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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION MARCH 11, 1990

Group question: The question this evening has to do with what is perceived by many as the end or apocalyptic times that we live in, where there seems to be a great deal of activity both upon the physical and the metaphysical planes occurring on our planet. We see a great deal of difficulty around the world, a lot of turmoil, a lot of suffering, war, pain, misery. There is also the appearance of the Virgin Mary in various places, and other signs and symbols given to people that are interpreted in one way or another to help them deal with their own personal life and perhaps larger life as well. How can we find a meaning in, say, the appearance of the Virgin Mary in various locations around the world, and the message that she has to offer us in these times?

(Carla channeling)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, in whose name we come to serve as you have called us. We are most grateful to share in your concerns at this time, and in the beauty of your vibrations and the unity of your seeking and meditation. We ask each to continue tuning throughout this session, as that which we offer to this instrument, though within the bounds of free will, has the opportunity, through weakness of contact, of moving far too close to those areas of information best left to the study of each individual seeker.

This evening you have asked us about the appearances in these latter days of the Virgin Mother of God made flesh. This is to your people the

construction placed upon these occurrences, nor would we deny the truth to each person of that personal truth, for the nature of the evolution of the individual in spirit is utterly personal and subjective, and that which is true for the entity is quite simply true, but true only for that entity, and not of that universal nature which may be passed as common things are passed from person to person, the news of the town, the food at the end of the day. No, indeed. Such things as the concept of latter days and the concept of the appearance of that which is known as the Virgin Mary have an universal meaning which may fruitfully be explored. We must pause.

(Pause)

I am Q'uo, and we shall continue. Each of you moves in a way which enables each to live and move and serve and conduct within the tortured confines of an illusion that does not fit people, but rather asks people to fit it, a life of balance, of beauty, of poetry and of truth which are manifestly denied by the vision of the waking eye.

Within your experience, within your own lifetimes, and within the lifetimes of the generations preceding you, the nature of time which is not the time of clocks, but the subjective time of those who sense the imminence of transformation, has begun a speeding up process, first, many hundreds of years ago upon your inner planes, and then, as a result of this, moving downward gradually into the waking conscious awareness of entities who do not seek for information such as you ask, but who must deal with

it nevertheless, as they find themselves faced with the instincts of the ideal and the environment of the completely pragmatic.

This speeding up process has been occurring for several thousand of your years, and is especially noticeable within your culture at this time, as those of one generation experience an entirely different illusion than the experience of the parents. One of your poets has said, "The center does not hold," and, indeed, the center has not held, the bird no longer obeys the master, the hawk flies free, and the hunter is left with only its instincts, its faith and its intuition.

Yet, in that faith there is begotten aid that is of meaning to each entity separately. See each of yourselves as hunters in this analogy, and you will see more clearly that while those eyes which saw clearer than yours detected you, while all was in harmony with you, there was a protection against that which you call evil which has flown from you in the face of planet-wide transformation. This transformation has already begun.

What is it to be alive? What is it to be conscious? What is it to attempt to find meaning of that instinctual hunt which each of you engage in? Are not each of you searching for the center that did not hold, that did not stay, that in and of itself, because of humankind's uncleverness, removed the easiness with which faith and simplicity were achieved? Without the feeling of being protected, without the feeling of a living faith, vital and alive, one feels prey, not to the positive, but to the negative, for we may note that within the biases of your minds it is far easier to conceive of negativity as having power than of positivity as having power, for that is the way the illusion seems to work, and this cannot be gainsaid by the most idealistic of entities.

The nature of the illusion is to challenge your ideals to the very bedrock of your existence. The nature of this illusion is to attempt to deaden the living spirit within, to give that spirit a solid picture of the creation which is not as you would choose it to be, so that you discover the possibility of choice. And as the time grows further and further into that which has so often been called the New Age, the newer vibrations, though subtle, disturb those without a living and vital faith.

(Pause)

We are sorry that we must pause so often, but we find that this instrument is being greeted continually, and were we not able to pause while this instrument consumed liquid, it would soon not be able to speak. We thank you for abiding through these short silences, for we of Q'uo can only maintain contact as powerful as the energy of the group.

To continue with that which we were discussing, the end times are not drawing near, the end times have well begun, and they shall continue for many of your years to come. It is impossible to tell you, even if we could, when the transition will be complete. We can tell you that it shall be non-dramatic, that those who are harvested shall be harvested as their natural lifetimes of incarnational lessons draw to a close. But there shall come a time when those both incarnate and discarnate shall need to walk a path walked only by those who are alive in faith and love, adoration and worship of the one infinite Creator, and so, able to receive and use and praise the more intense light, the more dense vibratory patterns of being, which characterize that illusion which is at the end of this gradual graduation process.

