

Authority
A Commentary
by Lama Sing™ & Al Miner

Work - General

CHANNEL: This is February 8, 2004.

We come to You today, Lord God, joyfully asking that You would guide us unto whatsoever information You know to be the highest and best for us as individuals and as a group. As always, we come asking in the Name of the Master, The Christ, remembering His promise to us as we do. We have a number of topics and questions prepared and ready, and we ask that we be guided unto whichever of these works is appropriate, or if better, any other work that we may not have known to ask. We give thanks for the many blessings in our lives, for the warmth and love of our grouping, and for the very special light that seems to be growing in our discussion group, and in those works in the broader sense. We thank You, Lord God, and we thank all of you, dear friends, and I thank you, Susan.

SUSAN: Thank you. I thank you, too.

CHANNEL: *Amen.*

SUSAN: *Amen.*

CHANNEL: I have to tell you this, okay?

SUSAN: Um...hmm.

CHANNEL: I'm walking on this very wide covered veranda of a big building, and it's up high so that I can see like the railing around an open covered deck or veranda would be. It's all stone, and there are big arches, curved arches, and then a column, and then another big arch. And I'm holding your hand. You're walking on my right. And it seems... ah... very large. And I know there's doors on your right that we could go in that are like big beautiful halls... and... I can't hang on anymore. I just wanted to tell you that.

SUSAN: Thank you.



LAMA SING: Yes, we have the Channel then and, as well, those intents and purposes as are held in the hearts and minds of those seeking. As we come unto this work, let us join together in this joyful prayer.

O My Lord God, I open my heart unto thee. Bringest unto me Thy Light

that my heart shall be warmed and filled with the glad, joyful presence of Thy Spirit. Let it bring unto me such as will be ever the example for all whom I encounter, and let the Light of Thy Spirit reside evermore in this, my temple within. Guide Thou me to use this according to the needs and requests that are brought before me. Let me give this unto my Brother, called Christ, as He ever so willingly gives me. And let me in this moment of oneness with Thee, Lord God, give unto Thee my thanks and my love for the bounty of choice that lies before me. Here is the wellspring of my heart. If thou art lost or weary, come unto it. If thou art burdened or know not to ask, look you upon my hand, which is outstretched, bearing the cup of God's Light unto thee. Thank You, Father, and we here give thanks unto all of you who are come unto this work. And humbly, we thank Thee, Lord God, for the continuation of this opportunity of joyful service through these, our Channel and his mate in the Earth, and all those who are open and willing to receive. Amen.



We are ready here.

SUSAN: Um...

LAMA SING: Suggestion.

SUSAN: (Laughs) Thank you.

LAMA SING: Proceed with the obvious questions in whatsoever array they are in your heart and mind, and then we can proceed, if time permits – and the Elders, of course, do – the specific questions you have in print.

SUSAN: Okay. I would like first to ask the question that the Channel asked. “When information is obtained from Universal Consciousness, who is it that speaks?” I believe that was his question.

LAMA SING: We have the question. Thank you.

The relationship to the individual who seeks from Universal Consciousness encounters first the reflection of self in the form of their spirit, their light, their life eternal, whichever dwells as a part functioning (see?) within Universal Consciousness. Therefore, the answer is, at the forefront comes the reflection of self. Can this be the voice, the (quote) “consciousness” (end quote) which does the speaking? Yes, but not in the individual sense. Rather so as the Channel, or conduit, vessel, pipeline if you will, through which Universal Consciousness may flow unto the seeker.

In the event that the seeker has relegated the uniqueness of self into the embrace of God for that duration or that quest, then there comes forth – usually from the second... or first, tier or level – of the Angelic Host. These then being the overseers in the general sense (not withstanding, on occasion, the Elders) who are those defined as the spokespersons (plural). Then this comes as a collective entity, or as an individualized expression, though representative of (quote) “Universal Consciousness” (end quote). The latter being comprised of all consciousness, whether active or inactive as a participant, and as a con-

sciousness aware – or awake, so to say – in same. Is this clear?

SUSAN: Yes, thank you.

LAMA SING: Welcome.

SUSAN: Well there has been a lot going on since we were last together. I think... Well, before I ask that, maybe you could look into the Channel's experience and expression in these past forty-eight Earth hours, and maybe help him address what it is that has been going on since he, himself, is not quite sure what that has been about.

LAMA SING: Very well.

...If we might first address another question that has come forth based upon the first question. Are we permitted?

SUSAN: Oh, yes.

