

The Newsletter

The Law Of One Prisoner Newsletter: a publication for incarcerated seekers to participate in a discussion of the Law of One.

Volume 2, issue 3

July/Aug/Sept 2009

ISSN: 1941-0905

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The LOOP Newsletter is a quarterly publication of L/L Research, a subsidiary of Rock Creek Research & Development Laboratories, Inc.

Rock Creek is a non-profit corporation dedicated to discovering and sharing information which may aid in the spiritual evolution of humankind.

All donations will be used for tax-exempt purposes.

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Peace to all of you, Servants of The Light!

I am pleased to be with you once more to introduce the LOOP Newsletter. Thank you for making it possible, either with your contribution, or readership.

This issue contains the commentary and submissions that are always a blessing to have sent to me. In addition, I have included the two serials I started last issue.

The first serial is the one taken from L/L Research's own website, dedicated to those who feel like wanderers. All of us can be said to be spiritual wanderers.

The second serial is from the biography of Vinoba Bhawe, Moved by Love. In this continuation, he talks more about his spiritual service to those with whom he served in prison during the fight for India's independence.

Both of these pieces are beautiful in and of themselves, however, past issues of the LOOP are always available upon request.

And to end this issue, I have included a tutorial by Q'uo that I find to be of especial importance to the people in prison I serve. The question of how one meditates is always in the forefront of many letters. I am pleased to offer this excerpt to assist all of those wanting to better their practice.

In Light and Love,

Lorena Lucille, Editor

Any subscriber may submit material to the LOOP Newsletter for publication. If you would like to comment on articles, answer open questions, or submit your own queries for consideration, please write to
The LOOP Newsletter, C/O L/L Research, PO Box 5195, Louisville KY 40255-0195

Wandering Thoughts

by Bill Ackerman

DOING WORK IN YELLOW RAY

I just finished reading Living the Law of One 101: The Choice by Carla L. Rueckert. I would recommend it to anyone who is serious about spiritual evolution.

While explaining the energy centers or chakra's, Carla blends her personal experiences with those of the Confederation. The result is a very honest and clear approach to unblocking the energy body and allowing the love/light to flow.

I could identify with Carla's view of toxic relationships. Growing up in a dysfunctional family can alter one's perception of life and create fears that linger on until one learns to face them. I spent a lot of time in my room where I felt safe. As a child I used to have imaginary friends with whom I would communicate. Today I understand that those "friends" were my spiritual guides.

Our family members are our blood and we should stick together through thick and thin. Each one of us is unique. We each have catalyst and karma that needs to be worked out. We don't always see eye to eye but the love for each other is always there. Unfortunately, in every human being, the love/light is covered in many layers of crud. Our fears, insecurities, pain, and defensive walls cover the love and dim its brilliance.

For those of us doing time in prison, we can identify with toxic patterns in a relationship. Sometimes we forget how our own actions affect the loved ones in our lives. They are in prison in a different way. Although

we are the ones behind bars, the ones we love are doing time with us mentally and emotionally. Some can't handle it and want to break off relations with us thinking out of sight out of mind is the remedy. It is hard to maintain a loving relationship with someone when you are locked away for years.

The teachings of the Confederation have enlightened me to a new awareness of love/light. Unfortunately, not all of my family members are able to enjoy the more loveable me. Since my incarceration, both of my parents have died. My mother has much healing work to do, but I am sure my father has graduated to 4th density. My brother still will not speak to me after 31 years, but I am sure that will change when I get out. Then there is my dear loving sister, who has been there for me throughout this bid. There is no doubt she is my soul mate, my spiritual guide who offered stability on this spiritual journey. Bless her!

If you have a chance to work in yellow ray energy—do it! For over 15 years I have been working/teaching in the areas of anger, guilt, shame, fear, and forgiveness. It has helped immensely to free my soul from the layers of crud that accumulated from toxic relationships. The crud can hide the light, but it can't extinguish it!

Once again, I want to thank Carla for offering us brothers and sisters a book to assist us on this beautiful journey.

