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SUNDAY MEDITATION

MAY 14, 1989

Group question: Has to do with how we might recognize adversity in its early stages, so that we might do whatever is necessary in order to diminish the more traumatic effects, shall we say, or to avoid it completely.

(Carla channeling)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, and am so very happy and blessed to share this meditation with you and to be a part of your circle of seeking. As always, when we answer your questions with our opinion, we do ask you to be discerning upon your own behalf, for your personal truth shall be as if remembered, not learned but recognized, not for the first time: those things are for you. Other things which have no meaning to you or present a stumbling block are not for you, and we ask you to leave them without a second thought, for we would not wish to be a stumbling block. Anyone has the right to the path of his choice, and those things that we say are of a very decided polarity, that being of service to others. Also, we understand that although our distortions have been refined from your harsh illusion, yet still, subtle confusion persists and the mystery of the universe draws us ever onward.

We must do a bit of background speaking before we can speak upon the subject of adversity and how to recognize it in its early stages. First of all, we would like to specify that it is our opinion that each of you

is in part perfect and of the Creator, that in truth all of you and all of we are one together with all else in creation. There is nothing dead; all is alive and all is a unity. The illusions are formed by a series of electromagnetic fields. That is all. We know that the illusion can be very, very trying, tormenting and painful. You, yourself, have designed this to be so, and we will tell you why.

At this time in your planet's history, it is approaching a time when conditions for third density will become most difficult, and it will not make a great deal of sense to attempt having third density life forms upon this planet. Consequently, we speak to those who are, shall we say, advanced students, old souls. In order for each of you to have been born at this time, you had to be able, through the use of faith and will, to achieve service to others of a 51 percent grade or higher; that is, you are capable of serving others more than you serve yourself. One might describe it as giving the other person the larger half of the sandwich instinctively. That is a simplistic way of describing the attitude of service to others. It is not that one is hurting the self—one takes a little less and gives a little more. This is the path of the suffering servant, but it is also the path of unending joy.

Therefore, before you came into this incarnation, you planned for yourself temptations, trials and troubles aplenty. You may have piled your plate very high, or, as this instrument has put it about herself,

you have done the equivalent of taking a twenty-one hour semester. It is not advisable, but there are certain souls which are advanced enough that we permit even an ambitious lifetime, for if the ambition turns into fruit, it shall be great fruit. And those who suffer are those who bear fruit, therefore, each of you has chosen difficulties on purpose, not for your abstraction, disgust, apprehension, fear or worry, but for catalyst, that you may learn the lessons of love that it has been given you to learn to make the choice of service to others.

Now, we must do a bit further background work in establishing the actuality of this adversity. Within the illusion, adversity is most real, and, for the most part, normal. It impinges on one, and one reacts to it. In actuality, it is part of a plan set up by your deeper self and the Creator, and it has a sense about it which, when one has lived long enough, yields to inspection. There is always the pattern of the incarnational experience. Over and over again has come the same experience, the same disappointment, or the same betrayal, the same anger or the same love, the same difficulty or the same needs. And after a time one may begin to see an incarnational pattern. Perhaps one is learning patience; perhaps one is learning to love without expectation of return.

That is within this instrument's mind because this instrument believes it is her personal reason for choosing to incarnate at this time as opposed to the work of channeling that she is doing. To love without expectation of return is a most important lesson to learn. To reach out and console, to bring into unity—these are the traits of a strong character whose control is not over others but for the sake of others. And to be in control for the good or for the bad, you must begin and end within yourself.

The first item on the agenda of one who wishes to recognize adversity in its early stages is to know, in a systematic and organized fashion, oneself. This is done by examining the reactions one has had and the behavior one has advertently or inadvertently done during the day. It is best done in contemplation or analysis in the last portion of the day, perhaps when one is drifting off to sleep. And if there has been difficulty and pain to you, your first duty and honor is the healing of yourself. You must be your mother in the sense that the Creator is your mother. You must nurture and cradle yourself and allow the hurt to fall from you. Allow forgiveness to

pour into you, for there is no end to forgiveness if it comes through the entity and not from the entity.