LAMA SING: In the circumstances wherein you, personally, envisaged and made contact with those (quote) "beings of light" (end quote) or your brethren, as you may recall them, and your Earth brother (that, also being referred to as the finite expression of same, and now in the infinite—moreso in the combined form of the totality of this as a spirit or soul record, see) here we have that as the uniqueness, and yet, still the Universal Consciousness. The difference being that this came forth according to the spiritual quest as a part of your own spirit and your soul's journey into the Earth. Therefore then, as you perceived it, the communication was given in the singular, but quite clearly, as you wisely denoted, came from the collective¹. Do you comprehend this?

SUSAN: Yes.

LAMA SING: Therefore, as you seek, be conscious that one voice may speak, but many are offering, see?

SUSAN: Ah... Okay.

LAMA SING: Clear?

SUSAN: Yes, thank you.

LAMA SING: There is value in the return to this experience, seeing it as something from the past, and yet, recognizing that time as a delinearizing factor (a measuring rod, see) is only that. These have not left you – as they told you – but only for you to gather some certain experiences thereafter, and so as not to become dependent externally, but to use the external, or the Universal, as that which can augment or give credence, strength, courage, wisdom... yes, love and compassion to you on your journey. We would assess, humbly, on their behalf that they are prepared to return to converse with and through you if you so wish.

SUSAN: [pause] Thank you.

LAMA SING: You are welcome.

Therefore, the question unspoken regarding the next works that are considered between you and this, our brother [the Channel], might well be to look upon this easily, gently, not with an expectation that lacks flexibility. Humor here, see?

LAMA SING: The grouping – the discussion grouping – has much to gain by staying focused. We do not recommend that those, who are not knowledgeable in the

¹ Gary – A prolonged after-death communication over a period of approximately six weeks between Susan and her brother, Gary, upon his sudden death in 1995. She wondered at the sense that the information coming forward sounded as though it was one voice, yet seemed as though it came from many.

works to this point, come into the grouping without there being some demonstration of dedication to review that as has gone before for this grouping and the common knowledge that the grouping shares. Otherwise, this is to cast an anchor into a body of water from a ship that is under sail, see? Love intended there. See?

Do keep the focus, as well, in terms of external materials and in terms of those things which are used as reference points, building blocks, and all that sort, for once the spirit has been born into life in the Earth, it is a living thing. That which you add on to it as adornment can be as an anchor cast overboard when one is under way. Is that clear?

SUSAN: Yes.

LAMA SING: Do share that with the grouping.

SUSAN: Okay.

LAMA SING: And make no notation here of worthiness. All are worthy. But at your current juncture, it is wise to continue with the flow of energies and momentum that the ship makes a bit more distance, lovingly given. See?

We turn now to the question presented, and we give thanks to thee for this opportunity of pause. Have you questions on that just given before we proceed?

SUSAN: No, only the comment of what joy the energy that is building is, for myself and the Channel.

LAMA SING: For each one, there are two gathered here, as is (quote) “traditional” (end quote). And for each of those two, twenty. And for each of these twenty, an hundred. Do the mathematics and you’ll see the vastness of the number, see?

The quality of life is measured by what? The joy in your life, how do you measure this? What are the factors that are brought into focus when you determine where you wish to go from your current point?

SUSAN: Are these questions you’re asking me?

LAMA SING: Well, if you care to sacrifice self on the altar of these questions, [Susan laughs] lovingly given, we welcome you. But they are given as much rhetorically as points to consider. But we welcome your comments.

SUSAN: Well...

LAMA SING: Shall we take one of these.

In the Earth, then, how do you determine what is joyful – just as an example?

SUSAN: Hmm... Well... levels of that, of course... but it seems that the focus is on the lightness, and all else seems to fall away. And, it just feels good.

LAMA SING: So it is a feeling?

SUSAN: Yes.

LAMA SING: Is it a tangible feeling that you can grasp between the thumb and index finger?

SUSAN: No, the source of it I sometimes might be able to, but the end result, no.

LAMA SING: Therefore we could conclude – in your colloquial terminology, cutting to the quick – that it is something that is felt not only in the physical, but perhaps even moreso in the internal sense?

SUSAN: Yes.

LAMA SING: Neurologically? Glandular?

SUSAN: Well, I guess there is evidence that that is felt there.

LAMA SING: And your medical, scientific community do point to this, do they not?

SUSAN: Yes.

LAMA SING: But the joy that you (in quotes) “feel,” where would you try to identify its location in you.

SUSAN: It seems when the joy is a really big joy, a super joy, that it is... that it expands far out from the physical expression.

LAMA SING: Can others feel or see it?

SUSAN: I believe many can. The joy about a person?

LAMA SING: Yes.

SUSAN: Yes.

LAMA SING: Therefore, we could conclude that they can see it or know when it is not present?

SUSAN: Yes.

LAMA SING: Then the answer to the question that is pursuing the Channel – lovingly given – is that he is not seeing the joy.

