

The Early Years

A Commentary
by Lama Sing™ & Al Miner

Expectant Ones Series - The Holy Maidens #2

AL MINER/CHANNEL: This is May 23, 2001. This is a request for a topical research reading, and Susan and I would like to thank [Name] and [Name] for requesting and supporting this work. They write as follows:

“Thank you so very much for the topical reading, The Holy Maidens and the Twelve Tenets of Truth. We would like to continue in that same vein. Our questions are:
Please describe the Maidens’ roles during the formative years of the Master and John, the Forerunner.
How were the twelve tenets of Truth taught to them?
Please include any information that you feel needs to be brought to our attention.
Thank you.”

And so, Father, we prayerfully submit this request to You, asking as we do that You would guide [Name] and [Name] and all of us who follow this work on this path of return to oneness. That You would provide that which You know to be the very highest and best for us. All of this we ask of You in the name of our Brother, the Master, The Christ, remembering His promise to us as we do. Thank You, Father. Amen.

☐ ☐ ☐

LAMA SING: Yes, we have the Channel then and, as well, those intents and purposes as have been given just above. As we come together in this joyful work, let us first offer this prayer.

O Holy Father-Mother-God, we summon Thy Spirit’s presence to the forefront of our awareness. So doing, we open ourselves, that we might make The Way passable, that Thou might enter into our consciousness, our words and deeds, and all that we are. So doing, let us ever know Thee, and know that we are one. From this oneness do we reach out to embrace one another. Here, then, as we so do, we come before that one called the Master, The Christ. In Him do we see the fruits of Thy spirit’s presence, borne just as so they might be upon a tree heavily laden with fruit. Thereof we do each choose, according to our need, our paths. But

this we choose in the name of each who seeks: His healing grace, His love, His compassion, and His wisdom. Unto either side of the Master do we see the shining light of those who walk with Him. These, then, do we call upon in this work just ahead and, so doing, offer ourselves in oneness with they. We offer this prayer unto all those who are in need who have asked, and those who have not. Look you now upon these fruits, and take of them, and The Way will be made aright within and without. We thank Thee, Lord God, for this continued opportunity of joyful service in Thy name through these, our Channel and his mate in the Earth, and through all those who would join with us in this one work. Amen.

While Sophie had gathered the groupings together and they had set aside that which separated them and claimed that which united them, there was a renewed spirit of joy and anticipation. And as these came from near and far to gather in that area which we oftentimes referred to as the area of the Three Holy Mountains, there was much that was discussed, many preparations and questions which were spoken to and answered in differing ways. Those who were about their own works, individually, had now gathered. Many who were renowned for their uniqueness and their special gifts or blessings had now brought them into the group as an offering of their own heart and spirit. All who were present cleaved unto this one ideal: *He comes*.

So then, as in the later days, the preparation became intensified. It was known through the seers, the prophets, and those of the Ancients that certain works were to be performed in order to make The Way open and passable for His entry. Mind you, this was not a mandate or requirement, for surely He could have entered the Earth and done all those things and greater in and of Himself, alone, with only those unseen with Him, of which there were great legions. See?

So what was it, then, first and foremost, that The Expectant Ones truly felt they must do? In the truth of eternity's sight, this was a gift to them. This was their opportunity to bring forth their spirits' light in a way that would live on forever. Thus, it could well be written that theirs was the greater gift, received individually and as a grouping. Far more so, perhaps, than to imply theirs was a necessary ingredient to His coming.

Both are cause for profound rejoicing, for the Law is perfect. In His coming and the gift that His Spirit bears to the Earth, even as we speak, inclusively with the gift of those who are called the faithful, fulfill the Law and balance it. For one cannot give without receiving; one cannot receive without giving.

So clearly, then, the foundation was built upon the knowledge and truth of this Law, that for eons prior those who came to be known as The Expectant Ones, and those unseen with them, had prepared themselves. No differently than those of you who may hear these words, or read them, are now offered this same gift.



Anna came, along with Judy and the many others, to counsel with Sophie and to counsel with the elders and those as emissaries from the remnants which remained distant from this gathering. It was discerned and made known that in order to provide that which would sustain foundationally the works ahead, the Law must ever be upheld. In the perfection of the Law's nature, those who could see and prophesied spake it clearly in this way:

That there shall be borne into the Earth on the Wings of Truth that which will endure, must there first be the vessel in which that to be formed can find its shelter, can be nurtured, preserved, loved and, indeed, held to be sacred. All that is about and that transforms the peoples who await His coming shall be nourished by this same spirit. Who can we call, then? Who shall answer? Who shall be that crucible of truth from which the uttermost purity shall ultimately flow?

