

Meditative Practices

By

Kienda (Bettrue) Valbracht

Introduction

This monograph is a collection of journal entries. The "" (quotation marks) indicate that the enclosed words are heard spoken directly from spiritual beings in spiritual realms. Whole paragraphs are sometimes included. My own thoughts and elaborations, receive no such marks, unless it is a direct question or verbatim conversation with a spiritual being. Some of the realms are inhabited by a variety of beings, both super-sensible and physical. They go by many names: Angels and the whole hierarchy of creation, Elementals, Extra-Terrestrials, and human beings both living and dead. There are multiple aspects and areas of the spiritual realms, as well, each specific dimension having specific 'laws' governing the functions therein. (*Refer to Chapter 8: Esoteric Christianity, in Lucid Death: Conscious Journeys Beyond the Threshold for the basis of my understanding of spiritual realms, or the Monograph: **A Conceptual Matrix.***)

I feel the need to explain how I came to have such communications and to research questions in spiritual realms. I had a near-death experience at birth which was recovered when I was in my 40s, which explains my early spiritual experiences and the fact that I did not forget them as I grew older. I have meditated and prayed since my teens, done yoga and tai chi for forty years, studied the esoteric since the 60s, and Anthroposophy, the work of Rudolf Steiner since the 70s. Somewhere in the middle of my life, I became personally creative in my meditative practices – I turned like the Dervishes; did mudras and eurhythmy; danced, sang, toned and ohmed; began simple sacred geometric forms in my mind and elaborated on them till one day in 2000, one form became a vehicle for entry into spiritual worlds and landscapes. It took me in my meditative state into the spiritual heart of Mount Shasta, where I was greeted by Rudolf Steiner, the White Brotherhood, Ascended Masters, and a variety of beings from the Galactic Federation. I was given a brief tour of the interior of the mountain and then invited to the classes that occur there in the afternoons. As I was leaving, Rudolf Steiner patted my sacred geometric form and said, "You have here the Cadillac of astral projections machines – very nice." (*Refer to the Book: Lessons from Mt. Shasta and the New Jerusalem.*)

Before 2000, the explorations and research in spiritual realms mostly came by

grace and circumstance. Since then, I have traveled and sought answers to specific questions and issues. Many monographs and four books are the result. When reading this material, I simply advise an observational, open mind to receive the information. Then I suggest discerning reflection and a modicum of logical, sequential thought to process the information, in order to come to an understanding appropriate for each individual's unique destiny needs. Existence is a puzzle, and we all have a few pieces. I trust that the ones I found will be helpful in your big picture.

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This verse brings our three human faculties of thinking, feeling, and willing into a correct relationship of balanced and cooperative functioning in the light of Christ. Feel free to adjust – add or change – any parts so that they better express your life situation.

Centering Morning Verse

Kienda (Bettrue) Valbracht

Oh, Christ, my Angels, St. Michael (call upon your guides and inspirers)

I ask for guidance, clarity and strength

As today, I warm my thinking with heart's compassion,

As I inform my feeling with clear thinking,

And as I thus with living thinking and living feeling,

Motivate, activate, integrate and engage my will

To do the good that is mine to do,

For the fulfillment of my mission,

For the unfoldment of my destiny

For the good of all I meet,

*For the evolution of humankind,
And, for the highest good of all concerned.*

*In the name of Christ, so it is,
In the light of Christ, I am.*

(Expanded version – one possible variation)

Oh, Christ, my Angels, Archangel Michael, Mother Earth, the Elementals, Mother Mary, Mary Magdalene, Rudolf Steiner and leaders and guides of Humanity, Ascended Masters, The White Brotherhood, and my Spiritual Family,

I ask for guidance, clarity and strength

*As today, I warm my thinking with heart's compassion,
and open to clear, inspired guidance;

*As I inform my feeling with clear thinking,
*and steadily follow my guidance with commitment, humility, and
enthusiasm;*

*And as I thus with living thinking and living feeling,
Motivate, activate, integrate and engage my will*

To initiate and do the good that is mine to do,

**For the healing of my body, soul, and spirit,
And the unfoldment of my destiny,*

**For the upliftment of all I meet,
For the evolution of humankind,*

And, for the highest good of all concerned.

