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SUNDAY MEDITATION

MAY 23, 1999

Group question: The question this week has to do with three weeks ago when we began to ask about the devotional life and how to live the devotional life, and we would like to follow up that question by asking how we find more and more of that which we really are, that which is the heart of our being. We would like to hear whatever Q'uo has to say about ways to discover more of our true nature, how to observe our true nature, how to become aware of our true nature, our true being, that which we had planned before the incarnation to have as an opportunity, a way of expressing our soul essence.

(Carla channeling)

We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We are most happy and blessed to be included in your meditation this day, and we appreciate greatly your question for us. Truly, the mystery of deity is wrapped up in this question of how to be one's true self. For as the one known as Jim read from the *Law of One* material earlier this day, each is the Creator. And the challenge before all living in illusion is how to become more aware of that personhood as infinite Creator.

The workings of what this instrument would call God and men are as complex and as assorted and varied as the grains of sand upon the shore. It is difficult to comprehend the myriad numbers of sparks of the Creator that are, just as you or we,

attempting to be their true selves. It is hard to fathom that, even upon your planet, one small entity amidst a million or a billion other planetary entities, there is such a long history of people such as you attempting to survive, to relate to each other, to accomplish physical and societal, mental and emotional goals. It is difficult to imagine the thousands of years during which the human experience has basically remained the same. This instrument thinks back over all of the reading that she has done through a long succession of classes and learning experiences, and no matter what the century or the millennium, the human heart has remained the same: seeking wisdom, seeking compassion, seeking the truth, concerned for basically the same things century after century, millennium upon millennium.

As each entity sits in this circle of seeking she brings to this moment the sum total of all that has been undergone, all that has lasted through the chances and changes of daily living. In one field of energy there lies for each that history of the life and, taken to a bigger scale, the history of that spirit whose personality shell is now occupying the chair. For each of you and each of us has a tremendously long and varied history of incarnations and experiences and gifts and graces and opportunities, and were we to speak upon any one of you, upon all that that one entity is, we could not exhaust the subject through

any amount of time, for each of you is all that there is. Each of you is full and whole and infinite.

As always, [for] one attempting to come to a place of more awareness the tool of choice is silence. In meditation and in prayer much may be accomplished beneath the surface of that beingness that is each of you. Without words to limit, without thorns to inhibit, the silence speaks in the free and open manner of deity. The more of silence that one may eat as food, the more deep shall come that awareness of the Creator speaking within that system of energies that is the being that is each of you. We hear you speaking of the desire to serve, the desire to give of the self to others and to the planetary energy, and we applaud that hope and that energy, for each of you was indeed careful to include unique gifts in the personality that you chose for this incarnation. And it is wise to seek out one's gifts and to find ways to use them in the service of others.

Perhaps we may say that when the word "wise" or "wisdom" is heard, we have not yet gotten to the heart of meaning for this particular density. The lesson that is before you at this point is undoubtedly not about wisdom, not about being wise, but rather about discovering the spring of infinite love. The rational mind can do just so much when it comes to seeking out the wellspring of one's being. It can put you in a good place. It can arrange an environment for best effect. But once the stage is set, there seems to be nothing but a beating heart, a resting body, an alert and seeking mind that thirsts for the Creator, and time. And in this curl of body and silence and time there is that feeling of being alone, being still, and being at sea. And the rational mind asks how this curl of energy and hope and time can bring one to oneself.

Individuality is a very deceptive thing. We are not denying each of you your individuality at all, but it is a puzzling thing in that it predisposes one to thinking that the goal is to find more of one's individuality, that in becoming more of oneself one shall become more individualized. This, however, is not our understanding of the way one becomes more fully or wholly oneself. The rational mind wants to reach out and pull in all of those things that will be useful and helpful in the search for the heart itself. There is that feeling of accretion, of collecting resources that will be of help in this search. Yet it is our feeling that the becoming more of oneself is a

process of things falling away, a process of subtraction.

The model that we give this instrument is the model of an entity who works upon two levels. On the outer level the seeker who wishes to become more itself deals with the environment about it, attempting to place itself more and more in an environment that it finds conducive to the giving of its gifts and the learning of its lessons and the keeping of its promises in relationships and ethical considerations, and in all those matters of personal honor and duty. There is a valid benefit gained by the seeker as it simplifies and regularizes its environment in such a way as to find fruitfulness of self in all of those ways that entities think of being fruitful in avocations and vocations. There is a legitimate outer work that is helpful to doing, and we would not say that one who wishes to move more into the heart of oneself should forgo working on the discipline of the personality, the purification of emotion, and the development of the magical personality. These are just and helpful uses of the mind, of the attention, and of time.