(We have given this in varying ways previously. Thus we shan't dwell upon it here. If there is the need or question for more such on this, then bring it forth, perhaps in a separate work.)

As the Maidens were chosen, and those who would support and be at the ready, were they of need, then the Maidens were gathered. And all about them, the power of the balancing force, oftentimes referred to as Masculine, sought to shelter, to preserve. It is as the physiological, in and of itself, that while the feminine body shelters within its own being that which becomes born of it, so was it then ... and even now.

The Maidens were gifted with those who were as sisters, each of whom, three, learned just as they, followed, just as did they, the same paths. Ever ringed on the periphery, often unseen, by guardians of the Essenes and of those unseen, not in physical body. For spirit was not separate, but one with these who chose to make The Way passable.

(Again, here, some has been given on various aspects, so we shall move past those, focusing on other works. Do, again, remember that you can inquire further, if need be.)

Each of the twelve were carefully embraced by matrons, so it might be called, and by those of the elders. Each had a counterpart of the male and female, and oftentimes many more than just one of each. They were together as a grouping very often. And at those moments or in those times when they were separate in smaller groupings, it was for the purpose of invoking the power of the individual Truths. Again, as given, so predominantly that when they ultimately came together each believed and was encouraged to believe that theirs was *The Gift*, their Truth was *The Truth*.

They were taught, as you asked in your questions above, by life itself. Often through the gentle grace borne ever in the heart, mind, and spirit of one such as Jacob, embraced by the wisdom and clarity of sight epitomized by Anna, given the sight and the profound faith of Judy, and so many others, beyond the capacity of your time to name. Nonetheless, equal in every regard.

Remembering the example, as was taught them, of selecting one flower afield and leaving two, so was it indicated all throughout that each of these beautiful young Maidens was like these very flowers. Yet where each one was chosen, were there others left un-

chosen to replenish, to be at the ready when another traveler might come by and have need of that herb or flower for healing, for the joy of simply perceiving it.

Early on in the gathering of the Maidens, for the most part they were kept together, to form the bond of oneness. And in the course of this frequent training, if you would call it such, they were taught to see and know the uniqueness of the remaining sisters. This was so that early on they might know the value of that uniqueness to the whole, that they were not twelve individual Maidens, but *The Maidens of Truth, of Righteousness*. In their oneness came power, and that power was realized by knowing the individualities which comprised same. Here are some examples:

In the twilight, we come up upon the Maidens aligned in a row, straight, facing the setting sun. Their posture was meditative, reflective. And as we look upon them from the rear, they are as twelve little lights shining, faces upturned slightly, glowing with anticipation. Behind them are aligned, equally so, the mentors for this work.

And so now, to the forefront comes Judy. And she kneels, taking a position mid-point in front of them. And as she kneels, she raises her hands and arms and calls upon them all to look on her. As the Maidens, mere children, open their eyes, their hands before them in their laps, they steal a glance this way and that, to look at their sisters, new to them in so many ways ... and yet, strangely as though they had all met before.

With a gentle smile of her typical warmth, Judy merely allows these moments, her children. Ever so softly, with her hands upward, we hear her state this prayer. The Maidens, one by one, follow her and raise their own hands, looking from one to the other, leaning a bit forward. You have seen this in the Earth, when children look to see, "Is this what I am supposed to be doing?" See?

Still smiling, Judy states,

"We thank Thee, Lord God, for the gift of this wonderful fellowship. Here are the chosen ones", pausing to look upon each maiden, whose eyes pop open to see and meet her gaze. Receiving a smile and giving one, as though to reassure each one, she continues on,

"We, Lord God, have gathered the purest of the pure. We have summoned from all of the faithful their pledge of oneness to this work. Grant unto each of these flowers of Thy very birth that blessing You know to be the very highest and best unto each."

She pauses and again looks upon each young face now upturned and again aglow. The flicker of an eyelid, the twitch at the corner of a mouth, the subtle canting of a head this or way or that ... all of these and more serve to tell her that they are hearing God's message and guidance.

Gently, her voice continues,

"Guide Thou me, Lord God, to bring Thy gift into the temple within, where I, each one here, may know it. Let it become my very life. Let it be the light which so shineth forth unto all whom each shall meet, that they shall be blessed by it.

