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## SUNDAY MEDITATION

APRIL 2, 2000

**Group question:** The question this week has to do with protection. And we are thinking about two types of protection. First, the type that you would invoke from outside of yourself if you felt that there was a need for angelic protection, protection by Jesus, in asking a saint for protection or a guide or any other inner energy you felt was helpful. We would like Q'uo to speak to that type of protection and also relate it to the type of protection that comes from one's way of living, from focusing on the being, upon service to others. Ra said producing fruit was a protected activity. Would this have anything to do with refusing to be afraid of that from which you might need protection? Does it help to have an attitude of gratitude?

*(Carla channeling)*

We are those known to you as the principle of Q'uo. We greet each of you in the love and in the light of the one infinite Creator in whose service we are. We cannot express our delight to you and our pleasure at being able to join this meeting this afternoon. It is always a signal event when we are able to meet with this group. We would like to thank each for calling us to you by your desire for the truth. In that regard we would like to share with you that it is our perception that we are not authorities over you in any way, nor do we have what is, for you, necessarily the truth. We have opinions and thoughts which have come out of our experience, and we are happy to share this with you, for this is the nature of our

service to the Creator at this time, to be in communication with those who seek information of this kind in this way.

However, we ask that each thing that we say be brought before each entity's discrimination, for you and only you will be able to feel the resonance of your truth when you hear it and when it comes into your heart. If there is not this solid feeling of resonance in our thoughts then we ask that you leave them behind, for what we are doing is not so much informing but, rather, sharing. For we are as you: students of the way. That way that calls all of us towards the mystery and the fullness of the one infinite Creator.

You ask this day concerning protection and because of the music which you played to begin to tune the session we would choose to begin with a discussion of the protection that can come from what the questioner called outer sources. The practice of calling for aid from a strong helper is as ancient as the belief that there are strong helpers. You must see your density as one in which you will inevitably, again and again, throughout your life be in the position of wishing to call for help from others. For the entire purpose of third density is socialization, the learning to give and to receive love and to give and receive lovingly that encouragement and support that is needed.

This instrument, for instance, in her tuning process habitually calls upon the archangels and all of the discarnate and angelic spirits that are within the inner planes of your planet. This instrument asks them to come and be a part of the session of working, helping to protect the instrument, the source of the contact, the contact itself, each person in the circle of seeking, the circle as an entity, and the physical space in which the meeting is taking place, the room, the house, and the surroundings. Each time that this instrument tunes itself for contact it goes through these preparatory protections. Further, it works with the energy centers of its body and wraps itself first in the protection of the body by the body and then the protection of the infinite white light of the one Creator.

May we say in this regard, then, that it is efficacious to call upon those entities, energies and essences to which an entity relates as ideas or ideals that are esteemed and admired. Calling for help sets up a dynamic within the inner planes as does any prayer. Indeed, we may include in this category specific worries which come repeatedly to the mind and begin to take over the mind. If these worries can be reformed into a more prayerful rendition so that help is asked this is an efficacious thing to do. However, you may note here that in this way of asking for protection danger is seen as “out there” and the protection against the danger is also seen as “out there”; that is, beyond the confines of the physical body and its thoughts and feelings and spiritual nature.

Consequently, there is a natural limit to this kind of request for help. The efficaciousness of these prayers and request for protection depend, in part, upon the attitude of the one praying towards the entities who are asked for help. If an entity is not actually one who believes or has faith that such calls for help will have an effect, then it weakens the prayer greatly. The faculty of faith, then, is signally important in asking for help from outer sources as well as in general.

To look at the attitude of the spiritually awakened entity who refuses outside help we would like to look at some of the actions of the teacher known to you as Jesus. This entity was extraordinarily aware of the issues involved in asking for protection. This is a time within what this instrument would call the

church year when the one known as Jesus spent over a month in the desert. The story goes that this entity was fasting and being tempted. One of the temptations that this entity, Jesus, faced was the temptation to ask for outer help from angels. “Go ahead,” suggested a negatively-oriented entity, “Throw yourself off of a high rock. Show me that the angels will catch you and not allow you to harm as much as your foot.” Jesus remained on the rock. “You are hungry,” came the voice. Make some bread out of that stone.” Jesus ate locusts and starved. This entity grasped that he had no need of protection because he had nothing to fear. As the one known as T so accurately pointed out in an earlier discussion, an entity which has come to be fearless has come into a kind of balance that is beyond the forces of life and death. This may make such an entity seem weak-minded or [to be] missing the point. Someone new to the story of Jesus the Christ would at this point wonder what the point was of refusing any help when clearly there was no food, no shelter, and no comfort.