Always have there been signs and wonders, but never have these signs and wonders been more exciting to those whose faith is shaken than now, for such phenomena which are public, witnessable and undeniable, are to people who are not able to believe, in faith, evidence of a sort of that love which is alive. And because many of those entities upon your sphere call the one known as Jesus "Lord of all," it is natural and appropriate that images connected with this entity be given to those of simple enough faith and childlike enough hearts to receive without doubt that which is alive, not in the illusion, but in the spirit, which exists in imperishable reality.

Thus, many signs and wonders connected with the various religions, philosophies and spiritual practices used by many incarnate entities to further their progress have come to life, have stood before the least learned, the least sophisticated, the most open, the most willing to believe, and through the energy of that faith have been able to manifest not only to these people, but through that faith to others who doubt, and yearn not to doubt, but know not how to stop.

Now, let us turn specifically to the energies of that entity known as the Virgin Mary. Let us look at the story of this entity's relationship with the one infinite Creator. This entity was barely fifteen years old when the historical event—the visitation by a messenger of the Living Creator—came to this entity. This young woman had been reared in an extremely restrictive environment, one which would be called in your own terms, a man's world. The very idea of the Creator was couched in puissance and every masculine attribute. The gentleness, the nurturing, the tender quality of the love of the one infinite Creator in this particular society was not valued greatly, nor were those who represented that side of the Creator—that is, women—regarded as anything but property, those who were totally subservient, those who spoke not unless spoken to, those who watched carefully all that they did, those who would not dream, nor even imagine, breaking a vow of marriage, once promised. Such an entity was this pure virgin, too young to know precisely that which was ahead, but old enough to know that she was marrying an older, responsible and very fatherly man, not at her wish, but as an arrangement, for such was the custom.

In this context a vision appeared to this young girl, at an age that is now thought of [as] being completely irresponsible, untried, and unworthy of being given the credit of adulthood. Yet the one known as Mary listened to an angel—as she perceived this energy—say that she would be with child because of the will of the infinite and unnamable Creator, that she would bear a son before she knew her husband intimately.

The normal reaction of such a well brought up, carefully reared woman as the one known as Mary, should without faith most certainly have [been to] run in horror from such a vision. Who could believe her? Who could feel that she had not somehow broken her vows and known another intimately, and borne a son who would be a shame to the responsible and greatly revered man to whom she was promised? It would have seemed, in fact, a sentence of doom, swift and certain, if it could be countenanced at all, which in itself would be somewhat unlikely.

Yet this entity, though young and pure and naive, was a woman of timeless and ageless faith, and her reaction was the reaction of those who have the

ultimate bravery of acting idealistically in the face of the impossibility of the ideal. She accepted at once the authority of this vision, and rather than pulling away from the situation in which she would be a shame to her future husband, she threw all caution to the winds, and glorified the one infinite Creator that she might be part of this beautiful story, part of the great promise that had been made to her people, the promise of “him who comes in the name of the Lord.”

How could she believe? How could she find a living faith in such an unusual and bizarre occurrence as this visitation? Such was the power of her faith that she accepted the Creator first and all else after. And so she leapt into a situation which seemed doomed, glorifying the Creator and speaking most eloquently of all those things which seem to be plenteousness, but are in fact rewarded with little, and examining those things which seem to be full of poverty and lack, and exclaiming upon their riches.

Such was the entity, Mary, and so luminous was she with her faith, so alive with her vision, that the one to whom she was vowed could not disavow her, but claimed her and the babe she carried as his own. It is a dramatic and telling tale of a living faith in the midst of a world in which faith seems impossible.

When Jesus the Christ moved back to the Source, to the Creator, this entity left a feminine and nurturing spirit available to all each day, everywhere and always. This entity is often called the Holy Spirit, and within other belief systems which are more comfortable to those of this generation they are now known as guides and masters. This is acceptable, as long as it is realized that these entities are part of a living faith in a living Creator. However, the one known as Jesus could not return in person, in visions to simple folk, for this entity released the Christ of itself into the Holy Spirit, into that Comforter which is different for each and every one, and which is invisible and only to be discovered and trusted through a process of living faith.

However, the one known as Mary retained a most blessed part in the story of redemption that has seized the imaginations, the hearts, the minds, the souls and the loyalties of so many, through so many generations. This entity is a living feminine principle. The one known as Jesus the Christ was dealing from a position in which women are not even allowed in the same place to worship as the

men, where women were not regarded as the gift that they are, for are not all men and women gifts one to another?

Thus, Mary remained most, most important to those who sought the nurturing side of what had been heretofore a masculine, harsh and judgmental concept of the one infinite Creator. It is of course true that love may sometimes be harsh, that its lessons may seem capricious. However, it is also true that the one infinite Creator is infinitely nurturing, infinitely a female energy also, and this energy, within the culture in which you now enjoy existence, has been personified by many as the one known as Mary.