"Now, children, place an arm upon one another. Do so now."

Startled a bit, blinking, they turn to one another and bring their arms to touch one another's shoulders, some smiling, some stifling a giggle. And finally, all look at Judy

with wonder and awe. Judy nods and closes her eyes, and the Maidens do the same. And she continues, softly,

“As we touch one another in body, let us, as well, Lord God, touch one another in spirit. As this day completes its cycle ... ”

And having so said, the last rays of the setting sun can be seen reaching out into the twilight behind her. She continues on,

“ ... let us know, as we touch body and spirit, that our minds are one, our hearts are one. Let us know that which lies beyond, in the past, and that which is yet ahead. We call out to you, Lord God, as this day concludes, let us be embraced by the contrast and beauty of nightfall. Let us ever know that as one day shall pass, just so might one lifetime also pass, followed by the embrace of darkness. And yet, ever let us be mindful that the night shall be followed by a dawning, that there shall be the renewal, and that eternity awaits us, so as we are willing to embrace Thee.”

Judy pauses, and now rises to her feet. She outstretches her arms, and to one side moves Sophie, and to the other, Jacob.

“Hear our call and our song of praise, Lord God. We thank Thee for the gift of this day, which now shall move within us as an eternal memory to ever be embraced as a part of who and what we are. As another rock within the foundation of many, upon which the coming days shall be builded. We summon Thy Spirit, Lord God, within and without, and give thanks to Thee.”

In the moments of silence which follow, each one can be seen, as the twilight descends, just so are they as twelve small candles of light, for their spirits are evident. Each one, as the twelve sacred tenets of Truth, shine their light uniquely, each of different essence ... colors, sounds, if you will ... presented in the collage of a master artisan's own unique creation for each.

With the first utterings of Jacob's gentle song of prayer, all of the twelve small faces break forth in smiles. For they know what shall follow, and they anticipate it with the youthful exuberance of a young heart.

Jacob's song of prayer rises, and then his head begins to bob, left and right, a great smile and radiance in his own upturned face. One arm about Judy, upon which rests Sophie's, as they both embrace her from the sides. Jacob and Sophie, with their free arms, raise them up, and Jacob commences a tiny sound with his fingertips. And his swaying head now is emulated by Judy and Sophie, who are also smiling. And they begin to sway, as Jacob's song of prayer stimulates. Suddenly, they all release one another, and Jacob's hands come up and he claps them together. Instantly, the twelve Maidens jump to their feet, for they knew that next would come the dance.

They move together swiftly, here and there Jacob taking a hand, to the delight of one giggling young maiden, as he twirls them about and then they separate. And each takes the hand of another. And so Judy, and so Sophie, and so all of the others who have been seated just behind the Maidens.

Finally, the elders and the teachers and the seers and prophets form a great circle, arms upon one another's shoulders, swaying this way and that. And the Maidens in the center, ringed by this circle of wonderful trusted teachers and patrons.

Sophie steps forward and summons the Maidens, standing in the midst of them, directing them to form their own sacred circle. With squeals of laughter and delight, they hasten to their positions, each one knowing precisely where they should be. They straighten their garments and stand expectantly as Sophie turns about to make certain everyone is in place, all the while ringed by the swaying, sing-song prayer of those who watch over them.

Pointing to the first, Sophie nods. And from her position in the circle of Maidens, one steps forward, smiling, raises her hands up, and states,

"I am Rebecca, Daughter of God. I bear a gift to all of you of my Truth."

Turning about, hands upraised just briefly, she then steps back to her position in the circle of Maidens.

Next to her steps forward Editha.

"I am Editha, Daughter of God. I give to you my Truth."

Smiling, hands upraised, she slowly turns about, that all might perceive her, and moves back to her position.

The next steps forward.

"I am Hannah, Daughter of God." Hands outstretched to the others, she states, "I give you the gift of my Truth."

Raising her hands, she turns about and then moves back to her position.

Then steps forward another.

"I am Abigale, Daughter of God. I give my Truth to you as a gift of my heart."

Hands extended, she turns about and then moves back to her position.

Then steps forward another.

"I am Miriam, Daughter of God. I bear my Truth to you as a gift to all."

Hands outstretched to her sisters and those behind, she turns about, then moves back to her position.

Comes forward then another.

"I am Theresa, Daughter of God. I give the gift of my spirit to all of you."