Do not expect, as a human entity—that is, one who participates in the senses which perceive third density—to be able to do this quickly or easily. We urge you simply to intend the best and highest that you can in this regard. This is in order that you may be self-forgiven and that you have forgiven that which has pained one. In other words, instead of attempting the difficult and sometimes impossible matter of being understood for oneself, one must first become oneself to the point that one does not react, even to adversity, but acts doing what one wishes to do in that particular situation. Perhaps one does not like what one is doing, but it is well when one's behavior consists of positive choices.

That, perhaps, is the heart of what we have to say to you, but there is more upon other portions of this same subject. The communication with the mate and with the family is most important. The young souls, the children, are those who are open and honest and will indicate and act out in some way when they need to speak and be heard. The adult or grown-up, so-called, person is, on the other hand, inclined to choose not to communicate fully due to ambivalence about subjects or honest confusion and pain. In order to nip adversity in the bud, this adversity—which may not come from illness, pestilence, plague or famine, but from the minds and the hearts and the tongues of each other—one must search deeply within to be sure one is speaking in an honest fashion. There is an authenticity about speaking in a fully open and honest fashion which is unmistakable.

If those about you are unable to deal with the fact that you as a seeker have become an actor in the play who writes his own lines, not one who mouths the lines given by mother or grandmother or mate, one simply does not be concerned that others are not understanding, that others do not seem to be loving. For the satisfaction of being a true, independent, metaphysical spirit is in the loving. However, communication is, indeed, a prize worth pursuing on a daily basis with the mate. However, it is not necessary to achieve the ability to see adversity coming and the ability to become an actor rather than a reactor in the situation.

Much can be said about the quality of faith in this regard. Every entity will have the time of temptation

in the desert, the time of confusion, loss and heartsickness. One does not know how long these seasons last or when the oasis shall appear, and in each mated relationship it is only after much work together that entities move in their moods together. Most often entities move according to their own rhythms and have not unified with the other entity enough to experience the same emotional life. Therefore, one of the mated pair may be stolid while the other is excitable. One may be calm, while the other speaks quickly and enthusiastically.

Communication is most difficult. To practice it, simply practice telling the truth to yourself, the whole truth as you see it. When one says it out loud, one hears it about oneself for the first time, and one may, perhaps, learn that one has not got the right of it yet. So, in communication with others you open yourself up to the mirror of your mate, your friend or whomever you are speaking to. And this mirror, if the mirror be objective and kind, is the most incredibly helpful mirror that you may have. If it is objective and critical, it may be painful, but it is still helpful. If it is critical and inaccurate, it is to be ignored. It is most important that you filter that which goes into the self to avoid the constant drain upon self-worth to those who honestly wish to give sacrificially within this illusion in order to polarize sufficiently to graduate into larger life.

We ask that you remember the Christ, who suffered unto death willingly, if not enthusiastically, because it was the will of the Father. We take this example because it is most important to each of you. Each of you is upon a journey, upon a quest. What you are to do is directly in front of your eyes. It may be the scrubbing of a pot, it may be a great adventure, it may be professional work or waxing the car, but if it be done for the love of the Creator, then shall it be blessed and nothing shall be unholy within your spirit, your heart and your mind. For as you do all that you do, you do it for the love of the Creator, and adversity then seems much further off, much more distant, and you are strengthened by your faith and by your will to be yourself.

That God-self within you waits to come forth as you tame your will; therefore, will to know the Father's will until finally your will is one with the Father. Ask always, "Not my will but Thine," for in this harsh chemical illusion you cannot see every desert experience ahead of time. Through the grace of the

one infinite Creator, you may be led to instinctive actions. Trust those instincts if they are helpful, if they bind wounds, if they create better situations. Trust those instincts that you know not quite how you found. Ask before sleep the solution to that which puzzles you. Ask at all times and strengthen your will to know, your will to seek the truth.

We are afraid that each of you has chosen a sacrificial life to a certain extent for the express purpose of working towards a greater polarization in your native density. That is, we are saying that each of you is a wanderer, each of you comes from elsewhere in order to aid this particular planet at this particular time. You need not remember that you are a wanderer, indeed, it is not important at all, for you are now naturalized citizens of Earth, dressed in a physical body and soon to die—soon enough, that is; we do not wish to alarm you. When you are now free of the physical body, then you shall examine all those adversities that you met and see if you acted within adversity as well as good times with integrity and authenticity, being yourself and being as kind and compassionate and self-assertive as possible, feeling your worth and feeling others as well.

