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Group question: The question today has to do with change, perhaps even change to the point of self-healing. We are wondering if Q'uo could talk to us about the decision-making process that goes into this type of change. Could you explore the concepts of honor and duty and how discovering what our honor and duty in a certain situation is might help us to make the choices that would lead to this change and perhaps healing ourselves, finding a direction to be of service to others?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank you so much for the privilege, the honor, and the duty of being called to this group this day. It is a blessing to us to be able to serve as we had hoped to and a call from your group is most welcome. We ask, as always, that each of you guard the portals of your discrimination very carefully, listening to the personal resonance that comes with your unique truth and not for any perceived outer authority. If you are able to guard those things that you keep of what we say and those things that you discard, then we will feel far more free to be able to share with you without infringing upon your free will.

The freedom of will has been a sticking point for many in the creation of a satisfying and rewarding spiritual practice. Free will can be a bewildering thing. The chore of determining what one truly

wishes to do can be awe-inspiring and mind-boggling, for it is as though one were pulled in different directions by many different opinions and strains of thought in almost every situation. It is not too difficult to imagine the choices of many things: what to eat, what to wear, and so forth. However, there are levels of choice that affect more than just a moment or a day. It is as the choices become more ponderous and seem to carry more weight for the present and the future that the predicament of making what this instrument would call the "right" choice is more and more substantial a challenge.

The one known as B invoked the principle of the honor/duty that the ones of Ra had spoken of before with this group in saying that every honor is a duty and every duty an honor. It was the one known as B's thought that perhaps when one is attempting to make a truly correct choice for the self, however one wishes to define that word "correct," that perhaps one would do well to think of what one feels one's honor would require in a certain situation or what one's duty might require. It might also and equally be suggested to invoke the principle of unconditional love. Where is the love in a decision? It was the one known as T's hope that, in making the decision for his own right livelihood, he would be able to find that choice that most truly and deeply opened and revealed his heart, a deep and true center of self.

Certainly when one views the question that you asked and looks at the level of depth that is suggested when one is attempting to make decisions

for the healing of one's self, any and all ways of looking at a situation, feeling into it, sensing the nuances of it, and so forth, are helpful. All resources are helpful when approaching a decision that has the capacity to affect one's path not just in this next day or next week, but in the rest of the incarnation to come.

We would perhaps start with that of which the one known as D was speaking, in terms of his own process, of his discovery that in the very pain of the dramatically and unconsciously lived life, where events seem to overtake one and toss one about with tremendous force and seeming carelessness, there is an aspect to this suffering that is attractive and that actually can begin to create the impression that it is this pain that is actually a sign of life and that, when the pain or the critical or difficult nature of the situation eases, the meaning of life has somehow been taken away from one and that, somehow, that meaning must be sought again, even though that meaning is a meaning that is felt in suffering and pain. This entity was discussing a way of looking at one's relationship with others that is called "co-dependant."

We would suggest that, if one may take a step back from a specific co-dependency or addiction that is specifically geared to one person, one may perhaps see that in each incarnational pattern there is that tendency to divide the self into the good self and the bad self, the light self and the dark self, the peaceful self and the disturbed self, and so forth, creating out of a universal and infinitely graded being with no seam or rip in the make-up of that being a being that has separations and isolations of parts of the self from other parts of the self, so that there seems to be more going on, shall we say, than in truth there really is. It is so endemic to your peoples that we would suggest that instead of the term "co-dependency" one may perhaps think more generally in terms of addictions. For the addiction to pain is no more of a puzzle than the addiction to any substance that one begins to see as not being helpful for the self. Why would entities with good sense and good balance choose to inculcate within the self a continuance of pain in order to feel more alive? It is simply because it is the observed method upon your planet, in the culture in which you enjoy living, for entities to embrace those things which are destructive such as overwork, a dependence upon substances, and other imbalances, because they seem

to be appropriate and even necessary for the functioning of the organism and the being, in the job, in the family, and in the environment. The habit of looking outward for meaning, of depending upon ideas, people or things for a feeling of rightness and a sense of meaning is that which has been accepted among your peoples as the appropriate way of behaving and thinking.

It is astounding to most entities who are living at this unconscious level to conceive that they may perhaps not be in a carefully engineered situation, in a certain, shall we say, "house," or environment of job and family and personal details for the reason that they may feel is so. They may not be in the job, for instance, because that is the correct job, they may be in that job because it seemed appropriate and it has seemed to be adequate to the life. The thought that one could simply walk out of this "house" of arrangements and relationships and "the way things are" would indeed seem not only astounding but somehow deeply wrong. Yet it is true that entities build their houses to include the pain that seems necessary in order for them to feel alive, normal and functioning.