*In the name of Christ, so it is,
In the light of Christ, I am.*

Meditative Practices

Friday, February 3, 2012 – Asheville, North Carolina

Last night at the study group here we read chapter 5 of Occult Science which is about meditation. I write my experiences with the process since I have followed the indications of Rudolf Steiner, and now more clearly understand the meditation practices and how they function.

As a personal note: I begin each day with a gesture from my head to my feet, saying, "Be still and know, I am God. Christ in me." And another gesture from my feet to my head, saying, "This body is a temple of the living lord. Christ in me." This sets me between heaven and earth and in the acknowledged care of Christ – an excellent way to begin every day.

Each aspect of existence must be lived into and experienced fully. There is a world view which of necessity makes travel and research in the spiritual worlds safe and possible. There is information available on earth which is necessary for understanding perceptions in the spiritual worlds. Many of the landscapes in the super-sensible worlds have been charted and its inhabitants described. It is wise, to have an intellectual comprehension of the magnitude and variety of experiences possible beyond daily consciousness. A conceptual matrix of macro and microcosmic existence is actually mandatory for safe passage into the spiritual worlds and a complete and healthy return.

The spiritual worlds can be breached without it, however, discernment and clear thinking are the navigational tools needed for safe conduct. Without clear human knowledge as a base point, discernment is not possible. Therefore, it is advisable to read, think and discern truth here on earth. This hones the human skills needed in the spirit.

The basis for spiritual research is a disciplined mind, balanced feelings, a developed will, and being securely incarnated and comfortable in the physical body. A broad conceptual matrix – accumulated wisdom of the Earth world and the spirit – is also necessary to understand one's experiences in spiritual worlds.

Sunday, July 13, 2014 – Bellevue, Washington

I have been contemplating things to work on and meditative practices keep coming up. We need a new Mystery School – the Transparent Mystery School. Rudolf Steiner's basic exercises get the thinking, feeling, and willing in balance and working together. Then one must clear the chakras and open the energy flows, both etheric and astral. We must transform the astral body to the Spirit Self and open senses in the spiritual worlds. We must call upon Christ and our angels, Archangel Michael, and all the guides and spiritual family to gather, connect and relate on both sides of the threshold. For all of this we must have enough information – a conceptual matrix to encompass the work in both physical and spiritual worlds. Then we must acquire tools and skills to be used for appropriate protection and exploration in supersensible realms and to incarnate completely into each dimension of human existence. We are in the Age of the Consciousness Soul which means that it is through our conscious intelligence that we penetrate all the other realms. It would be a grand idea to take time to do the practices and have daily experiences consciously to become aware of the qualities and experiences, landscapes and Beings in each dimension.

Meditative Practice: Sensory Observation

For the physical body and waking consciousness, the senses are the means to penetrate into matter. Experiencing the senses objectively, gives one a tremendous amount of information about the external world. It is important to use all the senses completely, for the pleasurable as well as for the unpleasant experiences. They all impart information.

The Process: For a few minutes, focus mainly on one sense alone. Then, allow associated thoughts and feelings to arise for a time. Heal and repair any negative emotions or thoughts that present themselves as attached to the specific sensory experience to clear any residues of past emotion or clinging associative concepts. When all negativity has been resolved and balance regained, return your attention to the pure present sensation. End with that.

Devote at least three consecutive days to each sense:

Eyes: Look and observe carefully – immerse yourself in color and texture – light and dark. Allow your eyes to be saturated with sight.

Ears: Close your eyes (you can even wear a blindfold) and listen intently. Allow yourself time to dwell in your ears and listen to the many layers of sound concurrent in each moment. Allow the sound to ‘tell its story.’

Nose: Breathe deeply. Bury your nose into a rose and inhale the fragrance. Then feel within your body and observe what smell does. Explore many smells. Allow them to ‘speak to you.’