However, in terms of doing the inner work the challenge is to find ways to allow that which is not the heart of self to fall away. It is not that one decides to remove self identification from this or that pattern of living or distortion of mind, but the seeker who feels that it knows what is to be dropped in order to be more the heart of self is deluding itself at some level, for there is no way from within the self to see into the patterns of energy that are, in essence, distortions of the one infinite Creator.

Consequently, there is no rational way to become more and more undistorted. Working to become less distorted is a distortion itself, and the seeker who attempts to guide itself in the ways of becoming the Creator is, instead, most likely developing patterns of thinking that are in and of themselves an additional distortion, so there is the addition of distortion rather than the subtraction of distortion.

What we are trying to say is how easy it is to work too hard at something that is not actually work at all but, rather, a growing willingness, and this is the heart of what we would like to say this day. This place of willingness that things may change in any way, seemingly inwardly or seemingly outwardly, it is this attitude of open possibility, of lack of fear when viewing the present or the future that is a kind

of key. And if you can do nothing else from what we suggest this day but cultivate an attitude of willingness to be swayed by the tides of destiny, then we are more than happy.

You are something that is whole and unifying and simple. You are infinite love, infinite light, infinite energy, stepped down and stepped down until you can exist within this particular illusion with this particular kind of physical vehicle, this particular energy shell that we have called the personality. It is as though out of an infinite universe you came through density after density and experience after experience, looking and laughing and gazing and enjoying, and came to this particular planet and said, "Here, I shall plant myself. Here I shall learn to blossom. Here I shall enjoy the sun and feel the rain. Here I shall be born and die." And you descend through the inner planes, through each level at which you make choices, until you have chosen this body, and this time, and this set of circumstances, and suddenly you are born. And this is the present moment of all times, and this is the place out of all places, and this is the density, and this is the experience.

And somehow it seems a miracle that is out of time that has burst upon the Earth like a sun. This is you. This is here. And this is now.

Think of yourself in this way, as a sun or a blossom. Anything but a human. For to think of oneself as human is always to move to the outer, for your true self is no outer thing. Your true self is without distortion, and infinite in love. We cannot teach you how to realize compassion. You cannot teach yourself how to realize the compassion that is locked within you. And even with the dint of the hardest and most intransigent work upon the self, you cannot add one whit of compassion to your personality. You can teach yourself to perform compassionate acts, but the key to that infinite compassion that is truly yours is not to be found within teaching and learning. It is locked within the present moment, and it is when you go into the present moment that you are vulnerable to a deeper realization of yourself.

And so what we encourage this day is a heightened awareness of the value of losing yourself in the present moment. When one talks about the devotional life, again one is pulled into thoughts of the outer world. The question that you ask when

you ask to learn more of your true self is a question that has no answer but only a direction, a direction that says, "into the present moment, into life." Not living, not a process, but that state of being that lies beyond all process. It should be utterly simple to allow distortion to fall away, and yet it is as far from simple as the challenge of the sculptor who is looking at an ovoid rock which he wishes to carve into a likeness. The likeness dwells within that rock. It is a matter of chipping away at the rock until it has the requisite form to satisfy the maker.

Let us move back into the image of the self in the water. The self has a relationship to the water of being in that the self is a bubble upon the sea of being that wishes to dissolve into that sea, and yet it is the essence of being an individual that you cannot, for the term of this experience, this incarnation, dissolve. This is not your time to dissolve. This is your time to be a bubble. The bubble has a skin, the coherent shell that holds the self apart from the water. And within that bubble there is, one would say, nothing and yet it is within that bubble of individuality that your true self lies. So you may accept being that bubble on the water, but you are touching the water. You are carried along by the water, and we encourage in each of you a sense of that rhythmic and pulsing wave effect that this instrument would call destiny. You have little or no choice as to how the wave on which you are sitting will go. You may, perhaps, position yourself so that the waves do not toss you unduly, yet you are directionless, except for the water. Where the water takes you, you shall go.

And there is an endless art in the observation of this wave action and in those creative attempts to come more into congruency with the line of energy of this wave action. Your responsibility as a personality shell is to be present during this experience of individuality, to observe, and to respond. As you do this outer work, yet still realizing that you are the bubble on the ocean, you set up for yourself that two-layered plan of attack, the outer layer being largely the attempt to come into rhythmic harmony with that energy of destiny that shall give you the experiences that you hoped for, those limitations that will help teach, and those opportunities to share the gifts that you brought with you. Meanwhile, always reserving some of the self for the immediate experience of diving into the present moment. This instrument was earlier speaking of the bliss while

working in the garden, talking to the plant life, and working with the devic energy, and she wondered, "Is it out of proportion to its actual import?" and we would say to this instrument, "No, it is not at all out of proportion." It is an instance where this instrument did dive into the present moment to find the heart of bliss that is within each present moment.

