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## SUNDAY MEDITATION

SEPTEMBER 3, 2006

**Group question:** The question today is, what work is necessary to be done by the seeker upon the chakras or the energy centers in order to facilitate the raising of the kundalini and of what value to the seeker is this raising of the kundalini?

*(Carla channeling)*

We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a great privilege and blessing to be with you this day, to enjoy the beauty of your vibrations, and to be asked to share our humble thoughts on what work is needed to do by the seeker upon the chakra system in order to encourage or advance the raising of the kundalini, so-called, by those students of seeking in the oriental tradition of Yoga. It has also been asked what value that project is and it is that with which we would start.

However, first, we would be careful, as always, to request your cooperation as we speak. Please reserve and retain the quality and faculty of discrimination. You are responsible for your universe, for the thoughts that you think, and for the progression of those thoughts. For us to be speaking to you from a position of authority is not an option. We need for you to see us as fellow seekers; those who have had more experiences than you which we remember at this point and therefore those who may be able to share helpful thoughts. We cannot guarantee the accuracy of our thoughts nor their appropriateness in your process and it is important to us that you be able to place the thoughts that do not resonate to

you to one side and move on without feeling that you have somehow missed the point.

If nothing resonates to you about one of our thoughts, it is not you who have missed the point, it is we. Not every thought is going to work for everyone. If you will be the guardian of your thoughts, accepting only those thoughts of ours which seem resonant to you, then we will feel free to speak without being concerned that we will infringe upon your free will. May we say how much we thank you for this consideration.

The purpose of the raising of the kundalini within the system of study and worship known as Yoga is to aid the seeking soul in its progression towards perfection. It is a particularly Oriental concept and not one in which the Western religions spend much time or consideration. Consequently, for most raised within the religious systems of the West, the concept of perfection is puny or paltry. The West seems rather to want to focus upon the humbling of the self by the realization of its imperfection and then the experience of rebirth in cleansing through the intervention of a manifestation of the divine.

Redemption is not the same thing as the progress towards perfection, even though the activity is the same. Let us explicate. In, for instance, the Christian crucifixion ritual, the sacrificial victim takes upon himself the sins of the population on whose behalf he is being sacrificed, just as in olden times when sacrifices were burned to the gods. As the fires burn his flesh and dry his bodily fluids to ash, that

benediction of blood and flesh absolves and redeems the imperfect entities of the congregation. That is the illogical but spiritually viable goal of the crucifixion. The resurrection is a new twist upon the sacrifice of the slaughtered animal and represents that which the one known as Jesus, as well as many other crucified saviors, desired to bring into the concept of sacrifice and that is the resurrection and new life of the being that has been sacrificed.

That which Jesus suggested was that each entity take up the cross and follow him. When the one known as Jesus took up the cross, he was walking towards his crucifixion and eventual resurrection. In taking up the cross, you take up the nature of the cruciform reality in which you live—which is called consensus reality or space/time—and you walk with it to Golgotha. When it is your time to learn the nature of sacrifice, you place yourself upon that cross. You experience suffering. You experience your dark night of the soul and you experience the resurrection into new life. You do this not just once in an incarnation but in a repetitive and cyclical fashion, gaining the experience of winning through to new life each time that you experience these small deaths of transformational change.

It is never described to the Western religious seeker that the goal of such suffering is perfection. It is, however, implied that the experience of one who has won through following this directive of following the steps of Christ will experience an enhanced or expanded awareness after the sacrifice has been made. This is as close as the Western religious system can come to the Yogic concept of perfection.

It is a handicap of this particular distortion of a way to study the one infinite Creator. However, in the rich coloring of the story of sacrifice and resurrection, the emotive qualities of the story create an atmosphere in which it is far easier to understand the nature of redemptive love. Consequently, this is the glory of the Christian faith: that one glyph of a suffering and fully conscious Creator, perfectly willing to go through the pain of death in order to demonstrate its illusionary quality and thereby offer the realization of larger life to those who are able to view the stunning reality of the transformation of the light-struck tomb and the empty grave.