Mouth: Taste delicately. Allow food and substances to linger on the tongue and feel the sensation of taste move through the body. Taste many different things. Your tongue is a sensory appendage to reach out into the world. Taste stones – the bark of trees, wash a penny and then taste it, etc.

Skin: Touch yourself and other people and things. Put on different kinds of lotion or oil and feel the differing qualities. Tickle yourself with a feather. Squeeze your whole body through a narrowly opened door. Become aware of your feet touching the floor, etc.

Then go on to the others of the 12 senses as described by Rudolf Steiner. Give yourself to feelings of warmth and coolth. Place your attention on balance. (Find the other 12 senses and elaborate.)

With the outer, physical world, it is a matter of disciplining your attention – a matter of placing your consciousness in and on one sense to truly come to know it. In this way, one becomes firmly grounded in three dimensional space and in time – the fourth dimension. One nurtures a conscious relationship with one’s own sense organs and the variety of sensory experiences possible in life. This is the basic template for spiritual organs and prepares one for the many diverse experiences and super-sensible perceptions available in the spiritual worlds.

There are spiritual eyes, ears, nose, tongue and kinesthetic perception in the spiritual world. These spiritual organs and the spiritual aspects of the rest of the twelve as well, are used to explore and experience the etheric and astral worlds and those beyond. Once one is grounded and balanced in the physical world, one has a vast store of sensory input to work with in meditation in the spiritual world..

Meditative Practice: Emotional Balance

Feelings can also be explored, understood and disciplined. In the spiritual world one can be confronted with many beings and experiences that may elicit extreme

emotional responses. One can be overcome by bliss or repulsion unless one has achieved emotional balance

As a child, I had a vision of Christ surrounded by angels as He leaned towards me from out of the golden light and radiant clouds. He said, "God is Love." I believed Him absolutely. Then, much later as a mature woman, I realized that for me, the most salient definition of 'Love' was 'understanding.' I had come to realize that no matter what the situation, if I could understand it; or no matter what a person's behavior, if I could understand them; I could generally and unconditionally love and forgive (if necessary) the person or situation. This is the moral component of the conscious sensory experience – to learn to dispassionately love everything, which is another way of saying, accept everything that life brings. This principle that "God is Love is Understanding" applies to our living in the physical world and the spiritual world (always accepting the limits of our knowledge and experience, and giving room for mysteries and miracles.) To understand life, one must first experience it completely and intensely through all the means granted to humanity, which is through the senses, emotions, and thoughts. Then, it is to forgive any difficulty and accept and bless the experience with unconditional love.

There is another profound way to purify emotions in the spirit. By the end of most meditations, there is an emotional component, whatever the original chosen subject – usually a variation of gratitude, love and compassion. That feeling can then be explored and augmented by conscious observation which deepens the inner experience. This is a discipline and schooling of the astral body that enhances appropriate, positive response; increases endorphin flow; heals the body and soul, and unites one with Christ's unconditional love.

Meditative Practice: Sacred Geometry

Visualize shapes and movement, color, sound, and form. Once there is the discipline to hold complex geometry in mind, they will begin to metamorphose by themselves, and spiritual beings will act within one's creations. Visualize the chakras as sacred geometric shapes and colors, thereby clearing, cleansing and enlivening the chakras and the etheric meridians and centers of the whole body. In time, the sacred geometric forms become vehicles. Don't rush this aspect. It will come of itself, with instructions for activation and suggestions for safety and navigation from the spiritual world itself.

Thursday Afternoon, 2009 - A class in Mount Shasta (*This class on Sacred Geometry is an example of how navigation and research can be conducted – in this case – in the etheric realms within the geology of the Earth, herself.*)

So this afternoon, I once again bundled everyone up in the caddy and took off to the Mountain and arrived on time. Some of the spiritual family went to be healed, and my friend Ignazio, my daughter Athena and I went into a lecture hall. A most interesting being was down at the podium, who said, "Good afternoon class. I am an emanation of Thoth, named Gradiant. All of you are here because you are working on sacred geometry. Let me draw some diagrams here." And he drew some 3 dimensional holograms. They hung in space, rotated and changed color, size, and form as Gradiant described them.