It is to the nurturer that men and women alike turn, because they do not wish to face the stern face of the Creator, of judgment, which has come through centuries of misconception, without regard to the change in societal and cultural biases. Stubbornly, entities cling to a masculine side of the Creator, the generative and destructive side of the infinite One, at the expense of the realization of the everlasting tenderness, gentleness and caringness of this same Creator.

Thus, Mary is recognized by the one known as Jesus in the deeply moving story of his death, while of all of his family, his brothers, his sisters, his relatives, his disciples, his friends, he picked one person to be sure was cared for, and that was Mary. He gave his own precious mother, not just to a disciple, but to the world. It is important to see the universality of this act, just as it is important to see the feminine side of the Creator, forgiving upon the cross one who had sinned admittedly, and was told simply, "This day you shall be with me in paradise." Both of these elements of this great and archetypal story are meant to indicate the infinite and nurturing nature of the Living Creator.

And so from time to time when there is a window of opportunity, when there is a special group of simple, pure and believing people, usually children, Mary appears and speaks. She is as she always was, a mother, brought up as a Jew, one who wished above all things to take care of her children, to be there for them, to care for them, to worry about them, and to pray for them. And many who are jaded and lost in doubt have come across the undeniable evidence of these occurrences, occurrences which continue and will continue throughout the transition period into

fourth density, in order to give the weary soul rest at last when it needs, in a thirsty dry land of intellectual belief and thought, the sweet, warm love of a living Creator.

This Mary personifies, as do all women. May each woman be aware of the vast potential within for nurture, for safety, for the being of a harbor and a haven to those who come near. It is in the weakness and the smallness of the woman's heart that the greatest personal compassion resides. The Holy Grail that each seeker seeks is a feminine symbol, a nurturing, caring, protective symbol. You do not see the dagger, you do not see the sword. You bow your head before the love of the infinite One.

You may take that which we have said on any level you choose. We have no interest in the level at which your belief or faith works within your incarnational experience to accelerate the pace of your spiritual development. We wish only for you to see the balance of the Creator. The Creator does not just create and destroy, but is a personal, caring nurturer of every moment of every day of every spark of consciousness in the creation. In passion were you all created, and in passion are you nurtured.

The symbols that you choose to be important to you are your own choice, but we ask that you gaze steadily and carefully at the concept of compassion, that it may come to heal you, to mend that which is broken, to cure sorrow, to turn the wrangling reality as it seems for a quiet and pleasant place for the soul to rest and to love. Your world may seem unsafe, but within you is a world of complete safety, beauty and sanctuary. May you meet the Creator there in that holy place within, realizing the love of the one infinite Creator at every moment. Give yourself up to this love in meditation. Give yourself up to this using of the ideal and allow all that seems chaotic about you to recede into the love and light of eternity, for therein do you truly dwell, and from that viewpoint you may open your eyes and be a beacon of light to those about you, as within you compassion is felt.

We thank you very much, as always, for asking us to be with you. We have attempted to be brief, and we are sorry that we have difficulty with the time. Please forgive the length of this message. At this time we would like to end this working by transferring this contact to the one known as Jim. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to queries which may yet remain upon the minds of those present. We remind each that we share that which we have to share with a full and joyous heart, but wish each to realize that we are not infallible in our opinion, and we wish each to utilize the inner discrimination that will allow those words which are helpful to be discerned from those which are not. Is there a query at this time?

S: Yes, Q'uo. Your words I take very much to heart, and I too feel the need to soften the edges, and feel the attraction to the feminine side of the Creator as a safe haven. Yet still the severe energies surge within. As one attempts to cope with these, is there a strategy other than negating the severity? Is it somehow transmuted in the experience of compassion?

I am Q'uo, and am aware of your query, my brother. As one observes the nature of one's own manifestation of beingness within your illusion, it is well to allow the experience to run a full course, shall we say, without the forceful attempt to negate and replace that which is not as one would have it be. By allowing the more wisdom-oriented nature to express itself within your thoughts and actions, you may then use this tone of experience as the focus for further meditation where you may experiment, shall we say, with alternate possibilities, examining how you'd feel if a more compassionate response would have expressed itself in the particular situation in which you feel there was given the wisdom instead of the compassion.

Look at the necessary frame of mind or perceptions that would engender the more compassionate response. Look within your being for those qualities which already exist of the compassionate nature. Find the connection between them and the expression of greater compassion in the situation that is the focus for your meditation. Examine the connections carefully. Concentrate upon those qualities which now exist which you wish to enhance in order that the garden of your being might be prepared for the producing of a new way of perceiving. Repeat this process as often as is necessary, for it shall be as the watering and fertilizing of this new plant. Thus, you shall assist in

the alteration or transmutation of that quality of wisdom which you describe as being somewhat severe rather than compassionate.