We remind the seeker of the phrase, "In quietness and confidence is our strength." This is in the mind of this instrument and is from your holy works. You are imperishable spirit. You have chosen to come into a harsh kind of boot camp, shall we say. It does not last long, but it is intense, and within the situations of your life, which keep repeating over and over, you have many attempts to learn the same lesson. Therefore, the solution to an early end to adversity is to feel the friction mentally and emotionally of resistance, a sliding friction of ideas or feelings which comes from resisting that which has created the adversity, whether it be someone or something someone has said.

In other words, in this instance and in every instance you are the instigator of your own pain, others are merely catalyst for you. You must stand upon your own two feet metaphysically and see that, yes, you are responsible, yes, you do not know why, perhaps, you are in a situation, but, yes, you have the faith that it is no mistake whatsoever, but what should be happening, and, yes, you have the will to endure, to love, and to serve.

Be yourself, for you are part of I AM, you are part of consciousness, you are part of All That There Is. Do

not be discouraging to yourself, but give yourself every encouragement as would a mother, and do all that you do for the love of the Creator. If you are imperishable, you must ask yourself the question, when adversity begins and you feel that friction: "Shall I move with my catalyst and eat it as fast as I can and learn from it, or shall I surrender to it and be taken like a ship in high wind with no rudder out to sea?" Needless to say, you wish to maintain control of the rudder, control of the sail, control of the direction of your tack or sail.

You do this by being yourself and being radiant and positive where there is difficulty. Find that which is hopeful while recognizing the difficulty. For every feeling, there is the antithesis. For every incarnational pattern there are early warning signs which have mostly to do with that certain feeling that you are resisting change, that you are resisting catalyst, that you are not allowing the self to flow for fear that the self shall disappear. You each are perfect jewels. You can never disappear. You may ask yourself, "Will this be important in ten millennia?" If the answer is no, then you need not be concerned with it overmuch. If you see that within the answer there is a spiritual principle, apply that spiritual principle if you can, and nurture and forgive yourself and give yourself the strength to try again in complete forgiveness if, at this moment, you are not able to stop the catalyst from becoming your illusion, your reality. It takes patience, persistence and courage to follow the path of faith.

We speak to those who seek to have faith. Yet those who seek to have faith do have faith dimly remembered, do have passionate love for the Creator, and they seek to reach that within themselves. Make that connection, feel the true worth of the self, stand upon one's own two feet, metaphysically speaking, and that which is catalyst will then come to you as catalyst. And once one has discovered the basic lesson of the incarnation, one may quickly move, when the sliding resistance begins, into a positive attitude of asking for the change, asking for the experience, asking to change, opening that biocomputer of the mind to new programming, new selfhood, new ways of perception and new ways of storing memory.

Much of your brain is not at this time used. Start suggesting to yourself that a spiritual portion of your mind, so often symbolized by the third eye of the

forehead but containing the whole of the skull, be recognized. Above all, we ask that you allow adversity, handled well or handled poorly, to mellow into sweetness within the character. Kindness and charity and hope and faith—all of these things are different ways of saying love, and that is the essence of your being, that is the essence of your Creator, that is the essence of creation itself.

As for adversity ... ah, you have designed it to come upon you. You shall one day be interested, rather than fearful, of what the day may bring, for the entity which rules himself needs little but the infinite Creator and the ability and opportunity to love others.

When there are practicalities involved, we suggest that one use one's biocomputer as logically and carefully as possible. However, over against this caution, we assure you that you cannot truly make a mistake, for whatever road upon which you turn, you shall meet your catalyst again and again until you recognize it, love it, forgive it and move beyond. You are queens and kings, rulers of yourselves, all of you royal. Remember who you are, remember your birthright and remember that you live in a spiritual democracy where each entity is precisely, mathematically equal. The differences within the illusion come from your use of will through faith.

With this thought we shall leave this instrument and transfer this contact, with thanks to the one known as Carla, to the one known as Jim. I am Q'uo, and we would, as we leave this instrument, thank it once again for removing a somewhat negative entity from the circle at the time we began. We were grateful that that was removed. We would now transfer in love and light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light. We are privileged at this time to offer ourselves in the attempt to speak to any further queries which may have found their way into the minds of those present. Is there a query at this time?

Carla: I have one from K. I would like to know anything that you can tell me about the basic worthwhileness and use of crystals, whether they are just fashionable right now or whether they have use, and if they have use, what are the uses?