Pyramid: The resting pyramid is a symbol of the physical world and expresses the compaction of gravity.

Inverted Pyramid: is the expression of the etheric world of levity.

(He interrupted to say, "Not so much speculation and figuring, there in the back row – pointing at me. You are here to receive and understand, not second guess. Relax." Ignazio turned to me and said, "There, I told you so.")

Interlaced Pyramids: When the two are intertwined, we have the living human body. The mere physical material is lifted off the earth – up a bit out of gravity. The shape inside is a ???

Cube: The square cube just sits there unless something comes from outside. Another cube intermingled within it and it is lifted again out of the dead immovable material. What is the shape inside???

The Sphere: is another plane entirely – the astral plane. It is created by the center point. All the angular shapes are defined by external planes in relationship to one another. The sphere is self-generated from a single point. How quickly the vibrations reflect back to the center from the different sized spherical circumferences is indicated by colors. Planes can be created by the central point delineating various dual poles – above and below, front and back, left and right.

The central creative point: is the Ego/I, and here we have Leonardo's man in the circle and the pentagram – the five pointed star. Gradiant concluded with, "Come again tomorrow and we will finish this up." (*But something else happened Friday, so it will be continued later.*)

Meditative Practice: Multiple Dimensions

At self-chosen times, 5 minutes every now and then, observe how many dimensions or levels of existence you can be aware of at once. Keep a brief journal, as the writing can be one dimension.

After time and persistence, one becomes comfortable in the spiritual worlds, since a body of knowledge has been built on personal experience. The spiritual senses open and function smoothly as focus and attention are placed on them. A working relationship has been created between the thinking Ego/I and the spiritual organs. One begins to feel at home and confident in the spirit. One has the discipline and consciousness necessary to move at will, and be safe and effective in Spiritual Research.

It has taken me many years to discipline myself and my practice. In the immediate present, I have a feeling it can happen more quickly for other people. I encourage you to begin.

The First Three of the Six Basic Exercises by Rudolf Steiner

Adapted from Tom Van Gelder by Kienda Valbracht

Rudolf Steiner has given six simple exercises to develop and purify thinking, feeling and willing. By practicing these exercises first separately (thinking, feeling, willing) and then in combinations - you develop your soul.

There are several reasons to do these exercises: In meditation thinking, feeling, and willing become detached from each other and can go their own ways. In ordinary life, too, one may observe a disconnection between thinking, feeling and willing. You feel something and you think something that has no connection with that feeling. E.g. you may feel pity, but you think: 'that's not my problem'. Or you do something, which you did not think about and with which you are not satisfied. E.g. you watch television and see someone eating peanuts, you go to the kitchen and eat some yourself, and then you think: 'why am I eating peanuts, did I want to do that?' With these exercises you will strengthen the conscious integration of thinking, feeling and willing.

The Six Exercises:

1. Control of thought aims to gain control over what you think.
2. Control of will aims to gain control over your actions.
3. Equanimity - the exercise of feeling - aims to be aware of your feelings, to weaken

strong feelings and strengthen weak ones and to balance them.

4. Positivity aims to see the positive in addition to the bad and the ugly. In this exercise thinking and feeling are combined.

5. Open-mindedness aims to be always open to new experiences. In this exercise feeling and willing are combined.

6. Inner harmony: the sixth, in which the previous exercises need to be practised in order to create harmony between thinking, feeling and willing.

The goals of the exercises:

- To be more aware of how you think, feel and act.
- To gain more control over thoughts, feelings and actions.
- To think, feel and act more clearly.
- To make a harmonious whole of thinking, feeling and willing.

Although Steiner made several statements about the duration of the exercises, it is generally recommended that all exercises are done consecutively and in the mentioned order for four weeks each. After having practised for four weeks, the acquired skills form a habit that will be included in your vital or etheric body.

