise. In our own group, we begin our meetings with a talk around the circle, and everyone who is present has a chance to share as much of their story as they wish. By the end of the talking, the group is far more unified. We then pause while everyone prepares for the session, and I, as channel, do my own tuning. When I am ready, we all repeat the Lord's Prayer together. Each channel and each group will have their own favorite methods, and growing experience will help make these choices of how to tune more and more skilful. During the session, those not

channeling will help the session's energy by continuing to tune and to allow the energy of the circle to move through them in a clockwise manner:

During sessions of working, the support group needs continually to realize and send for the power of love, that the instrument may not have to depend upon its own strength and will alone, but may rest against the cushion and support of an environment of love. Tuning then is done continuously throughout a session, not as a heavy burden, not as a heavy duty to perform, but as that which becomes second nature, as that which becomes a simple and constant visualization of living, revolving light, which raises itself round about the whole group in spirals and reaches unto the one infinite light of the Creator in its first manifestation.<sup>96</sup>

The last thing we do as vocal channels before accepting a contact is to move into the state of consciousness from which we are accustomed to doing this work, and when we have a contact, to challenge that contact. Spirits without flesh, outside of incarnation, follow certain rules of the metaphysical world in which thoughts are things, and an identity which is unknown is no identity at all. In order to challenge spirits, we must know what we stand for, who we are, whose we are, what higher principle we serve.

When one hears voices or guidance from within, it is well that you offer to these voices the challenge that asks if they come in the name of that quality for which you live most passionately and would die most willingly. It can be a simple process and need not take a great deal of your effort or your time, yet it is well that it be accomplished with a purity and intention at each communication. For as each seeker grows more fully open to the service-to-others polarity and gains in the power of this polarity, there will be attracted to that seeker those entities of a negative nature whose wish it is to control the power of this light now developing. Thus it is well to ask if whatever voice you hear comes in the name of that which you hold most dear.<sup>97</sup>

Entities of a negative nature are generally wise and clever. Do not ever think to outwit a spirit. Do not expect to manipulate spirits. Channeling is a service-to-others gift, and the only efficient stance in exercising it is a release of all personal details except the essential identification of the self. And do not think to be able to hold a positively oriented source if you consistently ask it specific and fear-based questions, whether about conspiracies, end times or yet another group of cattle-mutilating or crop-circle aliens who have contacted this or that portion of Earth's population. The higher sources on the positive side are careful to avoid infringing upon the free will of those

with whom they are sharing opinion, and if specific questions are asked of them enough, they will be unable to maintain the contact at the original vibratory level and will be forced to leave the contact. At this point, if the contact has generated enough light to attract a negatively polarized discarnate spirit who wants to communicate its point of view and is glad to mimic the philosophy as long as it gets to share its fear-based information as well, the contact can easily devolve and change for the worse. Without constant re-tuning and re-challenging when in any doubt, an instrument can find herself with an inadvertent contact to a negative entity. Since both polarities work with light, a negatively polarized entity can "feel" exactly like a positively oriented entity of the same light power. Do not think, "I will recognize my source." This is not so. The negative source, if at the same light level, will be a fooler to the conscious mind. The end of such mixed contact is increasingly specific and fear-based information, predictions of catastrophes and ascensions in the near future, and the setting of dates for cataclysm or transition. These events do not appear to transpire as predicted in our physical time and space, and so the group is discredited. Or the group ends in wrangling over who shall belong at its base camp, or in the ascension. This, I have seen repeatedly occur with good channels. It is too bad, and it can be avoided by tuning and challenging.

The challenging of unseen spirits is quite necessary, for as populated as your illusion is, we may assure you that those illusions beyond your own are at least as populated, and there are many who stand ready to speak through instruments, and instruments need a means by which to be assured that the entity speaking through them is one of the highest positive polarity possible in order to gain information that is as sound and useable as possible, or else the value of the information is small. Thus, it is our recommendation that each instrument determine for itself its own desire to serve as an instrument, and if its determination is that it wishes to do so in as pure a fashion as it might, then it shall gather about itself those qualities which it feels are its essence and utilize these qualities in a fashion that may be formed into that which is called the challenge of the spirit, so that the contact which is made may know who you are and what your desire is in a clear fashion. It, as all contacts, has this clear knowledge of itself and speaks as an entity full of that essence of itself. Thus, the instrument must needs determine the highest and best contact that it might sustain in a stable fashion by means of this technique of the challenge of the spirit.<sup>98</sup>

My specific challenge to spirits is in the name of Jesus Christ. I do so three times, asking that the spirit say very clearly to me, "Jesus is Lord." Yes, it is

biased. But I am a wholehearted Christian, and Christ is the best of me, the me I want to stand on, the essence of myself. There are a tremendous number of threads to this seeing of Jesus as myself, for I know also that I am no Christ but a servant and at most, a messenger. But to know who I am, I need to know whose I am, and I am love's child, love's voice, love's vibration, Jesus' own. In that essence, I feel free to be fully myself. Students I have taught have challenged in Jesus' name, but also, for others, in the name of Christ-consciousness, love, the Logos and justice. Yes, we had a lawyer come to study at L/L Research! It is a deeply intimate and personal thing to choose how we shall challenge, but it is essential to good contact. Q'uo, speaking about and to a student while teaching channeling through me in 1988, says it best:

This channel is most careful to challenge all spirits, and we are most thrilled that this channel is so inclined, for our service is that which could easily be missed, for there are always those who do not come in service to others, who would wish to take the new channel and move that channel away from the highest and best tuning that is in that channel, the goal being to dim the light of channeling, seeking and the group sociability that adds so very much to the light network upon planet Earth.<sup>99</sup>

I love the image of the light network on planet Earth, but it is more than an image, it is a growing reality. I have seen a net of golden light growing around the planet ever since 1977, in my personal visions, and someone wrote in recently saying she had seen one in the 1940s. Each time I move into an awareness of it, its strands are stronger, glowing brighter, interwoven more securely. I do think that channeling of a vocal type helps as a service, but I also feel that it is the channeling of the life itself that is the greater service and the greater gift to that web of love and light that is growing about our worlds as more people awaken to their spiritual natures, and begin consciously to do light work.

Notice that I did not talk about how to channel vocally. I doubt that I ever will, except to those very few students I accept, for I see teaching channeling in general as playing with matches. I have seen a few physical houses, by which I mean the mental and emotional integrity of the physical and finer bodies, burn badly. Attempting to channel without the aid of a teacher and a group to support the study, and without the support of a life lived devotionally, is inviting one's house to be burned. Please do not do it! If this service is for you, a teacher will come to you. If a teacher is not yet in place, it is time to wait.

- <sup>1</sup> Joseph R. Koehm, letter dated October 27, 1998.
- <sup>2</sup> 277, letter dated January 16, 1997.
- <sup>3</sup> Q'uo, transcript dated September 26, 1999, p. 3.
- <sup>4</sup> *idem*, transcript dated August 30, 1992, p. 7.
- <sup>5</sup> *idem*, transcript dated November 29, 1998, p. 2.
- <sup>6</sup> *Law Of One, Book III*, p. 108.
- <sup>7</sup> Q'uo, transcript dated May 25, 1997, p. 2.
- <sup>8</sup> 292, letter dated December 29, 1996.
- <sup>9</sup> L/Leema, transcript dated July 27, 1986, pp. 10-11.
- <sup>10</sup> Latwii, transcript dated October 4, 1987, p. 5.
- <sup>11</sup> Q'uo, transcript dated March 10, 1991, p. 5.
- <sup>12</sup> *ibid.*, p. 3.
- <sup>13</sup> *idem*, transcript dated September 5, 1993, p. 8.
- <sup>14</sup> *idem*, transcript dated November 15, 1992, p. 8.
- <sup>15</sup> Yom, transcript dated October 3, 1992, p. 3.
- <sup>16</sup> Q'uo, transcript dated November 27, 1994, p. 6.
- <sup>17</sup> *idem*, transcript dated September 18, 1988, pp. 3-4.
- <sup>18</sup> *idem*, transcript dated December 16, 1990, p. 9.
- <sup>19</sup> Mike Korinko, letter dated November 1, 1993.
- <sup>20</sup> Q'uo, transcript dated October 7, 1995, p. 2.
- <sup>21</sup> Marty Upson, letter dated October 29, 1998.
- <sup>22</sup> *idem*, letter dated December 1, 1998.
- <sup>23</sup> Q'uo, transcript dated February 4, 1996, pp. 1-2.
- <sup>24</sup> Hatonn, transcript dated May 26, 1991, p. 16.
- <sup>25</sup> Q'uo, transcript dated May 4, 1992, p. 3.
- <sup>26</sup> *idem*, transcript dated March 15, 1998, p. 6.
- <sup>27</sup> Gypsee, letter dated October 9, 1997.
- <sup>28</sup> Romi Borel, letter dated October 1, 1998.
- <sup>29</sup> Q'uo, transcript dated September 28, 1991, p. 6.
- <sup>30</sup> *idem*, transcript dated February 4, 1990, p. 8.
- <sup>31</sup> *idem*, transcript dated September 22, 1991, p. 10.
- <sup>32</sup> *idem*, transcript dated April 21, 1995, p. 2.
- <sup>33</sup> Hatonn, transcript dated April 25, 1983, p. 3.
- <sup>34</sup> Q'uo, transcript dated March 25, 1990, pp. 9-10.
- <sup>35</sup> *idem*, transcript dated June 26, 1994, pp. 3-4.