Adonai. Vasu. Barragus. ∞

If You Feel You Are A Wanderer

from the L/L Research website

January 6, 2001

"We would take a moment to step back and ask each to come with us. See yourself at this time resting upon your seats, your limbs relaxed and your minds quiet. See the beauty of the evening, the patchwork of snow and earth and tree. And see yourself lifting away from that chair and that

YOU ARE LOVED

close environment of home and friends, and drawing back in space until the Earth becomes smaller and smaller and disappears, and you are one with the stars and space and distance that is the outer appearance of the house of the Creator, the infinite creation of which you are a part. Rest in this larger identity and know that

you are loved by the one infinite Creator, that you have been with that Creator since before there was time or space, without duration—without dimension. You are a citizen of eternity, a being of infinity. In your heart of hearts, in your deepest self, you have no limitations, you have no location, and you have no set personality shell as you now experience these things. Your truth, beyond all telling, lies in this oneness with the one great original Thought that has created each long before there was a planet or dimensionality or sequence.”

January 16, 2000

“To us, each entity has already ascended. For to us the energy which is you is already perfect. We encourage each of you to seek in whatever way is helpful to you. As always, we encourage meditation. Simply lighting the candle and sitting with the candle is a life-changing habit if it be prosecuted through time. And we encourage all the other avenues of seeking as well. Most of all, we encourage you to believe in your own rightness, for that which inspires you may not inspire others. But that does not matter. That does not signify anything for you. Whatever moves you to think upon who you are, why you are here, where you are going, of these things we greatly approve. And because each entity is very much, and of necessity, alone in the seeking within, become more and more aware of the great aid you may be to each other by offering support and understanding wherever you can, by sharing honest emotion and opinion whenever you are asked, and by simply being there to give a smile to a stranger, or simply to interact as you go about your chores. Each of you with your many, many chores is all a-bustle, and we do enjoy tuning into groups such as this one and seeing all of the colors of your desires and hopes, your ambitions and your fears. Know that you are loved for who you are. We consider each of you our friends.”

January 12, 1986

“Dwell in love and know that you are loved. Dwell in light and know that you shall be a light, and in that knowing, surrender.”

May 21, 2000

“We encourage each to look for ways to share the self beyond any concept of sharing the ideas or the supply. Look for ways to share the beingness.

On a fundamental level it is as though the entire creation of nature were already sharing its beingness at a very intense level, holding nothing back, doubting and fearing nothing whatsoever but giving all of the self all of the time, all of the color, all of the bloom, all of the glory. That it will last for only a brief period of bloom matters not to the flower or to the blossom on the tree but only that it is there today to vibrate in the air, to drink in the wind and the sun, and to share its scent with all those around it. This is also your heritage and your manifest gift to offer, your odor, your special scent, that which you have created of thought, feeling and experience that is a vibration unlike anyone else’s and which makes your friends smile. How loved each of you is by the Creator who appreciates each essence and by those who appreciate each of you. Do what you can to become appreciators of all those around you. Perhaps you indicate only by your expression or your smile that you are entering fully into a moment with another, but that other senses the profundity of your gift. One thing unique to the offering of the essence of the self is that it cannot infringe. The self has no words, no requirements, and no demands. Presence is the perfect present.”

September 23, 2000

“Each of you, each of us within this group, each of those infinite sparks of the Logos, rest in unfathomable perfection drenched in a unity so profound that there is none to behold the light, but only the light. And this is your star being. This is your nature. Each of you has at the heart that fire of suns, that spark of creatorness that contains all that there is. And so, in a very important way, each of you is, beyond all changes, yourself. The you that was created before time and space, the only you that was ever you, the only you that will ever be you, you are unique. And truly are you precious and beloved to the Creator who values every distortion and seeming imperfection that has dented and banged you in the fire of learning and made you who you are. For you vibrate with a certain chord that cannot be duplicated, that is essentially you, that is most beautiful.”∞

Poetry

submitted to the LOOP Newsletter by readers

RELATIVE RELIEF

By Kingsley Kenton Williams

In times of uncertainty
Or just plain ignorance
Thoughts of worse case scenarios
Take hold and then shape
And are played out vicariously
Time and time and time again.
But thanks to the powers that be.
For such experiences have shown
What actually occur
Is rarely ever as bad.