When you start an exercise, the first week you are enthusiastic because of the novelty of the exercise. So first you are pulled forward by the exercise. Somewhere in the first or second week the novelty has gone and you have to do the exercise by yourself - you have to generate enthusiasm inside yourself. It becomes more difficult to do the exercise, you need to invest more, which also makes the effect of the exercise stronger.

It may be quite effective if you do each exercise one week and then take the next one - so you do exercises for a week alternately. How you do the exercises is ultimately up to you, your possibilities, and your interest.

Basic Exercise #1: Control of Thought

Use an ordinary object (a pencil, clothes pin, clip, book, etc.) and think about it for five minutes every day.

Take the object in front of you or in your mind and the first time you describe it to yourself aloud. You can also imagine yourself describing it to a blind person. Use all your senses and make as many observations as you can in five minutes.

Repeat this the next day. You will probably notice new details. After a while you can ask questions about the object: "What can I do with it?", "What is it made of?", "Why this shape?", "What other shapes could it have?", "Where was it made?", "How did I get it?," "How are the raw materials mined?," etc. You will be able to answer some of these questions. If not, you can search for an answer in an encyclopaedia or on the internet. You should be able to determine whether your thoughts are correct, otherwise they will wander into fantasy and illusion which is not the intention. You can repeat what you

did the day before and build on your previous thoughts. After some time you will have covered all possible questions, then do it one or two more times until you can really find no more issues to think about. Then follow the same procedure with another object and then another until the four weeks are done. With perseverance, one can observe the same object for close to a week each.

When doing this exercise you may notice that your thinking gets clearer and sharper, and that your perception, concentration and objectivity increase. Also, your interest grows.

The difficulty of the exercise is that your mind wanders. The challenge is to be able to think about the object for five minutes, but in the beginning, you will find that your mind wanders to something else very easily, that your thoughts are associative and work automatically. E.g. you think of a pencil and suddenly you see in your mind your grandma with a pencil in her hand, grandma has a budgerigar and suddenly you are thinking about the whistling of this bird. Interrupt such thoughts: you wanted to think about the pencil. Another difficulty may be that you do not have the answers to the questions that arise. However, nowadays it is easy to find them on the internet.

The exercise is called control of the mind. The example just given, and for which each of us has our own personal examples, shows that often there is no control over our thinking. We believe that we think, but we are thought by our thinking. Much of our thinking is associative, automatic, and unfocused.

Make sure that you do the exercise every day. You can choose a fixed time. Choose a time when you are awake and clear-headed, so not after dinner, but for example, before or after breakfast or at 8 o'clock at night. You can also do it while waiting for the train or in a spare moment.

Basic Exercise #2: Control of Will, Acting on your own Initiative **Do a simple act without purpose at a fixed time each day.**

You decide to do a simple act daily at a fixed time during a period of four weeks. This act does not have a direct meaning and is only useful as an exercise. The act could be anything, e.g. pulling your left earlobe, taking out your handkerchief and putting it back into your pocket again, untying and tying your shoelaces or rolling back one sleeve of your sweater. The variations are endless, but make sure that you have the necessary attribute with you when you need it.

You can do the exercise at the same fixed time every day, or – and this is more difficult - you can decide on a time each day in the morning.

The difficulty of this exercise is not to think of a senseless act, but to do it every day at the time set by yourself. Often you think of doing the exercise an hour before the set time, again fifteen minutes before the set time, five minutes...., and then the phone rings or someone says something to you and the next time you think about the exercise

it is an hour later. And you really wanted to do the exercise! Still, you were preoccupied with what others wanted from you or you were distracted by some thought that came along.

If you are late for the exercise, it is still good to do it. The meaning of the fixed time is that you must keep your aim and at the same time restrain yourself until the time has come. Your awareness of what you really want will grow by this.

The exercise is called acting on your own initiative. The goal is to take the initiative in your own actions, to better direct your will and your stand-fastness, and forge a bond between consciousness and action.