And, yet, to the one known as Jesus all that was necessary was the knowledge that he and the Father were one. He and the Father could be one in a desert with nothing to eat. He and the Father could be one in death when that illusion would vanish and he would once again, in spirit and in truth, be one with the Father. He could be one with the Father in any human situation whatsoever. And this was the value that this entity held above all others, seeing the primal nature of this utter belief in the unity of all things under the one infinite Creator.

There is a great key in this understanding. As long as an entity may tabernacle with the Most High, with El Shaddai, with the light, the Creator, the one original thought or Logos that is the Creator, all else has a habit of falling into place. This falling into place may include limitation, difficulty, illness and death. We do not say that fearlessness or faith will protect one from the natural processes of catalyst, declining health, or the natural end to an incarnation. However, let us continue to look at the attitude of the one known to you as Jesus the Christ. For if there was ever an entity which declined protection, this was the entity.

In its final days, knowing that this was its final few days upon the Earth, one night after dinner this teacher lovingly asked for its students to accompany

him to a place where they could pray, for the one known as Jesus was fully aware that the time was almost gone and, oh, how this entity dreaded what was to come, as would any human in the bloom of life, young, and strong, and vigorous. It did not wish to lay itself down upon an altar as had Abraham done his son. He had no wish to immolate himself on some sacrificial fire. He wished to teach and to share and to love those who had been given to him. But the will of the Creator was pressing upon this entity's awareness, and he could not ignore the call that he felt was true. One last time he said in prayer, "O Father, please, if it is at all possible, let this not happen. Let me not have to do this." The answer was "no." Three different times he looked around to see if anyone was still praying with him and three times he found that all of his students were asleep and that he must meet this moment alone, vulnerable, completely undefended and unprotected.

When that moment came, when their little retreat was filled with soldiers suddenly, his students sprang to defend him. But he shook his head, "No," he said. "Put away your swords. My kingdom is not of this world. No fighting, please." He gave himself up to the authorities immediately and he walked willingly and sacrificially into his destiny. There must have been a thousand times in the next twenty-four hours before his death when he was tempted to say something in his own defense, to call upon powerful friends, or his heavenly Father, or some kind of angelic fix, but he never prayed, "Get me out of here." He was too busy watching for one more opportunity to love. When he was upon the cross at last, in the worst of his misery he kept finding little ways to show love. He saw his mother and suggested that one of his disciples take care of her and that she take care of him. He prayed for those who were murdering him, asking that his Father forgive them. No excuses. No anger. Just one more way to extend love, and when one of the two who were crucified with him mocked him and the other rebuked the first thief and said to Jesus, "Sorry about that. As for myself, do you suppose if you make it you could bring me along?" Jesus said "This day you will be with me in paradise." Anyone who hears this story knows two things for sure. Jesus the Christ loved and that thief was in paradise that day.

Now, how to bring such intense and pure love into your life, how to ask of that love to remove all fear we do not know, for with each entity the gifts of

your incarnation, the circumstances of your incarnation, and the lessons that you came to learn will greatly shape the rhythm of your life. And those lessons that cycle through, again and again, for you may not seem at all the same as the lesson that is cycling for the next person, for your mate, or for your sister, or for your good friend. And, indeed, each of us, no matter what our density, if we are in incarnation, does have an agenda that we design for ourselves before we entered incarnation. This agenda involves relationships which need to be balanced and issues about which we have not yet learned enough to make skillful choices.

Now, both of these relationships and these issues will revolve around some aspect of the giving and the receiving of love to each other. As we said, your third density is a social density. You are here to learn to love, to give it and to receive it. You would be surprised how often it is that the giving of love is not difficult. It is the receiving of love. It is the surrender to love that is so hard, so very, very hard. And we know this because we have been through much more experience, but we still have that slight skin of separation between us and the goal that we see before us. We do not yet see that all things are one and that all expressions are one and, then, even the most fearsome and negative expression is a distortion of love. And, yet, we find that if we can move into that awareness that sees all entities and souls and all behavior as distortions of love, no matter how we feel about the actions involved we can continue to open our hearts and allow the love of the infinite Creator to flow through us and out into loving that distorted entity that is attempting to act negatively towards us. No matter how opaque the negative action may seem from the human standpoint, the rising to a level where all are seen as souls places the mind in a position which gives it the capacity to grasp that all is truly one, that all is truly well, and that all will truly be well.