I am Q'uo, and am aware of the query, my sister. The crystal is a living entity, full of the intelligent

infinity of the one Creator, and may be utilized as any other portion of the Creator's creation, that is, it may be used well or poorly as a tool for understanding and serving, or as merely an adornment.

The use of the crystal is a field of inquiry which is quite large, as once would expect. However, it might be summarized by suggesting that the crystal, through its facets in construction and the inner properties of geometry and geography, intensifying both the instreamings of intelligent energy from the creation and the vibrational harmonics of the entity that seeks to utilize the crystal in any consciously directed fashion. The crystal then may be utilized to aid the deepening of one's meditative state by desiring that this outcome be produced and by placing the self within a structure of a crystalline nature, such as the framework of a teepee, for example, which would funnel the intelligent energy of the Creator in a fashion that could deepen the meditative state of an entity which has placed itself in the middle of such a structure.

The smaller and more commonly used crystal gems may be utilized by one who seeks to be of service as that which you call the healer, for when the crystal has been chosen according to those qualities which are known to be a part of each gemstone, the appropriately selected crystal may be charged or enhanced by the desire of the one serving as healer in order that the interruption of the energy pattern of the one to be healed might be achieved. This interruption of the energy pattern would allow for another configuration, loosely known to your peoples as health, to be chosen according to the newer mental understanding of the one to be healed, realizing that it has learned what was necessary from the previous configuration of mind that produced the diseases, shall we say, within the mind/body/spirit complex.

Thus, the crystal may be seen as similar to a magnification device and an intensification device that may aid the healer in its attempt to offer its services ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. Is there another query?

Carla: Yes. I would like to follow up on that with just a couple of small ones. I know there are objects which are also able to contain a lot of negative energy and people have magnetized them that way. Is the best way to demagnetize them ... is it sufficient to use salt and water, holy water, or is it necessary to grind them up or otherwise destroy the form of such objects which feel negative?

I am Q'uo, and I am aware of your query, my sister. The use of the salt and blessed water is sufficient for the removal of negative thought forms or vibratory complexes from the artifacts of your illusion when utilized with the desire that is manifested to do so. That is to say, that it is helpful to devise a personally meaningful ritual, if one has not chosen an established ritual of cleansing and consecration of a place or a thing. Thus, we recommend the choosing of such a ritual to accompany the use of the salt and the blessed water.

Carla: Thank you. The other follow-up was having to do with water, especially salt water. Water just makes my arthritic body feel a lot better, especially warm water, and going to South Carolina and getting into the sea water, it seems like I really get better every time I go. Is there some kind of crystal quality to water, especially maybe salt water with minerals in it, that acts as do crystals to heal?

I am Q'uo, and I am aware of your query, my sister. The salt water of your seas and oceans has an especially beneficial healing effect upon the general weariness and fatigue of the physical vehicle. Water in general, and, more specifically, that water which contains salt, is a kind of demagnetizer, shall we say, if one can see the weariness and fatigue of the bones, muscles and joints of the physical vehicle as being that which has accumulated within the vehicle and which may be attracted outward from the vehicle by the immersion of the vehicle in the solution of salt and water.

Carla: Does it help to visualize this occurring cell by cell?

I am Q'uo, and this would be effective for an entity which consciously sought healing from the salted water and was able to visualize with some degree of effectiveness.

Is there another query, my sister?

Carla: No, thank you, Q'uo.

I am Q'uo, and we thank you once again. Is there a query again at this time?

J: I find myself that I am experiencing a lot of dramatic emotions around me, and within my reasoning I feel that it is unwise for me to participate in the emotions, and I find that my life is more pleasurable by simply thinking about things, becoming aware of myself and my surroundings, but yet I find it unnecessary to participate in the dramatic emotions that surround me. I'm just wondering—I find that I do that, so I'm wondering why I do that.

I am Q'uo, and if we understand your query correctly, we may not speak as to the motivation for your actions which is unknown to you, for that which is your heart's desire, if unknown to you, is that which you must seek by your own efforts. We would suggest that each entity in the life pattern takes those actions and thinks those thoughts and speaks those words that one feels are appropriate to the situation at hand. And yet if this entity will look at the motivations for each word, thought or deed, one may discover that it is not a simple matter to put the finger squarely upon the single reason for any thought, word or deed. For each of you, my friends, is a complex being with various lessons, abilities, desires, blockages and challenges to face, all revolving about the concept of love and compassion.