SUSAN: Ah-h-h... Huh!

LAMA SING: Why is he not seeing the joy? The answer to this question – as with all of you, dear friends – lies within.

If you look to the horizon of life, so to say, you might see the thought-forms striving to race one another to attain the distant goal of the horizon. And thereafter, wishing (see?) to manifest after their intent, what shall be on the morrow, for the horizon of life is that which is to come.

If you turn about and look to the past, you would see the twilight, or the darkness of night, for that portion of life has come and gone and darkness has fallen upon it. What thought-forms compete to race backwards into the past?

Think about this for a moment. Let us move into the past. Let us take one of your grouping – unnamed – and move into their past.

We are in the darkness of Universal Consciousness, indeed. We could say that we are also in the Great Hall of Records, the Akasha. And we are in another place, as well. We are in the mind, the memory, the soul record of this individual. We are in it at a time of disbelief.

There is challenge in the life of this soul, this entity. There is physical reaction to the challenge, and thus, there is some considerable state of dis-ease. There is some dis-ease affecting the mind, but not in the sense of the physiological structure and such of the mind itself, but in the energies of the mind jumping to and fro between connective points, interacting with the cranial spinal fluids, with the tiny ribbon-like fibers, and so forth. (Not an anatomy class here, only for reference)

SUSAN: (Laughs)

LAMA SING: The effect is to cause a reaction that is transmitted throughout the body. Which glandular centers will react? All of them. Which ones will react the most? That one or those which are most associated with what is being focused on in life. In this instance, it has to do with the digestive system. More specifically, those aspects of the digestive that relate to the eliminations or purification of the body. These are congealing rather than being eliminated – the waste, that is. And the thought, as we look at this, is congealed. Neither location has free-flowing, joy-filled energies.

So as we step outside of this body in the past, we can't see SusHannah's reference to the radiation of joy. We do see a good soul, a good spirit. Not intending harm nor di-

minishment to anyone, but questioning – indeed, questioning even God.

Therefore, there is the counteractive movement of that which is ever striving to keep a state of joyful ease. This is involuntary, and this intent is the right of free-will choice. Therefore, it supersedes, so to say, the involuntary and eventually causes the duress that ultimately may require some external attention. In this case, that is precisely what happened.

This calls to the soul in the present time. And while we pointed to the thought-forms reaching out to the horizon of tomorrow, there are thought-forms from the past reaching out to the present. Do you think this is clear, SusHannah?

SUSAN: Yes. Um...hmm, and fascinating.

LAMA SING: And those thought-forms – held in the treasure house of past, see – call out to the present. Much like one who is being left behind. See? Thus, the traveler upon this sea of life might hear this call on any one of several levels, and a portion of their being, their life force, answers it.

What is the nature of that which can free the entity from this power of the past, likened unto a mooring line, which is still fixed to the dock, the wharf, to which the ship was once completely moored? See?

As you progress in your spiritual journey and your life's journey concurrently, so to say, these are all aspects which are there to be met, to be addressed. In the *Course In Oneness* we encouraged with some vigor and some love and compassion that the first step is forgiveness.

Forgiveness has many different levels. But to be succinct here, there must be the willingness to release self for the journey. Oft times this can include the willingness to release that which is adjudged good, to release that which is adjudged as worthy, or even righteous. Because the power that frees you as a vessel (parenthetically) is to know that the journey you are set about, that you have set sail upon, is based upon faith.

In the example given, a sailing vessel is structured in a hierarchical sense if it is large. If it is moreso an individual sailing vessel, then there is one individual who fulfills all the positions. Nonetheless, they must fulfill all the positions.

So the journey for the singular individual versus the journey of a vessel which is manned (forgive us ladies, that is the term we find)... a vessel which is manned by multiple entities has the easier lot of it, for one does not bear all the burdens, all the responsibilities. These are shared. These are met for the most part with equal measure, equal zealousness.

And each is given the opportunity to come to the bow, the spinnaker, perhaps with a bit of a hot brew, and watch the vessel as it rises up and down, riding upon each rolling swell of the great ocean of life, looking peacefully at the horizon. The golden, orange, yellows, the blues of nighttime reaching out to embrace the day, and the water coming together to meet them both – day and night – and to offer to them.

If the vessel is manned by the many, then have a care that each is given the opportunity to simply be, to spend time watching the horizon, to have the opportunity to be free, and to find the joy of the journey equal to those, all of those, who are upon the vessel with them. Even the captain must have this time. See? That is the answer to the Channel.

SUSAN: Hmmm... Wow! There was a lot in that to go back and ponder.

LAMA SING: It is good for all. For each entity is likened unto a vessel with many upon it. It is good to take roll call and see who is on your vessel with you. See?