So when one attempts to begin healing the self, it may perhaps be seen that a substantial amount of deconstruction becomes necessary. There is a stage that one goes through that is analogous to that which the one known as B, G, and D have been doing within the structure of the dwelling place in which this meeting is now taking place, the house that this instrument calls the Magic Kingdom. Indeed, it has been remarked often within the last few weeks, as disaster after disaster has been narrowly averted and repaired, that the angels that have stationed themselves as part of the loving system of guidance that surrounds this group have been working overtime! And each time that the one known as B has identified an electrical fault or found a gas leak or the one known as D has seen a fire start and put it out, that the house itself is expressing the desire to heal. The people within the house have banded together in an increasingly tight-knit group with the desire to create new life, new energy, a higher and a truer sense of self for each and for the group as a whole. And in this increasingly intense environment of idea, ideal and focus, the house itself is experiencing a deconstruction as old wires are pulled out and new wires must be put in, new wires that can hold more of a charge; that can sustain

more of an effort. And indeed when one is attempting to heal, it is as though one were going back into the wiring of the self and needing to deconstruct some of that wiring, pulling out the inadequate wiring, checking the system for leaks, checking the system for truth, shall we say, checking the new “wire” that one is putting in to carry energy, to see if it indeed has more strength, if it indeed can carry more energy safely and at a stable manner and level.

One is doing the internal rewiring of various patterns of thinking, attempting to pull out of the self those tangles of old wiring that are no longer attached to anything that is helpful but that still may be carrying power, but oh so poorly and so inadequately. So this process must begin with a careful, conscious period of releasing that which is outmoded within one’s thinking, within one’s feelings, within one’s being. And for each entity this will require different resources and different approaches, for no two people approach the mirror of the self in the same way. Each entity approaches the mirror and looks into the eyes of the self with a different bias. Each has a slightly different slant. Even each within oneself, from time to time, will be able to access different levels of self and be able to see into different levels of patterning and what the patterns of the past have to offer in terms of health, wellness and healing. Perhaps there are some old patterns that are extremely helpful. Not all things that are old are poor. Some of the oldest patterns within you may be some of your best work.

So it is not that one pulls everything out in order to toss it and to start over completely but rather that one looks into that mirror, into the eyes and not at the image; for one can get lost in mental images as well as one can in the image of the mirror. Your face does not tell the story of your soul, but the face of your personality also does not tell the story of your true essence, especially when one seeks to move into a better balance with the self, into a self-healing mode. One must not simply go with preconceived notions about the self. Rather, it is good to do that of which the one known as G has been speaking, the going on a quest for personal vision, a quest to see into that essence of self that is the gift which you have brought in the package that is your personality, your body, and what the ones known as B and V were calling your identity.

You have a location for your incarnation in space and time. The fact that in order to have a location you also have to buy into the illusion of life and death is simply a fact of the matter, a condition in which all incarnation is held. There is an illusion implicit in drawing breath and that illusion is that you are a location, an identity, a personality, a face. These concepts of self, in terms of your spiritual center, are and remain illusory right through the incarnation. Even in the midst of the illusion of incarnation you may know yourself as an illusory personality. Were this to be the beginning and end of the soul, there would be no point in working towards the evolution of that soul. However, you are, even within incarnation, a real essence, part of what this instrument calls the Godhead principle, part of the Creator. That you have a package makes you seem very singular and indeed you are unique; yet at the same time, you are a holograph of the Creator.

So in many ways the journey towards meaning is a journey down through layers of decreasing selfhood as more of the shell, the illusion, the body, the face, the personality, is seen for what it is and allowed to loosen its hold upon self-identity. What is your identity? Much of the decision-making process has to do with the stance from which you view the creation and that begins with your self-concept. If you conceive of yourself in thus and thus a way, then you begin to build that “house,” that narrowness, that stricture that we were speaking of earlier. You begin to construct your location and seemingly to block yourself from making certain choices because they would not be appropriate to someone in this particular kind of house, this particular kind of personality.