And she turns about, joyfully beaming her love to all present, and moves back.

Another comes forward, and we hear:

"I am Sophie, Daughter of God. I give from my heart and spirit the gift of my Truth."

And again repeats the same procedure.

And round and about, all twelve do the same.

Sophie then encourages them to join hands at the shoulders again, and she begins to teach them the movements of their sacred dance. First they turn this way and that, that each may look upon the other. And then they look the other way. And all connect with their eyes with one another, as they have been of recent times taught.

Sophie, gesturing with a hand here ... no different, dear friends, than you might, were you a teacher in the Earth, guiding a group of children who are your wards or stu-

dents. She moves over there and touches one to move their hand or position it differently. She adjusts the fold of a robe or garment on this one, places a hand upon a cheek on that one, to impart some reassurance.

For you see, the greatest of the Essene community encircle them all the while, softly swaying and singing their psalms as their circle of love and spiritual light and wisdom are directed to these beautiful young Maidens. And also, those who are chosen to walk with them are also present and embraced in this circle. It is a goodly number.



This is the beginning of a certain teaching, of which we have spoken in recent times. And which we find has resonated in many hearts and minds. So do we offer it again here as a call to those who would hear and who would see. It is no different than the calls which have been given and which are yet to come. For each of those seven steps are portrayed here in the seven years of teaching of the Maidens twelve and their associates.

These are not idle works, nor are the Waves, as we have called them, without some historical importance, without some tradition of truth, among those who have gone before you, and who have given of themselves utterly to build the foundation upon which The Promise now rests.

So we are here with them in their first days, weeks, of perhaps even more accurately, their first hours. They know the essence of their Truth within. But they do not *know* it, nor are they it in the fullness of that which will be. They are as the young sapling afield, knowing that one day it shall, in its rightful time, bear the gift of good fruit. But that knowledge is not manifest in Earth as yet.

Now we shall move to another event. Again, encouraging you, all of you, to inquire further if your heart calls you to so do.



Now we have the Maidens gathered. The moon is full. They have been prepared for this, and it is a time of discovery.

They are seated in their traditional circle. And to give you the clear picture of it, were they to extend their arms fully to their left and right, they would only meet but the fingertips of the Maidens to their right and left. So there is space between them. And some several paces behind them is yet another circle, and another, three in all, as their counterparts are present, to be at the ready so as they may be needed.

And beyond them are the guardians, the caretakers and caregivers. Walking about the grouping are the mentors, those who see, those who know, oftentimes referred to under

the title of the elders, the prophets, the seers, those whose acuity of divination contributes much to the Work.

Again, it is Jacob who moves about the grouping, weaving in and out of the Maidens, touching a shoulder here or there, gently caressing the bared heads and the hair of the Maidens as he moves about them, seeking, as it were, to comfort and reassure.

There is an almost electric air of anticipation.

And then comes Anna to the center of the grouping. She turns to look into each pair of eyes, each expectant face, to nod a smile. She gestures the Essenian maiden gesture to each. And receives same in kind as a response from each maiden, bonding them at the heart, one and all.

Then three elders come into the grouping at three different positions equidistant between the Maidens. And they stand around Anna, who begins to turn, first this way and that. Finally, she stops and nods, and the three leave the grouping again, as though they were some sort of catalyst, some sort of polarizing energy that Anna could reach this state of greater awareness.

Slowly she seats herself, that the fullness of the moon shines its light down upon her face. Slowly, a light begins to appear above her. And the Maidens gasp aloud, as all can perceive it. And it grows to a brilliance. Anna is now slumped a bit forward, head bowed, as though asleep.

And the light grows and grows. And we know it to be the Spirit of the One who is awaited.

It turns and begins to reach out from itself, first as though little beams of light are radiating from a rotating prism, and then with greater and greater luminosity and intensity. Finally, each of the Maidens is embraced in one of these rays of light, each ray having a color and sound self-evident as it manifests upon each of the tiny Maidens gathered.

Each one reacts differently. Some smile broadly at the light before them, positioned now just several hands'-breadth above Anna's bowed head. Here, one smiles broadly. Another clasps her hands to her heart or to their solar plexi. Another places her hands upon her cheeks, and her head sways left and right. A smile so great, one feels they could be captivated by it. And around the circle of the twelve Maidens, each shows, each demonstrates, that the Christ light has touched them within.

And slowly, the light draws back unto itself, and rises up, and is gone.