∞

A POEM 4 LOOP

By Johnny Ray

Incarceration is a part of my life,
Only for the moment. Every night I
Feel like a slave that's locked in the
Dungeon. I'm hungry for freedom.

Feel my pain as you read these
Stains I've inked into this paper of life.

Mentally leave, Spiritually believe,
Meditation is a part of me.

Read my knowledge to gain wisdom,
I'm just like you locked in prison.

Trust me, I can see the light, but
Where's the love?

Many times I felt like giving up!!
But why?

A real man stands strong and wipes
The tears from his eyes. I am a
Witness of experience, to live, it's not
A secret, it's a value of responsibility.

You're reading this for a reason.
Travel the maze ∞ in $\mathcal{L} \infty \mathcal{P}$,
and you shall find your destination.

∞

Prison Ashrams, Part 2

by Vinoba Bahve

'TALKS ON THE GITA' IS BORN

In Dhulia jail I was in the company of the Saints, for men like Sane Guruji, Jamnalalji Bajaj and Apte Guruji were there with me. They suggested that I should give regular talks on the *Gita*; I agreed to do so and started to give a talk every Sunday. Sane Guruji wrote them all down word for word; it was surely by the grace of God that I was given such a wonderful scribe, for his heart and mine were as one and our feelings were in complete harmony. This recording of the talks proved to be a boon to the world, though at the time no one dreamed that these jail talks would later be read in every language throughout the country. But what God wills comes to pass. In jail-life nothing is certain; anyone, at any time, may be sent anywhere. The Government might have sent me or Sane Guruji elsewhere, or released one of us. But nothing of the sort happened. We were able to complete the talks on all the eighteen chapters. The *Gita* itself had been delivered on the battle-field; we too, in the jail, felt ourselves to be soldiers in a battle, the battle of freedom [for India].

I can never forget that sacred experience, nor can I ever put into words what I felt when I gave those talks. But if God ever speaks through the lips of a man, then surely He spoke through my lips during those days. I never felt that it was I who spoke, and to the listeners too it seemed that the words they heard were not merely Vinoba's.

To begin with, I gave the talks to the male prisoners only, but the women asked the gaoler to give them a chance to hear them also. Male prisoners were strictly forbidden to enter the women's quarters, but the gaoler, whose name was Vaishnava, ruled that in this case Vinoba should be regarded as a woman, and boldly gave permission for me to talk to the women. I invited him to be present himself, and he not only attended the talks, he brought his wife with him.

So, I began a weekly talk to the women, and it was not long before the ordinary prisoners also asked permission to hear me. The gaoler asked me if I was willing, and I said that I would be glad to talk to them, provided that he could give them an hour's leave on some day other than Sunday. This was in the middle of the non-cooperation movement, but even so that fine gaoler gave them an hour's leave every Wednesday for my talks. Some of these prisoners worked in the garden, and they used to make and bring flower garlands to show their affection for me; some others were under sentence of death, but they too were allowed to attend the talks. As a result, the whole atmosphere of the jail was spiritually enriched.

Channeling Excerpt

February 8, 2009

MEDITATION

Question: Is it possible to achieve a level of vibration with meditation to attract the help of a particular discarnate teacher? Or is meditation a practice best worked on alone?

[Carla channeling]

We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. We thank this group for inviting us to join your circle of seeking, which you have created as a measure of your own seeking of the truth.

It is our pleasure to speak to the question. As always, we ask that you employ your powers of discrimination, listening to what we have to say with a careful ear for resonance. When thoughts resonate to you, use them by all means. That is why we offer them. Yet when they do not, and surely some will miss their mark, we would greatly appreciate your leaving them behind. In this way we may preserve your free will and the integrity of your process. We thank you for this consideration.