We encourage each, then, to find those situations within which it is the easiest to forget the self completely and simply to be. For this particular entity, that is, this particular instrument, being in the garden, interacting with second-density energies, is one excellent set of conditions that encourages this particular seeker to come completely out of herself and into the moment. We encourage each to find those situations that so encourage each. For some it is great music. For others it is art. For some a tramp in the woods. For others the contemplation of the structure of thought that is majestic. What all of them have in common is the result, that explosion of the limited self into the infinite present. Each of you is a blossom. Turn towards the light.

We ask each of you to remember the help that awaits the seeker. You are not alone as you seek to be. There is at many levels help, guidance, encouragement and comfort. As always, we encourage patience, persistence and a sense of humor. For those who seek outwardly there are many accomplishments that can be pointed to. For those who seek to be truly themselves there is only the joy of bursting the bubble and becoming the ocean. We encourage you to continue this seeking in all faith and all hope.

We would at this time conclude this contact through the instrument known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and I greet each of you again in the love and the light of the infinite Creator through this instrument. At this time we would offer ourselves to the possibility that there are further queries that rest upon the minds of those present. If there are further queries, may we ask to hear the next query, please?

R: Why was this universe set up as it is? This octave set up with learning about interactions that collapses into another octave?

I am Q'uo, and am aware of your query, my brother, though we do not expect to be able to give a complete answer to a query which is as broad as the creation itself. But we may give some thoughts that we ourselves have considered concerning the nature of the creation as it is and as we have experienced it.

We are aware that there are those who move as completed beings, those which you have called the Logoi, who have the responsibility of taking the stuff, shall we say, of the infinite mind of the one Creator and refining it in such a way so that those entities such as ourselves and yourselves who are under the care of the Logoi are offered greater and greater opportunities to both know the self at its heart and to know the one Creator at Its heart, and to find that one is in the same place when one knows the self and the Creator.

The infinity of creation is dwarfed by the infinity of the Creator, and as each entity which each of us and you is discovers more of the one Creator and more of the self, each is exploring more intensely one energy center until it is explored in completeness so that the opportunity for a quantum leap to another energy center is offered to the self.

Thus, each entity in each density is offered increasing opportunities to know more of the creation, the Creator, and the self. By offering steady increments of the one Creator the very structure of the creation allows for a steady growth of each entity rather than an overstimulation which would cause the burning out of those receptors of stimuli which the senses of each entity in each density offers. Thus, each entity is offered a reliable means by which to journey through the creation so that it is a perfectly balanced and self-generating curiosity inspiring mechanism, shall we say. We feel that this is perhaps the best way in which we may describe the creation, for there are infinite ways in which it may be described, and each is in its own way correct, for each perceives that which it is ready to perceive and will move up the centers of energy within the physical, mental and spiritual complex vehicles.

Is there a further query, my brother?

R: Are the completed beings, the Logoi, within time and space or do they stand apart from it as shepherds who then drive the others until all becomes one again and goes into another creation?

I am Q'uo, and am aware of your query, my brother. Your latter assumption is more nearly correct, for the Logoi entities are without time and space; that is, they are as the shepherds you have described which care for those who are within their provenance. These Logoi entities are entities of completion who, themselves, have not partaken in the progress of evolution from first density to second and so forth but, from the beginning of the creation, are entities of completion, who look upon the previous octaves of beingness for the seeds that shall grow into the next octave of beingness.

Is there a further query, my brother?

R: So because of their completeness of being the Logoi have the ability to perceive other octaves of experience and I guess it is their choice that they stand apart rather than become part of the Creator?

I am Q'uo, and am aware of your query, my brother. Rather than saying that it is their choice it is more their nature as a given that they are one with the Creator yet are enough different that they have the ability to harvest that which has been learned in previous octaves of experience and expand upon these seeds, these lessons, these crystallizations of being, and to partake in further octaves of being.

Is there a further query, my brother?

R: It is always fascinating to hear you talk about the larger picture. Thank you. I don't have any more questions today.

I am Q'uo, and we thank you for those queries which you have offered us with a whole heart. Is there a further query at this time?

(No further queries.)

I am Q'uo, and again we thank each present for inviting our presence in your circle of seeking this day. It has been, as it always is, a pleasure to join each this day and we remind each that we walk with you at all times for we are one in love and in light and in our common bond of seeking the one Creator together. We invite each to call upon us to deepen your meditative state at any time. At this time we shall take our leave of this instrument and this group, leaving each 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. ❁