Anna remains as she was. And Jacob comes forward into the grouping and stands behind Anna. And he raises his hands up. And his face lifted, illuminated by the full moon's light, we hear these gentle words,

"We await You, O Brother. We prepare ourselves and thank You for the great honor and joy of these works. Unto these who are the very embodiment of the twelve aspects of Thy being, thank You for Your gift to them. Thank You for that which they will give unto each of us of Your presence within them."

He hums softly, and we hear the outer circle join in with him ever so softly, his head swaying very gently left and right. And his hands come down and he bends a little, to place them ever so gently upon Anna's shoulders.

Her head, in response to his touch, comes up. Her eyes blink but a moment or two. And a radiance, enhanced by the full moon's light, can be seen wonderfully expressed in the smile of sweetness upon her face.

Shortly, Jacob helps Anna to her feet, and they gaze at one another and embrace. Tearfully, joy pours forth from them. Then they both turn, that their backs are toward one another, and they extend their hands out to the Maidens, to the three circles beyond them, and to those which form the greater circle at the outer periphery. Slowly, they rotate, turning about, staying in place, that here all may feel the essence of the balancing forces, the sweet gentleness borne in the personage, if you will, of one called Jacob, the perception, the wisdom, the foundational nourishment borne in Anna. And these shift to and fro, as though one might have difficulty in distinguishing "Is this Jacob or Anna who now faces me?"

And so it goes until all present have felt and known this. And they leave the circle. And then comes Judy again.

Looking upon the twelve Maidens, each one, and all the others, we hear this from her,

"This is our gift to give unto the Work. But what is that Work?"

Looking as if to ask that question of all twelve Maidens, who are nodding that they know.

Judy, smiling, states, "It is to know ourselves. To know, just as He who comes has awakened within these twelve, and perhaps all of us, that within each is a gift too precious to describe, too beautiful to ever be overlooked, too profound to not be offered. These twelve call it their Truth. It is for each of you to seek in and of yourselves. It is for each of us to know that there is such a Truth within us, as well.

But let us support and give unto these twelve chosen, all that is unto their need, that they can become the example and that which is to nourish those who are to come, that we can joyfully be with them.

"Each of us bears within, this sacred gift of this experience we've shared. I ask you now to remember it. And those who are with us unseen ... those of the Ancients and those of our brothers and sisters who are not in form, who do not have bodies for us to embrace, but whose spirits' light is here, nonetheless ... I, Judy, ask you, as well, remember these moments. Preserve them, hold them for those times to come. Not just those immediately ahead, but when the promise is given, that which can nurture that promise and hold it, carry it within until the call comes again, just as now."

She moves to touch each of the Maidens upon the head, her other hand upraised in a silent blessing to each. And then withdraws.

Sophie comes back, to stand in the midst of the Maidens' circle. And smiling ever so broadly, with exuberance, raises her hands up and then claps them and raises them, gesturing for the Maidens to rise.

Filled with excitement, glowing with the gift of the Truth awakened within them by the Christ Spirit, they quickly place their hands upon one another's shoulders, and they begin their sacred dance.



All of existence knows the power of these Maidens, dear friends.

And now we here are greatly honored to be recounting it back to the Earth in this way once again. These twelve Maidens, and their counterparts, to be sure, were considered to be sacred. They were and are revered. There are none here in our gathering who would not give all unto the need of any one of these.

Why has it not been given? Why is this not more greatly known?

Those are valid questions, to which we answer, humbly, joyfully, in this way:

It has always been known. And yet, they have known it not. It has always been given. And yet, it has not been heard. It has always been there to be seen. And yet, none have seen it. Thus, those of the faithful have carried this within. Now, we give it here, that all may know of it in the embrace of the Light which comes.

These are the teachings of Truth. They are hallowed. They are revered. They are the potential, as offerings to empower each of you. For in these times, thou art chosen. If you choose.

It could be said that some of our grouping have entered the Earth and endured much, experienced much, to arrive at this point of discovery. It could also be said that each of you are just so the same. In that, we are encouraging you all to see there is no separateness. All are one, and equal in that oneness.

Who shall choose? Shall it be thee? Shall it be thy neighbor?

Who shall step forward to bear their Truth as a light, a gift, to He who comes?

Think not in terms of these twelve, alone. But so as you meet them and know them, embrace them as though you are one. If you do this, then it shall be so. But if you believe yourself to be less than they, then that, too, shall be so.

He comes.