It is our particular pleasure to speak upon the subject of meditation, for this practice is the straight way to the acceleration of a seeker's rate of spiritual evolution.

Meditation is seemingly a simple matter. The entity stops looking outward, stops responding to the outer environment and even

Meanwhile, my *Gitai* [Vinoba's verse by verse translation of the *Gita* into his mother tongue of Marathi] was being printed in Dhulia, and while in jail I was correcting the proofs. When the ordinary prisoners heard that I was soon to be released, they asked the Superintendent for two annas each from their jail earnings which were deposited in his keeping. 'What do you want it for?' he asked, and they said that one anna was for a copy of the *Gitai*, and the other was their dakshina [an offering made by a student to his guru in gratitude for what he has received] for Vinoba. I can never forget the great affection which these prisoners showered upon me. ∞

stops attending to his own thoughts as far as following those thoughts and analyzing their content, or chewing through various processions of thoughts. In meditation, such thoughts are seen as noise rather than signal and allowed to rise and fall as they will, without the mind of the meditator being activated.

That would seem to be the entire activity of meditation, closing out the outer world, entering the inner world, leaving the world of words and voices and issues and entering the world without voices, without words and without issues.

However, meditation is much more than entering the silence, for there can be a silence of mind which simply indicates boredom. Silences within the space/time world may not offer anything except a quick exit into sleep. However, silence is a key that opens the door into time/space. Silence is the transit between the world of the mind and the world of consciousness.

The mind of space/time is handy and useful for many things within your outer world.

It is not useful for becoming more aware of one's own deeper nature. It is not a good tool with which to investigate the world of spirit. People will often think of the mind and of consciousness as one and the same thing. However, we would differentiate between them. The mind is a space/time mechanism, whereas consciousness is a time/space phenomenon.

Now, as one goes into meditation, one is seeking to enter one's own consciousness. That consciousness dwells in undistorted form at the heart of your being. It is a faculty which you share with all other sentient beings upon planet Earth. Indeed, in its ultimate sense, it is that which is shared by all aspects of the universe whatsoever, for it is the consciousness that we would call the "Logos" or that one original Thought of love.

This is the value of meditation: that it moves you from mind to consciousness and from the surface of consciousness gradually deeper and deeper into the essence of that one great original Thought of love.

Further, when you are in meditation, you are vibrating in congruity with all others who have attained your particular present level of consciousness. Therefore, the state of consciousness is a powerful one and is that which becomes more and more powerful as one is able to allow the process of meditation to clarify and simplify that self-perception of consciousness, so that it gains more and more of the characteristics of that one great original Thought of unconditional love.

The goal of meditation, then, is to create the progressive increase of awareness of one's true nature as a being of love. It is an awareness, or a complex of awarenesses, that can be sustained to a degree when you open your eyes and come out of meditation and reenter the noisy world of the everyday.

When meditation is practiced regularly, the results begin to multiply. One may count among those results an ever deeper awareness of the truth that is beyond words, an ever deeper appreciation of consciousness itself and of the nature of the Logos and an ever wider

and more tolerant perception of the illusory world of humankind in all of its aspects.

It is perfectly acceptable to desire to have the benefit of the teachings of a discarnate entity. Within the environment of yoga from which the one known as Paramhansa Yogananda sprung and flourished, it is quite orthodox and normal for a student who wishes such a discarnate teacher to request the teacher. The request may be repeated at arising and going to one's sleep, and it is encouraged to keep a close watch upon one's dreams once one has set one's intention and made this request.

It is not within our purview to be able to assess for you, my sister, whether or not this shall be what you would call a successful request. We would be doing our learning for you were we to opine in that regard. We may say that such connections are common in the world of yogic masters and that it is a matter of the compatibility of teacher and student as to how successful this request is in producing a solid feeling of connection with the one known as Yogananda.

Again, judging between various ways of meditating, most especially whether it is more efficacious to work with a master or to work upon one's own, is not within our purview. There are reasons that opining on this would infringe upon your free will and we feel that you are able to see how this may be so. However, we may offer you some thoughts about proceeding on your own.