The glory of the Yogic system, however, is that concept of perfection. The Yogi is not afraid of becoming the Creator. The difficulty with that

system is the opposite of that difficulty with the Christian system. Some may say that the system lacks a certain amount of color. It is more difficult to achieve an iconic representation of unconditional love from studying the systems of Yoga. It is not impossible. It is simply not as easy to choose that central icon and say, "This is unconditional love."

The Yogic system is far more complex and far more accurate. It therefore appeals to those who are wanderers from fifth density or who simply have within this incarnation a more intellectual or mind-driven seeking process.

We cannot say that a mind-driven seeking process is superior to or inferior to a heart-driven seeking process. We simply point out, number one, that one is seeking in one or another wise, primarily, and, number two, that whichever way you are seeking, part of your consideration of moving forward may well be to reach into that part of the seeking process which you are not using and encourage balance within yourself, so that you are seeking not only with the desire of your mind but with the desire of your heart. They are two different things and there is a tremendous power in bringing those two together.

What you do when you bring the passion of the heart and the desire of the mind into harmony is to yoke will and love into a working pair of creatures that can draw the cart of your seeking process forward and engage your will, the faculty of your purified desire.

Desire drives the chariot of progression through spiritual evolution. The most precious faculty in the seeking process may be said fairly to be desire that has been well realized; that is, desire that has been harnessed to passion and purpose. To bring body, mind and spirit into union is to activate a very powerful force of nature. For you are one step down from being a sun. You are a co-creator, and to the extent that you begin to realize this, you begin to see the possibilities inherent in the human condition.

The work that one does upon the chakra system in order to raise the meeting point between the incoming love and light of the one infinite Creator and the downpourings that are called forth by questions and in prayers, creates the point at which work may be done. Normally the untuned and unconscious entity is not capable of effectively desiring in a focused manner in terms of spiritual things. The prayer or regard for the infinite Creator

expressed as devotion that drives mystics tends to be missing in the makeup of the unawakened soul

Therefore, the energy within the energy pipeline flows at a variable rate and with variable efficiency. Work in consciousness cannot be done with any degree of stability underlying or undergirding the effort. There may be flashes of great inspiration and clarity in anyone, because of special occurrences that catalyze a moment of clarity and an opening of that faculty wherein the guidance system of an entity may pour in love and inspiration. And there may be long periods wherein there is no apparent connection betwixt the guidance system and the self.

When an entity awakens to the realization that there is more to life than what is seen by the naked eye, this opens the potential for that entity to seek to know more about the unseen. Such a seeker enters an area that is very mysterious in any rational sense. For spiritual seeking the rules are completely different from scientific seeking. The experiments are done within the self and only subjective criteria can be used.

It is nearly impossible to obtain scientific data that proves the existence of spirit. It is carefully designed to be very difficult to prove what faith is in any way, shape or form, what desire is, what the will is, or any other metaphysically viable tool and resource for hastening or accelerating the pace of the evolution of mind, body and spirit.

This is because the only actual progress made in polarization and the seeking of truth is made in an atmosphere of unknowing. If it is known that such and such a thing is true, there is no risk in setting out to reach that truth. It is important, indeed, it is centrally important to the seeking soul that he realize that he is risking everything with the potential for gaining nothing. He may be on a wild goose chase.

Faith requires that you walk off the cliff of known things into the mid-air of unknowing and it is in that mid-air that the seeking soul who decides to activate his desire and use it to fuel his seeking must do his work. Therefore, the only solid ground beneath such an entity whom we may call, for convenience's sake, an adept, is the knowledge of himself, who he is, why he is in the process of seeking, what he is living for, and what he would die for. That is that upon which one stands in metaphysical seeking: not physical ground but the ground of being.

Therefore, the use of the chakra system is that use which, firstly, clears the pathway through which energy flows from the soles of the feet and the base chakra at the base of the spine through all of the chakras, one after the other, and finally out through the top of the head.