Is this wellness congruent or synonymous with "well" in the worldly sense? By all means, no. That which is well in the spiritual sense may involve limitation, difficulty, disease or death. For these are processes that are part of life just as much as being born, being young, and learning new things, and so forth. The energies of living and of dying are companions within the density and its blood and bone aspect. This is a physical density. It is not an eternal one. That portion of yourself that is within

incarnation and that will not continue after incarnation has every right to be afraid of death. Again, it is a matter of a leap of faith with no proof whatsoever to come to the understanding or the acceptance of what this instrument would call faith. And there is in that faith a surrender or a leap involved and in this leap of faith there is the leaping into what is specifically and absolutely unknown. There is no cheating here. No one can know while jumping into midair that the parachute is going to open, and that is what faith is like. Because faith is that which looks at a situation in which protection is desperately needed apparently, judges the situation and sees no human avenue for help, and simply says, "All is well, and all will be well."

Where does this faith come from? We assure you it is a powerful protection. It is the most powerful protection that you can invoke. It involves you as a human and spiritual entity digging in your feet, metaphysically speaking, and saying, "Here I am. Listen to me. I am real. I am not what I was born, and I am not going to go away when I die to this reality. I am a citizen of eternity. I follow a higher law. I follow a higher way, a higher truth, a higher life." It is this identification with an idea or an ideal for which you would die and for which you are living that brings you to the courage to jump into midair and say, "I am doing this by faith, blind faith, and I will live by faith, blind faith, not words, not deeds, not reasoning, not wisdom, not logic, not what seems to be efficient or suggested. I will live by faith."

This entity, this instrument speaking, once was at the crossroads of life and death. And because the ailments involved were physical was fully aware of the tenuousness of her hold on physical life. In that situation this instrument's reaction was to put up two quotes. One was from her beloved St. Paul. It was a long passage about being bloody but unbowed, in difficulty yet lifted up, and it spoke to those pains and agonies which the instrument was going through. The other one was simply the re-writing of part of the opening monologue of the original version of the television program *Star Trek*. This entity laboriously wrote out, "Faith, the final frontier," and placed it where she could see it every minute of every day. For she knew that it was faith and only faith that would keep her alive. Faith that all was well and that all would be well. And as this instrument went through one emergency situation

after another and then one difficult rehabilitation after another, she kept this motto with her as the watchword. Faith, the final frontier. And, truly, this motto was able to open every door, to quell every fear, to quiet every anxiety, but only because the instrument moved into a state of mind in which nothing actually mattered except remembering that watchword.

For a time it is very possible that this instrument was difficult to live with, for it was so keenly focused on the best protection it knew. And it is possible that when you sense a crux of destiny and do what you need to do within your own mind and heart and soul in order to hew to faith you may lose a friend or find that a family member does not understand you. Or that other entities feel that you are not exercising proper caution or care. And, yet, this attitude of faith is, to our knowledge, the key to the highest protection of life, of work, and of fruit that we know is effective within or without incarnation. This is a value and an asset that is powerful within third density particularly because it cannot be proven. There is no way that you can sit down with someone and justify faith. There is no way you can prove faith. You cannot argue someone into having faith. There is no reason or rhyme to faith. And, yet, it is our understanding that this is how the creation works. To those who have faith and move forward in that faith, the universe opens and the entity moves with increasingly unfettered foot through all the densities of love, of light, and of unity.

Now, how can you attempt to build your own faith? We would suggest three things to you. Firstly, we would suggest focusing upon love. This instrument is fond of saying "There is love in this moment. Where is it?" This instrument is incorrectly quoting those of Ra, but the idea is important. In all relationships there is a more loving path, and we encourage each to spend the time and the thought aforesaid, if possible, to see the way clear to cooperating with this path of love. This is not necessarily an easy choice, for the entities that one deals with are not designed to be pleasant or helpful necessarily in the usual sense, but, rather, may well have been chosen specifically because of their irritating and aggravating value, for it is in the friction and the heat of tempering and refining fire that the personality which you wish to improve will have the opportunity to improve. For that tempering and that friction begins to smooth away some of

those aspects of personality that may not be so helpful in a spiritual sense. And they will not leave simply because you would rather that they not be there. They will leave when they fall away because they are no longer called upon. And the habit of not calling upon them will come because there will come a time of testing, and you will have learned enough to make a more skillful choice and to cooperate with the love in the moment rather than in the defense of the self.