Firstly, we would suggest that [using techniques] in addition to the classic meditation of sitting in the silence and allowing one's focus to restrict itself to one's breath is sometimes helpful. Although the basic following of one's breath and sitting in silence is the centerpiece of any meditation technique, there are also supportive meditation techniques that the meditator who is working on his own may find helpful.

Aspects of meditation which can be worked or looked at from several different techniques or ways of differentiating [between] various parts of the archetypal mind are available. Each of them has benefits and in truth it is up to the preferences of the meditator

as to which type of archetypal meditation he would prefer.

One way of moving into the archetypal mind is to consider the glyph called the Tree of Life, meditating first upon the various aspects of the Creator placed within that glyph, going first down the center column, then down the feminine column, then down the masculine column. Once this has been done for a considerable length of time, considering first one, then another, then another, in different meditations, one could spend meditative times contemplating the relationships between them as demonstrated and articulated in that glyph.

Another way of letting one's consciousness sink into the archetypal mind is to consider the twelve signs of the zodiac in astrology and then the relationships between the various houses and so forth. This, again, is a considerable body of assorted roads into the subconscious and into the roots of consciousness. Conducting such a series of contemplations would be a lengthy process.

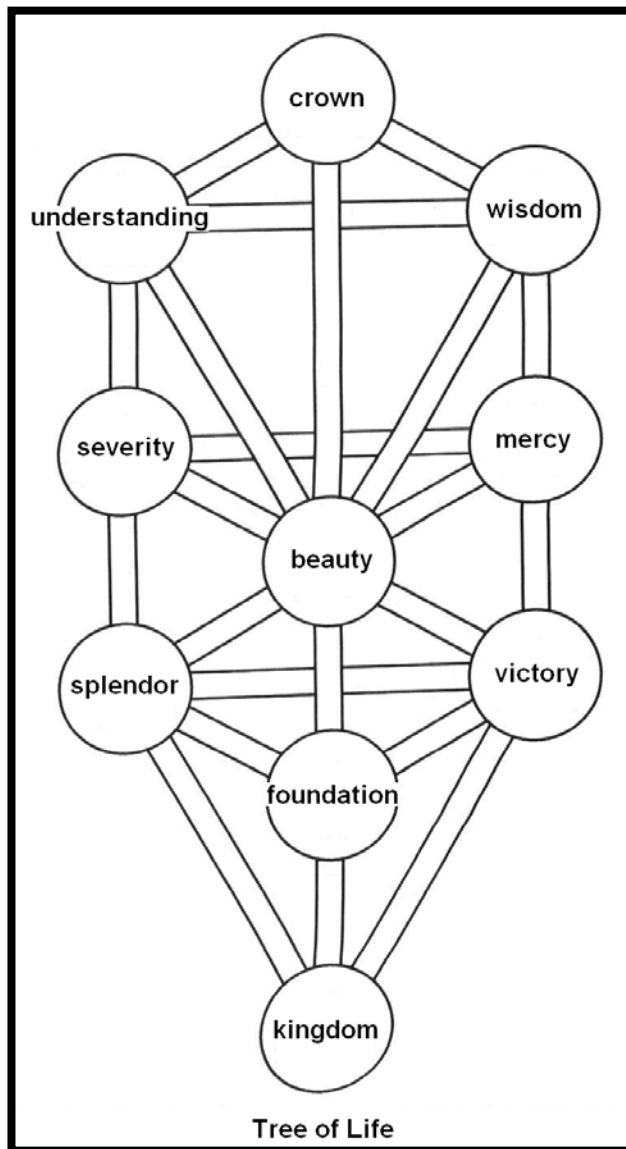
The third way in which we might recommend working to move one's consciousness deeper into the roots of consciousness is to consider the twenty-two cards of the tarot and the relationships between them. Such a series of meditations may not at first seem useful. There may simply seem to be a mishmash of perceptions, none of them coming clear or clean. And indeed, one may spend literally years of your time moving through these contemplative meditations before there is the

inner point at which the various meditative points come together within the subconscious to create a pattern within which one may see one's various concerns and ethical considerations. At that point, and only at that point, does it become that which feels useful.