Now, this basic flow goes on all the time in everyone. When one attempts to improve the flow, one is not simply tinkering with the physical system. One is working with the metaphysical system. The model of the energy flow through the energy body in space/time that is comfortable to look at is that of a self-contained system. However, in the metaphysical view of this pipeline, while on the level of consensus reality or space/time it is indeed a self-contained system, on the level of time/space it is an open system. At each point it is open to the density that equals that color and to the entities that people that true color.

Further, when entities are working on a certain difficulty, as the one known as M pointed out, they may be working in two or more chakras at one time. The one known as M gave the example of having low self-worth, which is worked within the orange ray as well as in the indigo ray and, indeed, to some extent, that low self-worth shall be worked on by each and every one of the chakras in one way or another.

Consequently, when one takes up the goal of clearing the chakras, one is doing a great deal more than clearing a physical system. One is doing more than clearing a pipeline. One is asking the self to perform the mental actions necessary to create a change in the way one sees the self.

If one is blocked in a certain way in one of the chakras, one is seeing the self in a certain way. One is giving honor and respect to that issue which is blocking or overactivating the chakra. In working to clear the chakra, then, one becomes vulnerable to the need to rest and examine that blockage; to sit with it and to gaze into the workings of that blockage. When does it occur? How does it arise? What was the first thing that you thought of that made you realize you were caught? How have you experienced this before? What pattern surrounded this thought when you had it before? What about the time before that? Can you find the first time that you were blocked in this way? What was the exact circumstance of that blockage?

The closer that you can get to the source of your blockage or your overactivation, the more chance that you have of unearthing the ore that contains this gem of information, this piece of crystallized pain. When you do this, you hold in your hand the gift of much suffering. Wash it! Polish it! It is a gem you have earned, but it is not a gem that you need weighing you down.

There comes a time to lay down a piece of crystallized pain that is emotional in nature, mental in nature, or spiritual in nature. You will know when that time comes. We do not encourage you to hurry yourself. However, it is indeed a wise person who harvests such crystallized pain, realizes it, thanks it, and moves on. It is not necessary to carry behind you that great sack which bears the accumulated pain of your incarnation.

The process of doing this work is a process which clears the chakras and strengthens their integrity. As you clear yourself of those blockages you experience in each ray, you are doing an exercise that, upon repetition, becomes easier. Eventually you will find that you are hungry for clearing your chakras and you wish to do the clearing as quickly as you can after you experience blockage. This is because the experience of wellness—speaking emotionally, mentally and spiritually—is a wonderful elixir compared to that murky, unwell experience of being confused or caught within the details of whatever drama has caught you away from the free flow of the present moment. You are here to get caught in the free flow and stop the flow so that you can examine the catalyst that you have just caught or that has just caught you.

Nevertheless, when you are caught the appropriate reaction is not self-pity or floundering in despair but rather the realization that you have been given a gift. You have been given a puzzle to solve and in the solution of this puzzle you will come across a version of yourself whom you have not yet met. The working out of the puzzle may involve suffering, especially if one is new to the practice of the discipline of examining one's thoughts and responding to them as if they had worth and honor, but repetition makes every attempt to do this easier than the one before it and as you gain results from doing this work, that too will give you the courage to make even bolder attempts to understand yourself

and to allow to fall away those distortions which do not serve you.

Inherent in the process of the raising of the kundalini is the concept of the possibility of perfection. One must be able to accept one's creatorship or one will never be able fully to utilize this whole concept of the raising of the kundalini. For when one has attained the supposed goal of the raising of the kundalini and the kundalini has settled at the brow chakra, the gateway to intelligent infinity can swing open—but only for the one who is able to consider himself a creator.

Now, what is the use of this process of the raising of the kundalini from the indifferent movement in the lower three chakras and occasionally the opening of the heart to a steady rise up into the indigo ray? For many people there is no use in it whatsoever. It is a highly individual, personal and even intimate decision for each as to whether they wish fully to utilize this powerful resource of the human mind, body and spirit.

We find it difficult to put into words what motivates an entity to have the ambition fully to use the resources of his incarnated soul energy to attempt to become, in a word, an avatar. Yet, this is the potential for any. Christhood is as a cloak or a crown that may be worn by choice by the one who wishes to walk in sacred symmetry. It is a choice that is highly personal. If chosen, it is a choice that will consume the rest of the incarnation. Yet it is a choice with tremendous advantages for the entity who values the possibility of moving forward in polarity and in moving forward as well in the learning of those structures of knowledge that enable an entity to be of service in a more efficient way.