As one begins to move beyond the surface or appearance of one's motivations, one begins to see an interrelationship developing so that there are a number of influences proceeding from the subconscious mind into the conscious behavioral patterns affecting each and every portion of the existence and the being. Thus, there is much which can be learned by turning the curious eye inward and continuing to study that which is seen in order to glean the many fruits which await therein.

Is there another query, my brother?

J: Yes, let's do a little bit of clarifying on that. What I was trying to get, what I was trying to understand was that what I'm feeling about the way I react to these emotions surrounding me, I feel that it is healthy for me though I am not supported by the emotions, in other words, others may feel that it is unhealthy for me and that in the end I will lose the battle by choosing not to participate in the emotional pond, I guess. And I'm just wondering if it is healthy for me. I feel that it is healthy for me

now, but I guess I'm wanting to know the future—if it's still beneficial at the same time or if I'm on the wrong path, I guess. I realize I have to decide my own path and react to the surroundings, but I guess that's a frustration for me now because I feel that I am alone in my decision to not become involved in the emotions.

I am Q'uo, and we shall attempt to speak to this query. Whether an action is helpful in the overall sense of one's soul development or is not helpful is a conclusion which is most difficult to reach within your third-density illusion, for much is veiled from the conscious mind, so that what seems helpful in one sense may be just the opposite in another sense when seen from a larger perspective, and vice versa is also true. That is to say, that which seems unhelpful in the short run of things, as you would say, may in the overall sense be quite beneficial.

One may look at one's tendencies or the possibilities which exist as one interacts with those about one. One may choose a certain action and attempt to carry it out in a conscious fashion, feeling that this is the most helpful action that might be chosen. This is a part of the overall learning of any entity, and will eventually bring the entity to that point which is appropriate in its own process of learning, and that is that its true feelings will be discovered, whether they were known in any degree before the action was decided upon or not.

That which is most helpful to an entity in utilizing the catalyst of the daily round of activities is the spontaneous and unrehearsed thought, word or deed which is carried out to its logical or appropriate conclusion, then reflected upon in a conscious fashion and utilized within the meditative state, so that any biases that are not deemed consonant with the highest ideals of the seeker might be noted and marked for future reference, so that the lesson which is embodied might be clarified and a certain set of actions might be associated with that lesson.

Thus, the entity begins to look upon the world with a new point of view that has been enhanced by spontaneous action that has been carefully analyzed, meditated upon, and placed within the proper perspective in the overall growth of the soul as seen from the viewpoint of the conscious seeking self.

Is there another query, my brother?

J: No, thank you.

I am Q'uo, and we thank you. Is there a further query at this time?

A: Yes. I would like to learn to deal with passion that relates to the human being—a passion which is destructive, which doesn't lead any place, which hurts. How to dominate it and how to make it less destructive? Maybe there is no way, maybe there is a way. What would you advise someone particularly in love with someone since a long time and doesn't know how to deal with it anymore and knows it doesn't lead any place. What would you advise this person to deal with so this person doesn't get hurt so much, that this person has no room to serve, or it diminishes the action of this person to really serve the others because there is this healing process going on, or this big hurt and wound going on?

I am Q'uo, and we feel much within your query which is unspoken and which speaks loudly as to the desire to be of service and the confusion as to how best to achieve true service in this regard. We may not give specific suggestions in this type of query, for that which is closest to the heart of the seeker is that which must respond only to the seeker's free will choice and not to words that we may give as teacher. For when the test is true there is the opportunity to express the learning which one has achieved at a time that may seem most traumatic, and it is at this time that the choice rests squarely upon the shoulders of the seeker which may be confused as to the direction of movement, the shape of the movement, and the final outcome. All of this is the nature of mystery which is at the heart of each incarnation.

But we might suggest that when the seeker of truth finds itself confronted with such a choice that is felt to be of great importance within the life pattern, that there is no time during which it is more important to remain close to the heart within and to move in the manner which the heart declares.

How to find this feeling of the heart; this is the dilemma of the seeker. Each will recognize the choices before one in such a situation. Much thought will be given to each. Prayers may be offered. Each possibility may be embraced within meditation. All of the attention of the seeker is placed upon each possible choice. Play out each within your heart of hearts one at a time, perhaps on separate days, when you feel a great desire to know and have the opportunity to meditate in peace and in silence. Observe your heart and your feelings as

each choice is played out, and most especially the after-effects.