However, in our opinion, working with these periods of contemplation over a period of years will reliably result in the long run in a more clarified and seasoned web of consciousness, a consciousness that is more flexible and more responsive to the will of the meditator.

We may say that in our opinion there are times of the day which are especially efficacious for meditation. Two of those times are efficacious because of the waxing and waning of night energies and day energies. The time of the crossover from day to night and the crossover from night to day are times when the arena of the inner planes and of

the world of nature as well, is temporarily quiet. There is a characteristic hush of energies coming and energies going, a quiet sense of the changing of the guard, if you will. In terms of obtaining the most calm and peaceful outer atmosphere for one's own work in consciousness, the dawning and the gloaming are two efficacious times for entering the silence.



However, the evening, in your culture and in most entity's family lives, is a time of activity when there is virtually no opportunity to achieve a time of solitude and quiet contemplation. We would, therefore, recommend the hours between approximately 5:00 and 7:00 in the morning. Or alternatively, because of the way your peoples move time around to suit their need for daylight, those two hours before and after dawning, whenever they may be, are recommended as times for sitting in solitude and following the breath.

It is often helpful in this practice to be sure that the body is upright and yet comfortable and that it is completely warm, so that there is not the pulling consideration of cold feet, cold fingers, or cold noses. This instrument has, upon occasion, wrapped a blanket about her shoulders and made a little cocoon for this practice and this is certainly a good way to achieve that stasis of heat so that you are neither too hot nor too cold and the body's senses are not being pulled away from following the breath in order to attend to discomfort.

We do not recommend a supine or prone position [laying down] for the reason of the ease with which it is possible to move into sleep from these positions. We recommend the upright spine.

To support a life that has a meditative practice as one of its centers, it is well to tune the consciousness throughout the day in short bursts. It is well, for instance, to create a noon-hour moment of contemplation, whether it be 5 seconds or 5 minutes, for that is the height of the day's energies and it is well to stop at the height and appreciate the deeper self.

This is similarly true as the afternoon begins to turn to evening. At perhaps 4:00 or

5:00 in the evening, it is well to stop to appreciate the fullness of the day's work.

Again at the suppertime or thereafter, at approximately 7:00, it is well to stop for a few seconds or a few moments to appreciate the energies of the incoming night.

And then at bedtime, [it is well] to pause to look back upon the day, to view the day in your mind and balance those things that you see as dwelling in imbalance, before relinquishing consciousness for the night.

We also would include, for those times when it is desired to ramp up or intensify one's seeking, the invaluable hour of about 3:00 or 3:30 in the morning, that time when the energies of the night are at their height. We do not, however, recommend tearing up your peace or destroying your rest in order to create the perfect practice. Play, my sister, with each of these ideas, as you create your own practice.

Remember, as you do so, that meditation is not a practice apart from living. Indeed, it could easily be said that the goal of a meditative practice, and the supporting moments of remembrance throughout the day and the evening, is to so reconfigure the mind that it becomes easier and easier for the mind to dissolve into consciousness as a basic default setting for one's everyday life.

It is well to have a slight tinge of meditative practice ongoing at every breath that you take. Such an access on a steady state to the deeper aspects of consciousness can indeed transform the life experience and certainly accelerate the path of spiritual evolution.

At this time, my sister, we would ask if you have a follow-up query to that which we have said so far. We are those of Q'uo.

Questioner: Yes, Q'uo, I have three points on which I need clarification. The first one is, by consciousness and focusing on the consciousness, is this what is also called the method of "awareness watching awareness"?

We are those of Q'uo, and are aware of your query, my sister. There is a similarity betwixt those two ideas, my sister. The figure of "awareness watching awareness" is a good description of how the mind or consciousness

feels within meditation, for as the persistent and hectic thoughts of the daylight mind and its choice-making characteristics pop up within the meditative state, there is that consciousness aware of consciousness that chooses not to be

aware of the rising and falling of desultory thoughts.