SUSAN: And, there are so many ways to look at that. If he... *one*... takes that example and, for instance, considers that faith itself is the captain, then I suppose there could even be a time of just letting faith be, without having to feel that faith has to carry a burden or make something happen. I'm not sure what I'm trying to say... Sometimes it seems we put things to work almost to a fault, including our treasures.

LAMA SING: Indeed! We salute you. For you have seen within the example given that which many would not. Faith is the power, the authority, the strength, the captain of the vessel. It is true. Must it *ever* labor? See? Must it *ever* be at task? Can it simply be the resource of one's joy?

For in our earlier question, that which radiates from thee is the simple claiming of oneness with God and faith. In the time of utter joy, faith is not laboring. It is celebrating. See? In the place of your joy², SusHannah, you are showered with faith. Your faith is given rest.

SUSAN: Hmm... As I feel that, what you're saying, I know the truth of it and the fullness of that.

LAMA SING: Then you are blessed, for you have seen that portal which leads unto this Hall wherein our Channel and your spirit are now residing.

SUSAN: (Giggles) That giggles me!

LAMA SING: Well, it should! For here we have before us those who have come from many works and many walks who are gathered to be of service to these works. They are portrayed in this manner to give to you and the Channel – and any of the others of you, dear friends, who are so open and willful to do – another reference point, a place of sanctuary and joy. This is the Hall of Righteousness. It is hallowed. See?

SUSAN: Is this what the Channel was seeing just prior to his exit, before this meeting?

LAMA SING: It is that, yes... the destination thereof.

Is it open to the others? If you must ask, then we have more work to do with and for you. (Humor intended here.) All are welcomed. How can you enter? By setting aside that which might limit, by moving into that which you know to be the Spirit of God, and letting that shine forth. See?

If you intend nothing, and do nothing, what do you think your tree of life will offer you as a harvest? The seeds you sow are the reflections of the harvest, the fruits, you can anticipate. See?

SUSAN: I'm reviewing this... what I had written in my trying to put into words how to answer the question that was given to all of us³. I'm just reviewing that question in my mind for a moment, based on what you just said, and my reference in my written thoughts on that question to my tree of life... but I seem to have lost it for now. And so, I am also reviewing this other question I have composed for a moment here.

LAMA SING: Shall we, as Zachary playfully comments, "Prime the pump?"

² Place of your joy – Susan calls one of her states of consciousness her "Joy Place"

³ The question posed by Lama Sing to all who are participating in the project A CLOSER WALK WITH THEE: "What separates me from 't/Thee?"

SUSAN: (Laughs) Sure.

LAMA SING: The question presented, as we perceive it, is: What do you see – if anything – that separates you from Thee/thee, true?

As we gave in the examples above – not idly, not by chance, and not something off in (how you call it) right field, but square on the mark. It's directly relevant here, as Susan has surmised.

As you begin a journey, dear friends, you begin it with preparation. That is the nature of consciousness in the Earth and elsewhere, to be sure. But think for a moment about yourself in Earth in finite body.

As you begin to move out of your body consciousness, if we may, into first (perhaps you would call it) mind, or into your thought, and then you gradually envision yourself leaving finite thought and moving moreso into what we believe our brother would call consciousness, or universal, or unlimited consciousness... perhaps not the second, moreso individual... the darkness that you feel is the embrace of God. It is, in effect, that level of Universal Consciousness that expresses itself in closest proximity – using linear references here – to the Earth.

Universal Consciousness is all about all the while – while your eyes are open and you are walking about the Earth, no matter what your task. But it becomes more evident as you (quote) “shut down temporarily” (end quote) the sensory mechanisms of finiteness. Then your movement towards Thee (as given in the title *A Closer Walk With Thee*) becomes a journey just like the vessel upon the sea, and the journey is captained by your faith, as Susan succinctly defined...

(Sorry to refer to you as Susan, Susanne, and SusHannah. But as given, there are many different resources coming forward consecutively here, who are of different levels of oneness with you, see? Each calls you by that which is familiar to them. See?)

(SUSAN: Yes.)

LAMA SING: ...the movement, then, upon this journey, this vessel of your intent towards Thee, passes through various (you could call them) demarcation points, as a vessel on the ocean of the Earth would use a map. You could create a map only for certain uses and see yourself as you move through Universal Consciousness closest to Earth. This embraces who you have been as well as who you are. It extends, indeed, past the current life into past lives. It reaches all the way back to the beginning of the journey.

Then as you move and you reach those demarcation points of expressions of Universal Law, your choice to move on is dependent then upon what you are willing to leave behind, what you are willing to leave in this level... not destroyed, not forgotten, but left in its appropriate level. Is this understandable?