Once you feel that you have gone through a time of coming to your own essence, once you feel that you have begun to be able to identify what it is to be you, that you that you will know as well ten thousand years from now in another incarnation as you do this day, then you can begin to ask the questions that the one known as B was asking, but only then. You cannot simply begin by saying, “This is who I am and therefore these are my duties and these are my responsibilities.” First and foremost you must come into a relationship with yourself that is loving, unified and compassionate. In the words of this particular instrument, you must “redeem” yourself. For as long as you feel that there are parts

of your personality that are the shadow side, that have not yet been claimed, they will continue to indicate their lack of being integrated by expressing themselves as negatives within your life experience and they will draw to you catalyst that is designed to uncover and delineate the particulars of these biases.

However, there does come a time when that first cluster of work is done and you sit, shall we say, in terms of the Native American way, on your blanket, in meditation, with the creation and the twelve directions spread out, the creation emanating from the center of the self and the wheel of unity spinning endlessly and fruitfully around that center in a way that feels powerful and full of life. In that centered position, then, you may ask yourself, truly, “Where is the love? Where is my heart? What are my duties? What do I wish to honor in my life?” And all of these questions are worth time and contemplation and a process of asking, and resting, and asking again. For such questions will remain with you as part of the spiral of learning and service that is the evolution of mind, body and spirit within incarnation.

How can you know that you are on the right track? We cannot give you a thumbnail rule for being in self-healing mode. We can speak of certain characteristics of being “on the beam.” We’ve spoken often to this group about fear. When there is a feeling of attachment, urgency, desperation or necessity, these energies are suspect. It is to the peaceful, resting spirit that a balanced pattern is more likely to come and it is to the questing soul who rests with such a vision and allows it to mature that the inevitable difficulties of such a process will seem less demanding, less difficult. This instrument was speaking earlier of a level of peace that she has experienced recently and she was finding difficulty in describing it, yet it has to do with relaxing attachments to all outcomes in the growing understanding or grasp of the fact that there is no true attachment, there is no true necessity. What there is, is a spectrum of infinite possibility, which acts either without focus or with focus. Without focus, it is not as powerful in terms of interacting with other sources of energy. It moves and makes connections and will ally itself with like-minded energies. Yet it is to an entity who has done the work to have brought focus to that feeling of sitting in the center of the blanket with the energies of self very openly and tidily arranged about one like the pattern

upon that blanket, that the connections will be stronger, the click of recognition between people will be more powerful, the ability to communicate ideas will be more pointed and more obvious. And when more than one entity in a group has begun to get that inner centering and that feeling of focus, the possibilities for deeper and deeper collaborations that are part of the hoped-for service and learning of the incarnational plan become more and more prominent and likely to prosper.

The one known as Dewey¹, in speaking of how his learning as a physicist affected his own thoughts about spiritual matters, chose to describe the way he saw the “new man” as an ethical biological unit. The “old man,” he said, “was simply a biological unit.” It worked from instinct, it made its choices, and it protected that which was its own and saw to the survival of itself and its family unit. However, when one moves into the new definition of self that is the conscious self, that self that is aware of itself as a soul, the word that is added is “ethical.” An ethical biological unit is one who does look to the honors, to the duties, and to the love that is theirs to judge and deem appropriate and choose.

How true it is that one must, at some point, make a positive choice or the choice will simply make you and that choice may be a choice in which all of the old unconscious patternings of what the one known as Eckhart Tolle called the “pain body” may be thriving in glorious health. So it is well to take hold of the decision-making process, especially in such deep matters as right livelihood and self-healing, and to move through the most conscious effort possible of gazing within the self, moving the self to the best-judged center of self that can be found, and from that point, asking the self, “What do I love and where is the love pulling me? What do I honor and how can I [give] honor to those things that I do so honor? What are my just and fair responsibilities and how can I best fulfill those?”

This instrument has thought sometimes about the concept of responsibility, for she has seen many entities who are on spiritual quests who find themselves choosing to walk away from situations without taking responsibility for them. Within her own life it has never seemed that this would be

¹ Referring to Dewey Larson, author of the Reciprocal Theory of physics that Don Elkins and the Ra group discussed in the Ra material.

possible for her. Yet for many, the effort of becoming conscious is that effort which, in the terms of their own thinking at the time, cannot be made unless a clean and sharp break is made between the past and the present. And therefore, it cannot be said to be incorrect for such dramatic choices to be made. On the other hand, if there is sufficient time and space and patience for a slower and more careful process, it is very much a help to that process to move slowly, to move gently, and to ask the self frequently, "How does this feel? Do I feel centered? Do I feel open? Do I feel in any way hindered or bound by my belief system?"