Many, if not most actions in a day are done because they have to be done or they are done for other people. There are not many acts that we really do for ourselves, that we simply choose to do. The exercise is a commitment to yourself to do something you have freely chosen. Such a commitment is harder to keep than a commitment to someone else.

Some tips to make this exercise a success:

- It helps to choose a time that is easy. If you wake up every day at seven you can do it shortly thereafter. If you eat every day at six, at ten to six. Often you will see that when you are in a different rhythm, the exercise is more difficult to do. You will succeed during the week, for instance, but not so easily on the weekends. On those days you will have to make more of an effort.
- Imagine a picture in the morning of performing the act at the place and in the circumstances where you expect to be at the fixed time. Then you have a picture of an accomplished exercise. If you hold on to that image, it is more likely that your exercise will succeed.
- If you do the exercise lightly, using your sense of humour, it is easier to maintain and it will make you even happier when the exercise succeeds.
- If it is very difficult to do the exercise, then put a note on the wall to remind you.

Basic Exercise #3: Equanimity – the Exercise of Feeling

Observe your feelings, restrain strong responses and strengthen feeble ones.

This exercise is not done with an object or at a fixed time, but throughout the day. When something happens to you, look at your feelings, either at that moment or later. When you start this exercise, at first you might not experience many different feelings, but in the course of four weeks there appear to be more and more, both positive and negative, with fierce and feeble reactions. It may help to make a list or a map of your feelings and their intensity at the end of the day.

Feelings are like the weather. They are just there. We experience them, but unlike the weather we can adjust our reaction by our thoughts. For example: If I am pushed in

my back while walking in the street, I feel anger, annoyance or fear. When I see that I was pushed by a blind person, I understand that he could not help it. That thought leads to a modified feeling about the event. And I can take it a step further by cultivating the thought: "Others may be blind to how they affect me. It is their ignorance or failure to see, that leads others to act towards me in ways that may evoke negative feelings." When gradually, these understandings permeate us, our feelings and reactions are more neutral to the next such an event.

This exercise to restrain strong responses, must be done in the moment that you experience them, and likewise cherish the subtle ones. When you look back at the end of the day, you will find that sometimes you could do that, and that you missed an opportunity at other times. Simply carry on the next day. There is no judgment necessary, only a desire to continue to the best of your abilities.

It's not always easy to name feelings. There are feelings that are close to each other and yet different, such as happy and cheerful, anxious and afraid, angry and upset. Negative feelings are often easier to tackle than positive ones.

You need to distinguish feelings from quasi-feelings, which usually start with "I feel", e.g. taken, used, loved, attacked. Real feelings usually start with "I am", e.g. angry, happy, sad, surprised. It can help to make a list of feelings.

Goals

- To become aware of the feelings you have and their intensity. You have to carefully observe your feelings. Make an inventory of them and their intensity several times a day or at least, at the end of the day. You use your feeling as an instrument of perception, because it tells you about your relationship with your surroundings. You will notice that there are feelings that you often have. You will also notice that some feelings are intense and that there are feelings that are less developed, hard to perceive and rarely or not expressed.
- To be aware how your thoughts influence your feelings. The goal is to experience the feeling, not what your thinking has to say about it. The closer you can stick to the observation of the feeling itself, the less you will be overwhelmed and you can gain the information the feelings have to offer before short-circuiting into thought.
- To create harmony and balance in your feelings. Control and weaken violent reactions and strengthen subtle and weak emotions, so that an equilibrium arises. The aim is not to deny feelings, the aim is to diminish the violent reaction, so that other more subtle emotions can be felt. It is then that you take charge of your feelings and not vice versa. You should not suppress the anger, but the involuntary expression. It is not the possible harm you may experience, but the fruitless irrational fear.

Results

You are not your feelings, you have them." You become more receptive to feelings and can experience them more evenly. Balance and equanimity arise. Awareness arises about your feelings. You are able to identify your feelings, they belong

to you, are part of you.

By observing them, you create a certain distance to your feelings. They can no longer sweep you away. You control yourself and your feelings and are able to keep your composure.