The signpost of magic is the slogan, "I desire to know in order to serve." The entity who chooses to work with the kundalini is an entity who is choosing to become a magical being and whose motto is to use that knowledge that is gained only in service to others.

Naturally there are negatively oriented magical beings and their desire would be to know in order to serve the self. We are not those who discuss service-to-self practices, for we are service-to-others oriented and do not have the ability to teach in any other way. However, since we are speaking exclusively to those who are service-to-others oriented in this

circle, we feel that we are in good shape in being able to express that which you would wish to know.

This energy that comes from the central sun into the sun of your planet, into the center of the Earth, and from there into the soles of your feet and upwards through your energy pipeline and out of the top of your head, is in infinite supply. As much energy as you can run, that energy is available. As high an amperage as you wish to run it, that energy intensity is available. Therefore, the portion of the raising of the kundalini having to do with the clearing of the pipeline is a matter of an infinite journey into discovering how to clear yourself, for the more that you are able to clear and drop away from your personality the more wide open that you may run that energy that's pouring into the base of your spine.

The energy that comes down through the gateway to intelligent infinity, down through indigo and then from indigo to green or to blue or staying in indigo, is that energy you have called forth by your desire and your will. Therefore, hone your desire with every fiber of your being. Keep the edge of appetite keen for the truth. Call upon the energies of justice, fairness, beauty, truth and equality. Bring to mind the qualities of compassion, mercy, hope and faith. Know that these are the elements upon which those who wish to serve cut their eyeteeth. These are the structures—or beings, if you will, for they are living structure—that stand like sentinels along the path of light, through your body and through your spirit.

You are capable of embodying that which you can pull through from above by your desire. If your desires are for lust then you shall leave your kundalini in red ray. If your desires focus upon personal relationships, then you shall raise your kundalini to the orange ray. If your true desire is for marriage and a good work situation, then you shall raise your kundalini to the yellow-ray level. If your deepest desire is to open your heart, then you shall raise the kundalini to the green-ray level. If your deepest desire is to learn how to love with wisdom and to know what it is to have compassion while invoking justice, then you move into those energies of acceptance and of justice that are invoked in blue ray. And when you finally desire above all things to be devoted ultimately and completely to the one infinite Creator and live in the precincts of faith,

then by your desire you have pulled up the energy into indigo.

But you cannot simply desire to love the Creator and expect to have full energy into indigo. You must keep the pipeline clear while keeping your desire clear. It is a true discipline of the personality to pursue this goal and it is one which is like housework: it never ends. There is always, in the moment after a fully experienced perfection, something that pulls you back into the world of maya or illusion. And there, you must get a grip upon your new situation. Then you assess it. You sit with it. And you use it in the way that you feel is the highest and best.

Naturally, it is always important to ask for help in making these decisions. Invoke your guidance as often as you can. However we would advise you, in order to have a balanced invocation, to spend time daily focusing not on what you need but on your thanks, your gratitude, your joy, and your devotion to and love of the infinite Creator. Do not be reactive but proactive in this regard. For it is not the entity who waits to have a conversation with the Creator until there is a need to whom realization is given but rather it is to the one who goes to the Creator as to his lover because he cannot stay away, because he cannot stop thinking about the beloved One.

*(Side one of tape ends.)*

*(Carla channeling)*

It is this hunger that is the key to the raising of the kundalini. You will have to judge for yourself whether this is an asset you wish to develop within yourself. There are simpler ways to envision service to others. There are simpler ways to achieve a harvestable polarity. However, the concept of pulling your energy upwards from the grosser to the finer aspects of your body, then your mind, and finally your spirit is a concept that has a tremendous amount of power and certainly its structures are stable to those who seek truly.

This instrument is informing me that the principle needs to let this question lie as it is. Certainly, it is a question that could be developed and we apologize for moving on but we are sure that there are other queries that entities within this group would like to ask at this time and so we would like to ask if there is

another query at this time or a follow up upon what we have said so far. We are those of Q'uo.