Think of a root system that may be fouling a structure like a sidewalk or a pipe system. Some roots need to go deep, perhaps some pipes need to be moved. You must determine in the system of your own working spirit and its connections with the body, with the mind, and with the emotions, what is working and what is not working. "Where do I need to focus my redeeming love? Where do I need to embrace a part of myself of which I have been unconscious and which has been leading me around into dark places?" For indeed it is very true that the structures of suffering have to do with the thinking of the individual. It is not that you would not experience pain if you were completely without bias and exposed to fire. You would still burn. However, when the entity can see fire not as something from which to contract but as a brother or a sister, then certainly appropriate action may be taken to avoid immolation by such a force in one's life but at the same time there is nothing to fear, literally, no thing to fear, for you are an entity far beyond the limitations of these illusory husks, the personality, the body, the face, the package. Do not identify overly with the package but seek to begin to know what is inside and let that center of self begin to act as the gyroscope that is whirling inside in rhythm with the heart of the Creator so that, as the Creator seeks to know Itself, so do you seek to know yourself. And from that center all things have their right pattern.

May it be so for each of you in increasing levels of harmony and strength. For each is part of a beautiful dance, that dance of creation in which every flower and tree and bird and being has its part.

We would at this time open the meeting to further questions, if there be any at this time.

G: Q'uo, would you have any recommendations for concerning the preparation for my upcoming vision quest at Avalon and how I might best maximize the experience while there?

We are those of Q'uo, and are aware of your query, my brother. We would say to this instrument, trust the self and be unafraid to open the self to unfamiliar things. It is not an easy thing to move quickly from the surface of life to that level of consciousness where subconscious processes are available to the conscious mind. In something like a vision quest that you have spoken of, the basic effort is to open the doors of perception, as the one known as William James has said it, so that one has more information available. The concept of the quest has to do with the concept of the self as having many floors of being, shall we say, like a tall building that has quite a few different levels, not only above ground but also below the level that may be perceived as the ground floor. It is those deep, subterranean floors of self that one is attempting to access. Now, when one goes down the stairs into the basement, it is a very straight-forward thing. There is a certain angle to the steps and they are at a certain a distance from each other. It is a very regularized, geometric structure, the stair steps having so many degrees of declination, angles of turning, and so forth. It is not unlike that within the layers or floors of the self, below the level of the conscious mind. There is a very definite geometry and there is a way to move down into the deeper levels of the mind.

The one known as B was discussing one of these ways, the idea being to read in the mythology that affects one's blood ancestry. The thinking behind this is correct in that the body and its structure, down to the cell structure, is a gift from the ancestors of that body. Each cell in the body is instinct with the knowledge, the life, and the experience of all of those entities that have shared those cells, those inherited strands of what this instrument would call, DNA. So you are, as a body, as a being within incarnation, a part of the Earth from which these beings sprang, the mountains, the lakes, the air. And as one grows up within a certain environment, the geography, the topography of the land becomes written in the DNA and becomes part of you in a way that is magical, so that connecting with the Earth, connecting with the surroundings which are part of your heritage, places you in an optimal situation for stability in moving down into

the roots of self. Certainly the roots of the body are not necessarily the roots of the mind or the spirit. But one is in the body and one needs the grounding of that body in order to fuel that quest for vision. Further, one has, in the stories told by the ancestors of your body, material that describes the geometry, shall we say, of a very deep level which this instrument would call the archetypal level, in that subconscious being which is a part of you. You are attempting to ask for vision from this larger part of self to which you do not have access in conscious, daily life. Consequently, the one known as B was suggesting that one steep oneself in the mythology and stories of one's ancestors. And certainly this is one way to approach such a quest.

There are other strengths into which one may lean in order to achieve this deep opening. Such alternatives include music, art and the creation itself. They include as well many other things and we do not feel we may be much more specific than this without infringing as you go about creating what needs to be for you a very self chosen, consciously chosen, experience. Within these parameters, may we answer you any further, my brother?

G: No, thank you very much, Q'uo.

We thank you, my brother.

G: I have one from the one known as J who asks, "How does one go about creating a ritual that allows you to effectively configure your mind for sacred workings and donning the magical personality?"