And you are there. Perhaps we could state, He *is* there ... pointing out He has never left you. Both are true, for He is with you, as ever, and also, *He comes*.

If you seek to know yourself, then do so in the mirror of what you see in others. For what you see therein will reflect at least the potential that lies within all. If you see a moment of fear, then look and see, where is fear in the history of self? Is it long-distant, an experience from which you have gained a certain strength and truth? Then perhaps that can be the light which you shine unto that one who is showing you their current fear and their need.

The Maidens gave, as you will come to understand, powerfully unto the need of others. Often unknown, often utterly known. But ever at the ready, strengthened by the presence of the others. The Truth of that one which was needed could easily be offered and given.

The voices of the faithful are beginning to rise in their recognition of who they are. We encourage you to support this in one another, and to rejoice in the claiming of it. We know that there are others who have not yet been named, and many, many others

along with these. In your current time, call forth those who are with you, and rejoice with them as they make their own discoveries. And perhaps, as one of the Maidens has recently given, mayhaps in a time very distant in future, one, learning of these events, may pause for a moment, gasp, and place her hand upon her heart and state, “I think I was one of those.”

There is great beauty and power in the recounting of those times past. The Maidens Twelve, those with them, the teachers, the prophets, the seers, so many yet to be told about, and those who were before them, and on and on. And how these matters came to pass, what they were taught and how they learned to believe and live those teachings.

We await those as they are sought here, and shall joyfully return to the Earth in this way, through our brother, our beloved Channel, and his mate. But even greater than this is the recognition that all of this and all that has gone before is just like in those times past, two thousand Earth years ago, approximate.

Who can recall?

Who shall state their name as a Daughter or Son of God?

Who shall offer their Truth as a Maiden of Righteousness in *your* time?

Where are you?

Here is our call to you. Come forward. Let us rejoice in your presence. Give us the gift of your Truth. And together we shall share this and make a new foundation, a new path, and open The Way, that His Light shall enter once again.

We thank those who have come forward to offer this information. We give special thanks to Judy for coming forth from her works to be a part here once again. We thank, as always, Anna, Sophie the Elder, Jacob, all the many others, for being a part of this great joyful work.

We are through here for the present. May the grace and blessings of your spirit’s light awaken and enjoin with God’s to guide you upon your pathways.

Fare thee well then for the present, dear friends.



For information on additional topical readings and other services, please write to:

Al Miner

alminer@me.com www.lamasing.net

SPECIAL NOTICE: This material has been prepared specifically for use as research information only. In readings where such is pertinent, application of the material should be attempted only under the guidance of an appropriately accredited practitioner.

Editor’s Notes for the Lama Sing Readings:

Lama Sing’s use of words such as *ye*, *thee*, *whom*, *we*, *they*, *he* is often contrary to conventional, but the meaning will be clear. With two opposite views as to how to present Lama Sing – those who feel the grammar should be corrected, and those who find it endearing – it has been decided to keep the text verbatim.

Even though the name *Lama Sing* has been assigned to these readings, there is actually always a group involved. Depending upon the topic, sometimes the number is massive, and sometimes it is a handful; sometimes they are speaking to a group, and sometimes to an individual they know will one day get the message – in essence, speaking to one and all, as well as to only one and only all... curious, but true. Throughout the reading, they defer to one another just as we do when in a group discussion. This information may be of value as you read, so you don't stumble when they sometimes change, even in a single paragraph, from an archaic form of speech to a more modern one, or from the singular to the plural.

The name *Channel* is used by Lama Sing in place of *AI*, because to use the name *AI* would essentially serve to call him from that consciousness to which he is taken that prevents his personal involvement and influence in what is given in the reading. There is only one known occasion in which Lama Sing used *AI*'s given name; the reason given was that the depth of his channeled state was being tested.

When referring to life on Earth, Lama Sing uses the term *in the Earth*. This is because Lama Sing is referring to living within the consciousness of Earth, finite experience, rather than *on* the consciousness of Earth and that expression.

There are places where Lama Sing emphasizes a thought by speaking the words *quote/end-quote*. To let the reader know that those emphases are Lama Sing's, as opposed to the transcriber's, the words *quote/end-quote* have been left in the transcript along with the quotation marks themselves.

The word *dis-ease* is used by Lama Sing to mean, not only illness and such, but "*first and foremost, a lack of ease in spirit, mind, and/or emotion, which are then precipitated into the physical body.*" – Lama Sing