The second aid to increasing the ability to choose faith is meditation. You will note that we do not ever lose an opportunity to encourage seekers to prayer, meditation, praise and thanksgiving. These powerful techniques of tuning the mind and the heart have a cumulative effect. The first time you choose to go into the silence or to have a conversation with the infinite Creator that is honest and deep and probing it may not seem to have amounted to much. But if you persist, then, moving into that silence again and again, that silence will expand and lighten and become the holy of holies in which you are sitting with the Creator. Indeed, the Creator sits already within your heart of hearts and waits for you to come and join Him.

The third aspect that will increase faith is the right use for the will. Indeed, faith and will go hand in hand and we encourage each of you to gain an ever increasing respect for your will. For it is your will that decides what you will desire, how you will desire it, and how strongly you will pursue it. We encourage each of you to hone and purify your desire. Always asking yourself, "Who am I? And what is my desire? What is my deepest self and what is my deepest desire?" For the more you know about yourself the more you will be able to come into acceptance and forgiveness of yourself. And the less that those of negative orientation can do to unbalance and topple you from this balanced view in which you are attempting ...

*(Tape change.)*

The will can run away with the self and lead the self into most unwise areas of thought and interests. And that is why we emphasize the right use of will. Before you apply your will, before you decide to will that which you desire, we encourage each to look carefully at your desire to see if that desire is consonant with the laws of love that demand that all entities have free will and that the self never infringe

upon that free will. Be very sure that you are following love and that your desire truly is a loving desire before you set your will behind it. For that which you will to desire you will receive. And each desire, when fulfilled, will have side effects which contain the possibility of adhering karma.

Consequently, be very clear when you set your will, and gaze carefully at what occurs thereafter with an eye to maintaining a loving and giving and cooperative attitude concerning the outworkings of that fulfilled desire.

This is a good beginning, we think, upon the topic of protection, so this instrument is encouraging us to wrap it up for this day. We are glad, then, at this time to transfer this contact to the one known as Jim that if there are any further questions we may respond to them before the end of this session. We thank this instrument and leave it in love and in light. We are those known to you as those of Q'uo.

*(Jim channeling)*

I am Q'uo, and am again with this instrument. We greet you once again in love and light of the one Creator through this instrument. It is our privilege to ask if there might be any further queries to which we may respond?

S: This last week I have been quite depressed because our eldest daughter has chosen not to communicate with us and we don't know if she is OK, if she needs our help, or what. Could you give any information that I could give her mother as to how she is doing?

I am Q'uo, and am aware of your query, my brother. The young entity of which you speak is one who feels the need to express its own individuality in a manner which not only carries the nature of its own unique identity but also an emotional charge as well, for as this entity was encouraged to partake in the pursuance of its own individuality it was, shall we say, set upon this journey in a manner in which it was in some disagreement with and now seeks to express its own anger and sense of self in the refusal to communicate with you and the one known as C. We cannot speak in a specific sense for we are not privy to the details, shall we say, of this entity's experience but can give the report that it is well and is pursuing its own journey in its own way.

Is there another query at this time?

S: I've been reading recently on interesting magnetic devices and one thing interests me. They mention

their source as the universal mind and can you expand on the reference to a universal mind?

I am Q'uo, and am aware of your query, my brother. Each entity which has individuality and, seemingly, its own separate mind, if it moved deeper into the roots of its own mind it would pass through those greater and greater accumulations of mind such as the racial mind, the planetary mind, the archetypical mind of the Logos, and eventually into that area of the intelligent infinity which you may call the universal or cosmic mind of the one Creator. Thus, each entity, if it is able to move in a conscious fashion past the veil of forgetting which separates your conscious and subconscious mind, it would eventually come to this source of all minds.

Is there a further query, my brother?

S: I have conversed with them a couple of times and my recent e-mail messages have not been responded to. Should I be patient in that respect?

I am Q'uo, and we suggest patience is always a virtue. Is there another query at this time?

S: No. Thank you.

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

**Carla:** Would it be helpful if I showed S the material on the gateway to intelligent infinity which has to do with opening to the deeper aspects of the mind?

I am Q'uo, and we find that this is completely at your discretion, my sister. Is there another query at this time?

*(No further queries.)*

I am Q'uo, and we are most grateful to each for inviting our presence this day. It is always a joy for us to walk with you in your meditative sessions and we look forward to each such event. 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 those of Q'uo. Adonai, my friends. Adonai. ❁