- <sup>36</sup> *idem*, transcript dated December 25, 1994, p. 2.
- <sup>37</sup> *idem*, transcript dated March 26, 1995, p. 4.
- <sup>38</sup> *idem*, transcript dated September 20, 1992, p. 3.
- <sup>39</sup> *idem*, transcript dated December 5, 1999, p. 4.
- <sup>40</sup> *idem*, transcript dated September 9, 1990, p. 7.
- <sup>41</sup> *idem*, transcript dated June 21, 1987, p. 10.
- <sup>42</sup> Hatonn, transcript dated May 26, 1991, p. 5.
- <sup>43</sup> Q'uo, transcript dated March 26, 1995, p. 2.
- <sup>44</sup> Hatonn, transcript dated August 13, 1984, p. 6.
- <sup>45</sup> Q'uo, transcript dated February 2, 1997, p. 4.
- <sup>46</sup> *idem*, transcript dated December 5, 1999, p. 2.
- <sup>47</sup> Hatonn, transcript dated May 26, 1991, p. 3.
- <sup>48</sup> Q'uo, transcript dated September 3, 1995, p. 2.
- <sup>49</sup> *idem*, transcript dated November 29, 1998, p. 3.
- <sup>50</sup> *idem*, transcript dated May 13, 1990, p. 2.
- <sup>51</sup> *Law Of One, Book I*, p. 68.
- <sup>52</sup> Oxal, transcript dated May 29, 1993, p. 5.
- <sup>53</sup> Q'uo, transcript dated July 4, 1992, p. 4.
- <sup>54</sup> *idem*, transcript dated September 3, 1995, p. 2.
- <sup>55</sup> Oxal, transcript dated May 29, 1993, p. 6.
- <sup>56</sup> Charlie o36, letter dated July 31, 1999.
- <sup>57</sup> Q'uo, transcript dated September 3, 1995, p. 1.
- <sup>58</sup> L/Leema, transcript dated May 18, 1986, p. 8.
- <sup>59</sup> Hatonn, transcript dated April 11, 1982, p. 6.
- <sup>60</sup> Q'uo, transcript dated February 13, 1994, p. 2.
- <sup>61</sup> Latwii, transcript dated June 23, 1990, p. 11.
- <sup>62</sup> *idem*, transcript dated May 15, 1993, p. 16.
- <sup>63</sup> Q'uo, transcript dated May 24, 1991, p. 1.
- <sup>64</sup> *idem*, transcript dated September 23, 1990, pp. 5-6.
- <sup>65</sup> Hatonn, transcript dated May 26, 1991, p. 7.
- <sup>66</sup> *Law Of One, Book I*, p. 86.
- <sup>67</sup> Q'uo, transcript dated May 6, 1993, pp. 1-2.
- <sup>68</sup> Hatonn, transcript dated February 3, 1988, p. 1.
- <sup>69</sup> Q'uo, transcript dated February 6, 1994, p. 2.
- <sup>70</sup> *Law Of One, Book I*, p. 84.
- <sup>71</sup> Q'uo, transcript dated March 24, 1996, p. 3.

<sup>72</sup> 149, letter dated July 20, 1999.

<sup>73</sup> Hatonn, transcript dated May 24, 1981, p. 7.

<sup>74</sup> Heikki Malaska, letter dated January 28, 1999.

<sup>75</sup> *Law Of One, Book I*, p. 221.

<sup>76</sup> Chandara, letter dated September 22, 1998.

<sup>77</sup> Leigh Tremaine, www.freenetpages.co.uk/hp/risingearth, letter dated April 25 1999.

<sup>78</sup> *Law Of One, Book III*, pp. 108-109.

<sup>79</sup> Apache, letter dated November 6, 1999.

<sup>80</sup> Q'uo, transcript dated January 19, 1997, p. 3.

<sup>81</sup> *idem*, transcript dated December 20, 1987, p. 1.

<sup>82</sup> *idem*, transcript dated December 27, 1987, pp. 5-6.

<sup>83</sup> *idem*, transcript dated December 20, 1987, p. 8.

<sup>84</sup> Linda Klecha, letter dated August 21, 1998.

<sup>85</sup> 131, letter dated March 7, 1998.

<sup>86</sup> Latwii, transcript dated June 15, 1990, p. 7.

<sup>87</sup> Q'uo, transcript dated August 2, 1988, pp. 2-3.

<sup>88</sup> *idem*, transcript dated January 10, 1987, p. 1.

<sup>89</sup> Laitos, transcript dated January 18, 1989, pp. 6-7.

<sup>90</sup> Q'uo, transcript dated February 24, 1991, p. 2.

<sup>91</sup> *idem*, transcript dated December 20, 1987, p. 8.

<sup>92</sup> *idem*, transcript dated December 27, 1987, pp. 3-4.

<sup>93</sup> *idem*, transcript dated September 20, 1990, p. 2.

<sup>94</sup> Hatonn, transcript dated February 10, 1988, p. 5.

<sup>95</sup> Q'uo, transcript dated February 2, 1997, p. 6.

<sup>96</sup> Laitos, transcript dated March 12, 1990, pp. 4-5.

<sup>97</sup> Oxal, transcript dated September 6, 1993, p. 6.

<sup>98</sup> Laitos, transcript dated August 12, 1987, pp. 8-9.

<sup>99</sup> Q'uo, transcript dated August 2, 1988, p. 3.