We are aware of your query, my brother, and we thank you for the question. It certainly is one with which the one known as J has been working for some time. We would say to the one known as J that the preceding discussion may help in somewhat delineating the field of action for becoming a conscious, magical being. The essence of seeing the self as magical and experiencing the self as magical is that great step of believing that the self is magical. If one moves from that assumption, then one must take responsibility for each thought. Not simply each action, but each thought. For the magical personality is often defined, at least by this instrument, as one who is able to effect changes in consciousness by thought alone. This again requires a time of deconstruction to loosen the bonds of shallow attachments and reconstruction in attaching to far more sturdy sources of power, or conduits for power.

We believe that this may be sufficient for now but we would be glad to revisit the question with the one known as J in the future.

Is there another query at this time?

G: A quick one, Q'uo. With enough work can an entity become a crystalline entity in one incarnation and is that goal worthy of pursuit?

We are those of Q'uo, and are aware of your query, my brother. Indeed, each of you is a crystal, it is a matter of mining for it, finding it, polishing it up, and allowing it to shine.

Is there another query at this time?

G: Q'uo, is this instrument hard-pressed to continue these channelings on her own?

We are those of Q'uo, and aware of your query, my brother. In gazing into this instrument's state of mind we find that she is as she has always been: one who sincerely wishes to serve. This instrument is convinced and has been convinced for a number of years that one of her right livelihoods or means of service is indeed this channeling of which you ask. It therefore is that which she does see the honor and the duty of doing. She does not find it at all burdensome. She does not find it, shall we say, fun; it is not something that draws her and consequently she must make a conscious effort to align herself with the gift which has been given her. There are times we find that she regrets the effort that it takes to move into this alignment and at the same time she would not forgo the honor even upon the point of death. Consequently, we would say no, this instrument does not find it difficult to serve. She would find it difficult not to serve.

May we answer you further, my brother?

G: Not on that line, thank you, Q'uo.

We thank you, my brother.

G: Sorry to hog it all but if nobody else is asking, I'll take it again. Q'uo I was just curious if for a wanderer to awaken to their status as being from elsewhere they need to be first of a 51% service-to-others vibratory nature before awakening to the truth of their identity?

We are aware of your query, my brother, and we do not find that to be necessary. Indeed, it is not necessarily at all linked that one be aware of polarity and that one be aware of not belonging to this

planetary system. The two strains of learning are not necessarily connected.

May we answer you further, my brother?

G: I don't think I meant awareness of the workings of polarity but that they must be vibrating at 51% service to others. Must they be harvestable in order to awaken consciously to who they are?

We are those of Q'uo, and believe we are more aware of your query, my brother. Again, it is not necessary to have any awareness except the discomfort of being in a difficult place that does not feel right to be aware that one does not belong some place. The tendency is for those who wander to move into incarnation within third density with some of the overlays of the previous density which would suggest that many a wanderer has much information flowing through about service to others and so forth. And so there is a tendency for service-to-others entities to be those who are wanderers or shall we say it more properly, for those who are wanderers to be aware of desiring to be of service to others. Indeed, it is almost a part of desiring to be of service to others. Indeed, it is almost a part of the wanderer's syndrome, shall we say. However, there are many who awaken first to their discomfort and have not yet done that work of choosing a polarity.

May we answer you further, my brother?

G: No, thank you very much.

Is there a query from any in the group at this time?

G: So, for my vision quest, would you say that arming myself with a question, the question, my set of questions, would be sufficient? To go there with my questions for the Creator [and let the Creator do the answering]?

We are those of Q'uo, and are aware of your query, my brother. It is not for us to say what is sufficient. We believe that the thought of sufficiency is not helpful at this time. We would suggest that you allow yourself to be undefended, and unclothed with suppositions concerning what is enough and so forth. Beyond that, we find that we cannot speak.

Is there a final query at this time?

T: Q'uo, this is not a query. It's just an expression of thanks for your presence and help ... in the last few weeks.

We are those of Q'uo, and aware of your most kind thoughts, my brother, and we thank you for them. We are indeed most pleased that we have been a resource for you at this time and we hope that we may continue so. Indeed, we hope that we may continue to serve each of you as a part of your system of guidance and strength. Please know that, whatever your self-doubt and whatever your process, we are there and so much is there for you. You are surrounded by a great web of love and we cannot tell you how strong and how bright that web is and how far it goes. Indeed, in the end all are connected to all.

We offer each of you blessings and love. We thank you with all of our hearts and we leave you in the love and in the light of the one infinite Creator.
Adonai. Adonai. ✨