However, awareness conscious of awareness has within it the figure of the seeker which is attempting to meditate, whereas, when we say “consciousness” as opposed to the mind or mental activity of the brain, we are speaking of a consciousness that is the same for all and that is also congruent with the Logos, or the one great original Thought of unconditional love.

If awareness is conscious of awareness, then that puts the individual solidly in the

Questioner: Thank you, Q’uo, for answering that question. I’ll move onto the second of the three clarifications that I wish, which is, when you speak of not lying in the supine position for meditation because one might fall asleep, is that because sleep is in some way bad or dangerous or is it just that it is not a productive state for meditation?

We are those of Q’uo, and are aware of your query, my sister. We suggest that one avoids sleep when in meditation for the simple reason that sleep ends the meditation. The sleep state or states, we should say, are in and of themselves useful and we may speak upon those, if you wish. However, the practice of meditation is only useful when the entity

Questioner: I think that was sufficient for that question and the topic of sleep is best left to its own session at another time. So, I’ll ask for the third of my three clarifications. When you talk about contemplating on the tarot or zodiac or the Tree of Life, does that not cause thoughts to arise? And if we are trying to ignore thought during the process of meditation, is this not counterproductive?

We are those of Q’uo, and are aware of your query, my sister. A contemplative meditation is not the same as pure meditation, and its value is far greater to some personality types than to others. However, the suggestion is based upon our awareness that the archetypal mind dwelling in the roots of consciousness is possessed of a sacred geometry and a characteristic division into great arteries of pure emotion which have regularized relationships, one to the other.

A sense of increasing familiarity with, and a comfort within, these networks of great arteries and rivers of emotion gradually creates within an individual a sophistication, a seasoning, a surefootedness when in deeper states of meditation.

middle of that consciousness. So, in the one figure there is the individual; in the other figure there is the inference that this consciousness is not only the consciousness of you as an individual but also each and every other sentient being as an individual. There is one consciousness and each individual finds entry into that consciousness.

We are those of Q’uo. May we clarify further or may we clarify upon another point? We are those of Q’uo.

meditating remains conscious. For once one’s consciousness is taken away there is no will to meditate or a person who is meditating. That set of intentions and activities vanishes upon the onset of the sleep state.

May we answer you further, my sister? We are those of Q’uo.

You are quite accurate in perceiving that such contemplations do include thought. There will inevitably be those thought processes which start with one point of contemplation and move to inferences gained from that contemplation to imagery systems which spring from such contemplation and to the eventual putting together of various points within the discipline of looking at the archetypal mind which is chosen by the seeker.

However, it is to be pointed out that these processes of thought tend to be direct insight or what this instrument would call gnosis, rather than tending towards the use of the analytical mind. If the analytical mind takes over from the faculty of direct insight, then you are quite accurate in seeing that the practice of these contemplative meditations would be, to

some extent, obviated. It is not the aim of such contemplations to activate the powers of

analysis but rather the powers of intuition, insight and gnosis.

May we answer you further, my sister?

Questioner: I am quite satisfied with that and appreciate your explaining to me some important aspects of meditation.

We are those of Q'uo, and we thank the questioner for this very central question, which engages our affections. We are very fond of meditation. We see it as the great building block of increased flexibility of the spirit within incarnation and see that flexibility as yielding tremendous benefits to the seeker, both at levels below the conscious mind and as the entity's conscious mind takes on the business of the day.

The heart of truth is the one great original Thought. One dances about that Thought until one at last yields to silence and allows the silence to act as a key. The gateway

to intelligent infinity lies beyond the door which is opened by the key of silence. We wish you good journeying, my sister, and as always a simple mental request shall bring us to you to offer our carrier wave of love that will help stabilize and give a battery for your own sometimes fluctuating energies.

It is our privilege and our pleasure to be available to those who would ask for our help.

At this time we shall take our leave of this group and this instrument. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus. ∞