S: I have a query. Many of us begin our seeking with great flames of enthusiasm and desire to serve and proceed quite rapidly at the beginning until we find that which somehow matches our seeking and feeds us. And then we carry on upon our chosen path for a substantial time finding eventually, however, that the vicissitudes of life and the struggles that we get caught up in have somehow diminished that original desire and we find ourselves in a position where it can even be the case that our perceived requirements of service seem to be militating against the desire to seek itself. So I wonder if you could speak to how one might keep that flame alive or attend to it in such a way that a balance between the seeking and the service results and enables the seeking to invigorate itself as it finds it needs to.

We are those of Q'uo, and are aware of your query, my brother. Certainly we cannot respond in a way that is specific but, in general, we might suggest two avenues of procedure.

Firstly, it is well, when the outer circumstances of one's life militate against the outer expression of seeking, to build an ivory tower, shall we say, within one's heart of hearts that is a safe place in which one may seek the Creator. It is well to keep this place a secret and to cherish it as a treasure deep within one's hidden treasure house. There is no one to ridicule or disturb that entity who has built for himself a sacred space within.

Once that sacred space has been built according to the precise desires of your heart, then it is available for you to go to, to enter and to rest. If you are too tired, spiritually and emotionally speaking, to seek further than simply basking in the presence of the Creator then you may rest and be fed, and this is a positive step. Perhaps it is all you may do for a while but you are gaining in battery strength, shall we say, until you reach a point where your light is able to be switched on and in that light you are able to descry some of the mystery you seek. Even a tiny rune of the great tablet of wisdom and love available to the seeking soul is often enough to recharge the inspiration that has gone lacking for lack of exposure to the process itself.

It is not encouraged to jump into seeking in an attempt to jumpstart the process. Rather, it is encouraged to respect the self enough to create an

inner place, a place in time/space, within the inner planes of the self, to which one may repair for rest and for learning when enough energy has been built up.

The second thing that we would suggest as something to consider as a resource for rebuilding desire and inspiration is fasting. The process of setting an intention is a very subtle process but a simple one at the same time. The group today has been talking about analogs and whether or not they are real. Working spiritually it is possible to work upon an analog to something and have the analog itself become real. Because the body is the creature of the mind, that which is capable of being thought, exists, once it is thought, and will continue to be real until there is no one that thinks that thought.

Therefore, if one wishes to set an intention for a new life, one can use the body as an analog for the mind and the spirit. It is difficult directly to cleanse the mind or cleanse the spirit and if one sets an intention of cleansing the mind and the spirit before a fast, then when the feelings of hunger and then lack of hunger and increasing lightness are experienced and the body is obviously cleansing itself, the mind and the spirit become cleansed by analogy, shall we say, by the intention of the doer of the fast. Therefore, it is well several times in the day to do that which is necessary and beautiful to the seeker as a way of reminding that seeker of what he is doing, therefore keeping that intention sharpened and that desire fresh.

At the conclusion of a fast, then, it would be well for such a seeker to give thanks and declare the goodness and the efficacy of this process, stating the faith and the hope of new life and the certainty that the potential has now been prepared and the student is ready for the transformation that is at hand. Then whatever dawn breaks, it shall break upon a conscious soul, a soul conscious of its work, its worth, and its readiness for new consecration.

We thank the one known as S for this question and would ask if there is another query at this time.

*(No further queries.)*

We are those of Q'uo, and if there are no more queries at this time we shall take our leave of this instrument and this group, thanking each of you for the beauty of your vibrations and thanking you as a group for the combined beauty and the towering

nature of your combined sacred space. It is an honestation to the one infinite Creator and we thank you for our ability to be a witness to it and a part of it in our humble way.

May we say that a great cloud of witnesses beholds this meeting, for each of you carries with you unseen friends and family members, some from other densities and some from the inner planes, whether they be angelic or devic. It is a glorious gathering. We are happy to be a part of it.

My brothers and sisters, we leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai. ✽