SUSAN: Yes.

LAMA SING: Moving into the veil of separateness then (as we note was part of one of your journeys guided by the Channel) you can move quite simply in this – the River of Life, so to say, the Veil of Separateness, and other titles – and choose accordingly thereof your destination.

This is much akin to the creative flow at one level – (see?) only one level...

(Very well, we are encouraged to point out here that that is not meant exclusively, for creativity on one level has a corresponding action/reaction on all levels, see? We thank those who have humbly pointed this out as of value here.)

...the movement, then, can be individually chosen.

When you move as a grouping, then it becomes much like the example of the vessel, which is manned by multiple entities. Still clear?

SUSAN: Yes.

LAMA SING: These entities then together, working in harmony towards a common destination, have authority, see? The authority then comes about as an expression. In other words, the authority in a manner of speaking is given definition, form. The authority then becomes another, might we call it, voyager upon the vessel moving still in this River of Life. See? And so it continues until you gain certain aspects of your collective intent forged in expressions that can be defined quite similar to what was given in the *Course In Oneness* with some variations, of course. This can also be found, to be sure, in other works given through many others and still coming forth.

Now, the nature of the question is: What separates me?

If you believe that you are a part of a vessel that is manned by multiple, intending, entities and you are active in that... In other words, you have a watch (we believe they call it) where you are serving some particular function to keep the vessel aright and on course – some rest, some have leisure time, and some are at watch.

The nature of your quest, when a part of a grouping and all are active on the vessel, is like a ship which is well manned, well ordered – the sails are trimmed, the vessel is unencumbered and bright, and it moves easily across this sea. Imagine now that its members sing and celebrate. They give thanks for all that they have and are. They are joyfully expectant of their destination. They look out unto the water and give thanks to it for carrying them. They look into the sky and give thanks for the stars which guide, the wind which fills the sails of their vessel. They look at one another with admiration for the uniqueness and the accompanying unique abilities that each offers each day, at their watch, to the vessel and to all of their mates – shipmates, that is. (We believe we have given you a substantial word picture here.)

Now, just over the distance is another vessel. It's not as bright as the first. We don't hear anyone singing. No one moves about with a bit of ale and doing a bit of jig or such. There are none at the spinnaker gazing upon the horizon in the peaceful joy of their time of rest. Some are sullen. Some do not like another shipmate. Some resent having to do this particular work while another does another. All the while the captain and their officers must keep the watch carefully and use authority and discipline to keep the vessel as properly manned as they can.

Now let's move back to the first – bright, singing, happy. Those who are at their watch are bright and expectant. One brushes a bit of deck and hums a tune as he does. Another looks to the stars and at charts and smiles and calls out to a mate a bit off to the side. Another coils a rope. You see? Joy prevails.

What separates the entities on the second vessel from this joy?

The first vessel moves easily, swiftly. The second creaks and groans and seems to labor over each oncoming swell. What separates you from Thee is represented on the second vessel. See?

SUSAN: Um...hmm. Hmm...

LAMA SING: It will have greater meaning as we proceed if it falls a bit short of the mark at present.

SUSAN: Oh, it has great meaning. I was just looking at all the various parts to that, and the implications, and so on.

LAMA SING: We are joyfully willing to... flesh it out a bit, as Zachary calls it, with several of the wonderful responses from your grouping. And be mindful, those of you who have responded... well, you are good shipmates. See? Not idly given.

SUSAN: Yes. And the Channel and I have found great joy in receiving these, and reading them, and pondering the answers ourselves. It truly has been wonderful, so we... we second what you said about it not being idly given.

LAMA SING: Do you wish to proceed in this direction?

SUSAN: Yes.

LAMA SING: Or have you another?

SUSAN: No, that's, wonderful.

LAMA SING: Before you commence, the vision that you mentioned,⁴ that you might speak of questioningly, is not just symbolic to the Channel, but in a time past, those Maidens *did* tend to his needs after a prolonged fast, and gave unto him the cleansing of his body, and the anointment, and the gentle feeding of the broth they had prepared.

The symbol here is: each of you, let yourselves be tended in times of challenge or need. Give unto yourselves rest from the watch, and let others run the ship, guide it, and tend it. See?

SUSAN: Yes. That's one of the things that I was pondering as you were speaking of that. I was seeing our ship as each, each one now, being clearer of their task – or another way maybe would be to say their contribution – and that it is beginning to feel like we could actually take the ship joyfully on our journey. That it is being wonderfully prepared. So that's... that was one thing. It's nice to know that when a rest is needed that the others are keeping the watch.