When you have played each choice to its logical conclusion and visualized the ramifications attendant to each possibility, then it is that your heart will speak; that this is or is not a possibility. As you eliminate possibilities, you will at some point discover the direction of the heart, for the heart seeks not only the welfare of the single self, but of those with whom the self has joined in the like pattern so that there is a harmony that the heart sees and reflects when the conscious mind asks sincerely.

Thus, we can recommend no specific answers to your situation, for it is such challenge that you have placed before yourself and which is of such importance that each step which you take to be most helpful in the overall growth of the world must be that which is freely chosen by your own desires.

May we speak in any further fashion to another query, my sister?

A: Thank you, that's fine.

Carla: So, what you are saying is follow your deepest desires no matter what. Follow your heart.

I am Q'uo. That is correct, my sister.

Is there another query?

J: I guess I have one that goes back to my original—my first question. If ... the strong emotions, what part do they play in this density as far as the benefits in order to graduate to a higher level or whatever. What are the benefits of the emotions?

I am Q'uo, and am aware of your query, my brother. The benefit of such emotional biases is personal to each seeker. The stronger the emotional bias, the more intensity there is noted within the learning opportunity. That is to say, the greater the emotion, the greater the bias, and the more obvious the lesson which is being presented to the seeker, for there is but one response to any catalyst within your illusion that reflects a balanced point of view. That response, as you know well, is love or compassion. When any other emotion is noted within the mind/body/spirit complex of the self, then the seeker may assume there is catalyst there to be processed in order that a balancing may occur.

Is there another query, my brother?

J: Would you say that these emotions are the emotions other than compassion, love, which I feel (*inaudible*) there are purely instinctual, instinctive, anyway. I think they are more of logic, that you should have compassion, because that is giving for others. Do you feel that the other's emotions are purely self-centered and egotistical and have no benefit to the serving of others?

I am Q'uo, and am aware of your query, my brother. The benefit, as we spoke previously, is to each seeker in that the emotions alert the seeker to that which remains to be balanced. As balancing occurs, the ability to serve others is enhanced.

Is there another query, my brother?

J: I'm not quite understanding what you're saying.

Carla: Well, I'd like to clarify that, too. To me there is a distinction between surface emotions, which are almost always destructive, and deep emotions which are intelligent emotions.

J: I feel that anger and hatred and things like that are very destructive, but I can see that they would help the individual if they helped them, but only if they could be intelligent enough to become aware of what happened and how they can learn from the situation. But if the person's not intelligent enough, I guess, or doesn't want to be aware of the situation, is wont to display the dramatic emotions, I feel that that may be self-centered, but I'm not sure if it is, because it may have some effects, I guess. I don't know. I guess that's what I want to know.

I am Q'uo and am aware of your query, my brother. The ability of the seeker to consciously recognize catalyst is primary to any learning in a conscious sense. Most entities within your illusion have only the barest conscious glimpse of the value of the emotions which mark their biases and growth potential, shall we say. Such entities must experience the same catalyst, whether it is intensely felt anger or blandly experienced boredom, over and over again before the catalyst makes its mark within the conscious mind strongly enough to draw the attention there to discover the possibility of balancing that exists within every bias. Whether the emotion is small and superficial or deep and [perceived as dangerous], the lesson that is possible within any situation remains as a function of the intensity of the bias.

There may, indeed, be emotions within your illusion, as you are well aware, that are quite mentally or physically destructive. All of these ramifications of interaction are significant portions of the learning process. The more important the lesson or the transformation of point of view, the greater will be the price or the sacrifice that the entity shall need to make in order to purchase that which may, indeed, be a pearl of great price. Thus, great anger can teach as great a measure of compassion. However, each learning does, indeed, have its price.

Is there a further query?

J: No, thank you.

I am Q'uo, and we thank you, my brother. Is there a final query at this time?

Carla: Thank you, Q'uo.

I am Q'uo, and we, indeed, express our gratitude to each present this evening. It is a great honor to join this group, to blend our vibrations with yours. We cannot thank each enough for this opportunity. Again we remind each that if any word we have spoken does not ring true to the heart, that it should be forgotten immediately. We do not wish to place any stumbling block before the seeker of truth.

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✨