Is there a further query, my brother?

S: No, thank you very much.

I am Q'uo, and we thank you, my brother. Is there another query?

Carla: How may we become more alive to the nurturing quality of the Holy Spirit which was the feminine principle of the Christ which Jesus left to comfort us?

I am Q'uo, and am aware of your query, my sister. To become more aware of that which you have called the Holy Spirit is to widen the doors of perception, shall we say, and to invite this spirit within one's inner dwelling. We find again that the meditative state is that state most conducive to opening these doors, and to begin to perceive that the Holy Spirit does indeed move through these doors upon your invitation and dwells with you within your inner room. Practice this feeling of the presence of complete nurturing and inspiriting in a regular fashion, so that your inner feelings begin to permeate your consciousness to such a degree that the daily round of activities is then touched, colored, transformed in some degree by that feeling of wholeness within the heart that is the product of this presence as it is practiced in a regular fashion.

Is there a further query, my sister?

Carla: *(Inaudible)* of which I would like *(inaudible)*. It seems to me that biological women as well as biological men are brought up in this society to be rather vigorously male, in the use of the intellect, in the use of logic, in competitiveness having to do with the daily world, the job, the getting done of things, *(inaudible)* to neglect that nurturing portion of themselves which *(inaudible)*.

I am Q'uo, and we would basically agree with your observation, my sister, for the illusion which you inhabit is one constructed for the exercise of the conscious mind that has been, shall we say, insulated from the nurturing and informing qualities of the subconscious mind, in order that the choices made by the conscious mind might carry more weight in the process of polarization within the totality of one's being than would be possible if there were

completely open and free access by the conscious mind to the subconscious mind.

The ease of such an interaction would not provide the difficulty necessary to provide the pearl of great price, shall we say. To any seeking entity, treasures long sought are far more valued than that which is easily won, and your illusion, my sister, is one in which each choice made is one step farther along the great journey of evolution which each of us finds ourselves moving upon.

Is there another query at this time?

Carla: Not from me, thank you Q'uo.

K: You mentioned that Jesus had left behind the Christed portion of himself, or a portion thereof, as the feminine principle of the Holy Spirit. I'm a little confused about what you said about the entity known as Mary. You mentioned that a principle does remain, which from time to time appears to entities here and now. Did the third-density entity, Mary, choose to remain behind through the time of harvest for this purpose, or did that entity continue on with its evolution, leaving behind a similar principle?

I am Q'uo, and am aware of your query, my sister. The entity known as Mary, after the completion of its incarnation, moved again into those realms from which it had come to be of service, and offered itself from those realms in manifestation at the appropriate time and place for the observation of those who revered this entity, in order that the light body which was seen by these entities would inspire the further seeking and perception of inspiriting—we search for the correct term—that the process of seeking for these entities might then become more enabled due to the appearance of this entity in accordance with the belief structure which had been accepted as a significant portion of the path of seeking for these entities.

Thus, the one known as Mary works from the, as you would call them, inner planes of this particular planetary sphere, and communicates via what is called the light body at appropriate times for this inspiriting and enabling of the seeking process for many.

Is there a further query, my sister?

K: Has this entity then chosen to put its own path of evolution on hold for the time being in order that it may be of service at this time in that manner?

I am Q'uo, and am aware of your query, my sister. To serve is to learn, thus there is no waiting or putting off of one's own progress when one chooses to serve, but rather there is the enhancing and the acceleration of that growth.

Is there a further query, my sister?

K: No, not from me. Thank you.

I am Q'uo, and we thank you, my sister. Is there another query at this time?

Carla: I have just one last confusion. It was my understanding that those entities who stay within the inner planes of third density, instead of going on to higher densities, were indeed making a great sacrifice, as even though they learned and could serve, they were not learning in the same way as they would, had they gone on: that they were making the sacrifice to the people of third density as long as this particular third density experience lasted. Am I incorrect in this understanding?

I am Q'uo, and am aware of your query, my sister. It is not that this perception is incorrect, simply that it is incomplete. There is the opportunity to progress wherever there is the opportunity to serve. Indeed, it may be so that an entity, removing itself from one opportunity, would increase the chances of growth by so doing, and in many cases this is so for those who remain within your inner planes. However, it is not true that the growth is, as was stated, put on hold. It is accelerated in comparison to what would be possible if no service were attempted.

Is there a further query, my sister?

Carla: No, that clears that up, thank you.

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

(Pause)

I am Q'uo, and we seem to have exhausted the queries for this evening. We hope that our lengthy discourse is not too much of the reason for the exhaustion. We do thank each present for inviting us to join your circle of seeking this evening. It is a great honor to join this group. We would at this time take our leave of this instrument and 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. ✨