And the other part of that that I was pondering was if the ship is ourselves, that the ship represents me (for instance) as an individual, that the same would hold true – to know that the various aspects of myself that I had prepared and that are preparing even more, that from time to time, one of those aspects will... it would be good to rest it and to have no concern over that, knowing that the rest are keeping a watch.

LAMA SING: Accurate, yes. There is that which applies to self in the unique sense, and that which applies to the grouping – also in the unique sense. See?

SUSAN: Yes. It is the awareness that the members in the group – both local and those that are joining from a distance – are beginning to have a sense of that also, and feeling contributive to one another on the vessel and to the journey itself, that is very exciting.

As you know, there are five pages here of contributions on this question of “what separates me from t/Thee” so far, and we do anticipate others coming. We anticipate *joyfully* others coming. What... how do you perceive it would be the best way to proceed with these?

LAMA SING: Have you a vantage point you wish us to answer that question from?

SUSAN: Well, I have gone through and highlighted general aspects of each one's

⁴ A vision the Channel had of a man in times long ago seated upon a rock beside a river, his garment discretely pulled down to his waste, being tenderly tended by maidens, who sponged his head and face, his back and feet: Susan felt when he told her of this sudden vision, that it was probably John the Baptist being tended by some of the Holy Maidens.

contribution, and found that a number of the contributions fall into one category, and others fall in another category, and that sort of thing. And so the question of how to proceed could be addressed that way. The other way, I was thinking, is to go ahead and take as many meetings or readings as it would take to read and answer each one separately, for various reasons.

LAMA SING: The latter bespeaks honor, of course, to each individual and the effort that they have put forth – and, indeed, the *dedication* with which they have searched themselves – to offer the words they have dispatched to you. Thus, we see in your heart and that of our brother the wish to honor them, and so we would do as well, recognizing that to merely read the five pages would take a considerable time period.

Therefore, from the vantage point (as we questioned above) of logistics, you may wish only to offer portions of this via your electronic...electronic mail. And others might be collected to be recorded on the discs [CDs], as you call them. But either way, it is honorable to receive the thought-form intact. See?

SUSAN: Yes.

LAMA SING: And we might proceed, for continuity, with all of them under a particular heading, but for flavor and for a general strength, we might call it, selecting one from this group... and you have three distinct groups?

SUSAN: Yes, three... actually, four.

LAMA SING: Then you might wish to choose one from this group, then the next one you read is from the next group, and so forth, see, but either way you choose, of course we are joyful to respond. It's a question of how you and your grouping wish to explore this – all of the questions about faith and/or fear, all of those about whatsoever they are, categorically, see?

SUSAN: Okay.

LAMA SING: Do you wish to conclude with this work at this time in order that all of this can be assessed and begin again anew?

SUSAN: Okay. Yes, that sounds good.

LAMA SING: Are *you* being given no time off from your watch as the captain of this discourse... [Susan laughs] ... (humor here) Too much responsibility?

SUSAN: Oh. I don't feel it like that. It feels very... I'm just thrilled that I have them. It's a wonderful (quote/unquote) "problem."

LAMA SING: Well... we are seeing certain of our mutual friends⁵ moving closer here, indicative of the time becoming briefer that we can retain the Channel, hence, our question.

"Would you like to test the water?" Zachary states, "and give us *one*."

SUSAN: Yes. I would like to be self-centered here (laughs) and ask one of my own. And because I haven't really... I had not really answered the question for myself yet, because I have a question for you. And so, would that be okay with you?

LAMA SING: Yes.

SUSAN: Thank you for that permission.

⁵ Certain friends moving closer: refers to the Elders, who watch over the Channel's welfare during the readings, and who (when they deem it is time to begin to release him back to finiteness) indicate so by moving closer to Lama Sing and the group that has come forward to participate in the reading and the answers being given.

LAMA SING: You are welcome.

SUSAN: I'm wondering if there is a... in even in asking this it seems a bit humorous, I guess because of the potential seriousness of it that I and we take things, but also in respect *for* the seriousness of it. But at any rate, my question is...

LAMA SING: One moment, please...

Truth which is given with solemn-ness, authority, and rigidity is rarely received. Truth given on the plate of humor is always received.

SUSAN: Hmm... [pause] Well... I'm asking about if there is a (quote/unquote) "best" here, and that's where some of the humor part of this comes for me:

Do we serve our eternal selves best by looking beyond perceived imperfections of finiteness and seeing, knowing, focusing only on that we *are* one, so that mind as a builder can eventually bring that into total finite reality? Or, do we serve our eternal Selves best by seeing the imperfections, having understanding and compassion for what they are, appreciating our progress, and joyfully looking to our finite perfection as eventual and inevitable according to our intent?

LAMA SING: Eternal self did you say?

SUSAN: Yes.

LAMA SING: And finite self?

SUSAN: Yes.

LAMA SING: It will take us several moments, if you please, to separate the two. [Susan laughs] Did you not see where the one begins and the other ends?

SUSAN: Well, in my asking of that, what I was doing was seeing that my eternal Self doesn't really see imperfection the way my expression here in finiteness does, in wanting to experience and choose and prove and all of that. On one hand I know that I am completely aware of my oneness and non-separateness. And on the other hand, there is a part of me that sees the times when I notice a harsh word or unkindness, either by another or by myself, or some of those kinds of things that are (by the standards we are striving for) not perfect. That is where my question comes in: Is it better to joyfully look beyond that and know that actually I am already one and am already perfect and that my finite expression is in the process of catching up to that? Or can thinking that way actually impede the progress of my finite expression *to* catch up to that, because I don't see it, and don't improve, and... I'm using a lot of words here because I probably still haven't quite formulated...

LAMA SING: We have the question. Our just previous comment was meant a bit tongue-in-cheek as an answer. For wheresoever you determine that the one begins and the other ends off is the point at which, generally speaking, one has focused themselves, if they are seeking spiritually. In other words, the eternal or infinite self, the spiritual self, is considered to be apart from the finite, and the finite apart from the spiritual. But they are also seen, wisely so, as simply two different reference points of the same being. True?

SUSAN: Yes.

LAMA SING: The watchword here, because we recognize that you are in need – all of you – for some tangible... something to hang one's hat on, Zachary calls it, is this: In the finite there is, generally speaking, a specific tool that does best for a specific work. See? If you are about to drive a nail into a bit of wood, you wouldn't pick up your saw and drive the nail. You'd use a hammer. Conversely, if you wish to trim a bit of wood off something you are building, you would not do it generally with a hammer, but rather a

saw, see... in the most simplistic terms.

If you look at life as an opportunity to do works, then it would follow that there are tools with which you can do these works to the best, to the fullest, with the greatest ease.

If you see – now coming specifically to the question you presented – if you see in a challenge that you are struggling, then perhaps you have some wisdom in stepping away from the struggle. Give the captain time away from the watch. See? Like the vessel. Let the captain dwell in harmony and peace while others keep the vessel moving and shipshape. And when the captain is rested and comes back to the work at hand, usually just that – a bit of rest, a bit of balancing – makes the task at hand more manageable.

The tool for a specific work is generally always with you. It may not be something you are profoundly familiar with, and yet it is always with you. It is empowered by choice.

So, how does that apply? If there is fear between you and God, how did it get there? What are the circumstances? What is the nature of it?

The exploration of that requires thirty seconds of Earth time. Any more than this, and you run the potential risk of moving into the challenge, moving into the work at hand and exploring it, experiencing it, seeing it from the inside out, see? You can take on the energy of the opportunity, rather than to build upon it. See? (That saves you looking up the thirty seconds, as well.⁶)

It may seem curious to some of you, who were not privileged to be a part of a somewhat lengthy conversation between the Channel and her mate (our brother here) but it is based upon this principle:

Firstly, you have the right of free will.

Secondly, you are the captain of the vessel, which *is* you, moving upon and through the sea of life.

And then next, you are constantly being offered opportunities – opportunities presented by the expectation of others, perhaps a bit of a storm on the sea of life, or something more pleasant – but all of these are within the scope of your choice. Life itself is not. See? Life simply is. You have already made that choice. You will, at some point, make the choice to leave. (Actually, when you made the choice to enter, you simultaneously made the choice to leave. But you will choose much of the specifics of that, and you choose it through the compilation of your choices all throughout your journey, your life.)

So now, when you are looking at what separates you from Thee, and you look at the aspects of SusHannah's question, you come to realize that no matter what the challenge is, these same principles will always apply.

Here is the next step we encourage you all to consider: Who has authority in your journey? Who is the one who makes the decisions? See?

Now, if you add this to your earlier question, it takes on different meaning and

⁶ The 30-second "Rule" – Susan had been having difficulty finding an excerpt to share given by Lama Sing in past readings, along the line that emotion is a tool, but when you linger in what could be considered a "negative" emotion for much longer than 30 seconds, the emotion becomes more of a limitation than a tool. Given above, in these words by Lama Sing, "saves her the trouble."

perspective. If you are truly in a state wherein there is nothing separating you and Thee – or might we say God – then turn around and look at your life from that very position. If you also added in your comments – as several did – that perhaps there’s a moment or two of hesitation, or perhaps there’s a bit of emotion that tugs here and there, who has authority over these. And can you – in truth, see – say...

(remember, truth is best when it’s companion is humor, see?)

...but, are you *truly* one with God? *Nothing* separating you? See?

Who has authority over that moment of doubt? That bit of questioning? The authority over life and death?

- In the case of a canine and a fowl⁷ (or poultry creature) sister Ursula, sacrifice the back? You see? When you returned to your abode in pain, and you sought to regain your previous greater state of ease, (no understatement there, right Sister Ursula?) who was guarding the chickens? See? Who watched over them when you painfully returned to your abode? Do you believe that the latch on the door was the guardian? Do you not believe that they could find a way to enter? If they truly would, in other words, *want* it?
- If there is an activity outside of the purview of individuals, and they claim that activity and bring it forth, that it stands as a shimmering potential *limitation* between individuals – between brothers and sisters! – who has authority over that?
- If you come away from one of your beautiful times of oneness with the Master and others, and you find that something upon your awakening the next day... (very late in the day we note⁸ – humor here, see Karsten?) ...and something you see or hear seems a bit dreary, who has authority over it?
- And if you look upon the calls, the desires, of a variety of others, and you feel in your heart a response of love and compassion, indeed perhaps a bit of responsibility to nourish them, whether spiritually or otherwise, who has authority over that, dear brother, our Channel? If you choose to serve, is it to utter depletion of self? Or loss to self? Or are you willing to sail upon the good first ship, where even the captain has a bit of time to stand upon the bow, sipping a bit of warm brew with a good companion at his side, simply enjoying the love of God, looking eagerly with joyful expectation to the horizon? And yes, putting forth good thought-forms that race towards it, just as the other thought-forms of habit, and judgment, and so forth, are already racing towards it – all of which want to be born on the first rays of the forth-coming Earth day.

It is very simple. There is *always* something between Thee and you. The question is what is it?

Those of you who have identified the *it* with something familiar, something that limits, we humbly invite you to go to that truth place that is surrounded with humor and joy and ask self, “Well, what is it that exists between Thee and me that *unites* us? That

⁷ Canine and fowl episode – Ursula had recently shared with the Discussion Group an incident in which a neighborhood dog had grabbed one of her chickens by the feathers, and Ursula had jumped in to save the chicken. Having only recently recuperated from a very strained back muscle, the muscle was re-irritated, and she was once again dealing with back pain.

⁸ This refers to lengthy dedicated nights of meditation that Karsten regularly engages in.

binds us? See?

If you know that which is *good* between you and God, if you know that which is always present between you – uniquely you – and God, the channel through which your nourishment, your sustenance always flows, then haven't you the antidote, the balancing point, to that which limits? See?

We hope we didn't forego all the questions by giving that.

It is our intent to joyfully serve with you. And all of that given to you here and previously is ever in the spirit of love and compassion. We are brethren to you. Though you may not always see us at your side, we are with you. We know the times ahead when, yes, you can hold up a thing before you and see it in all perspectives. Whether you choose to see that which has congealed around the spaces, the sacred spaces, or to see the spaces themselves alone, is your choice. You are the authority. You are the captain of your life.

It is painful to watch something or someone who you believe is under your care and being challenged or threatened, yes, even with death. And therein perhaps may lie one of the greatest tests of your faith of all.

Or it can be as subtle as being a part of a collective group – which is in the outer sense, politically, or theologically, or whatsoever' the defining points – to know that this has a purpose, a reason, an opportunity for all those involved. But to know always that which binds you and God into oneness is that which you *must* see, *must* apply, to your ship-mates, if you truly wish to sail on the vessel with them, just so as you apply this between you and God. You can pretend. You can imagine.

You can create a multitude of (quote) “works” (end quote), but if you do so, be honest with self.

But if you focus upon a work such as this – referring to the works of all of you, yes dear friends, but in this particular instance, the work of this group which meets dedicatedly – striving to empower one another and themselves towards a common goal, then do so. Or cast off the mooring line that the vessel can sail easily, joyfully toward its destination!

Think on these things. They can free all of you, and bring the greater grace of God into a fuller expression in who and what you are, and what is possible for you to do. See?

We have nothing further for the present and will conclude if permitted.

SUSAN: Thank you very much. It has been very joyful to be with you like this.

LAMA SING: And we give thanks to all of you and, of course as always, unto this, our Channel. It is worth your while to explore the opening vision and the subsequent experience. (Perhaps worthwhile for all if you wish to so do... referring to the hall, see?)

And so, we conclude here, asking that the grace and blessings of our Father ever surround and guide each of you. And we surround this, our Channel, and his mate, Susan/Susanne/SusHannah, with the Cloak of The Christ, calling upon all those forces in all realms: Look you upon this. We are with them, as is He.

Fare thee well then for the present, dear friends.

SUSAN: Farewell.



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