Lessons from Mount Shasta – Journal Entries from 2010

The following stories and journal entries are my personal spiritual experiences. My natural gifts of clairvoyance, clairaudience and clairsentience have been exercised and honed to become spiritual tools for karmic investigation. The basis is Esoteric Western Wisdom Traditions which culminated in Anthroposophy (*the Wisdom of Humankind*) the life work of Rudolf Steiner. I have worked with his indications and developed meditations, protocols and practices that allow safe access to the spiritual world; a methodology for investigation and spiritual research into issues and questions that have arisen in my life and in my study; a series of time-lines to ascertain dates, times to the minute, and places; and a conceptual matrix by which to understand my experiences.

The sleeping winged serpent at the base of the spine is the divine dragon of the kundalini. It is the force which rises up, purifying all the chakras in a rush of light and love. As it clears the Alta Major, it nurtures the evolved Dragon consciousness and resets the reptilian brain stem functions from fight and flight, kill or be killed; to wisdom, brotherhood and generosity; and then goes on to enlighten the brain and thinking, and swirls the pituitary and pineal into activity.

When the channel is clear, perception of the spiritual worlds is possible. Then, it is a matter of learning how to function in those other worlds. There are skills necessary to navigate other dimensions. There are tools and practices, lessons and teachings. Life brings many opportunities to learn. There are many pieces of the spiritual consciousness puzzle to be found: ancient texts, religious practices, channeled info, and poetic inspiration, to name a few.

Each human being is a species unto himer (*him/her*) self. So each person's development will be a unique and individual path. Truth takes many forms. Each must find the aspects of truth and verity that resonate and work for them, which is why an open mind and an attitude of tolerance and acceptance become indispensable. Discernment – clear, perceptive, but not judgmental – thinking is always a “must” in an

enlightened toolkit. The only judgment: is this (*whatever*) appropriate for Me? How this (*whatever, be it thought, action, substance, etc.*) functions in other's lives is their own business and their own path. Not being omnipotent, even if evolving, I cannot judge "right or wrong" for another. Of course there are some behaviors that are anti-social and morally incorrect, and people who do such things are usually in need of compassionate help, so they don't hurt themselves and others. But except for stopping the harming of others, judgment is not a necessary part of human interaction. As a matter of fact, judgment usually, if not always, messes things up. It is an inappropriate application one's free will to curtail another's free will. Since free will is the ultimate gift to humanity from the cosmic design (*could be called God*) and our most potent force for evolution, ascending into higher states of consciousness, and coming into personal awareness of cosmic alignment; and individual's free will actions would be best left unjudged and un-hindered by some other person's, religion's or government's preconceived categories and limits.

Each human a species, each human a unique and individual path, each human being unfolding in the best way for themselves – always – as a member of the human race, a child of earth and a being of the cosmos.

"Clairvoyant viewing of a 'sermon' in San Diego."

The exercise that I gave myself yesterday was to watch the combined astral experiences of everyone in the congregation when the minister was talking. I rose up and hovered near the balcony. I saw that it was mostly a sea of individual yellow/gold points with a little blue and red underneath. The points bobbed and moved in a friendly little way with some shooting upward a bit higher than the others but pretty much a placid little dance. The minister is a very intellectual woman, and her sermons are quite cool in feeling tone. The information she gives on Sunday is very rudimentary and does not really give much food for thought – it remains in the psychological realm, rather than ascending into spiritual realities.

When she made people laugh, a little ruefully, by asking everyone to raise their hands if they remembered a time of anger in the last week, the astral sea began to roil and boil. Bubbly things were popping and bringing up red from the deeper layers and releasing them. At one point it looked like a full rolling boil of a very thick substance. So very interesting. It subsided, but never returned to its former pleasant demeanor – the energies quieted, but emotions had been stirred up and released into the astral atmosphere of the church, but most of them were not transformed and resolved.

July 30, 2010, Friday San Francisco

The Akashic Record in the Sound or Recording Ether is a woven blanket or shawl draped around Mother Earth. Where things have happened geographically is where the specific weaving is. As each 'age' comes to a close, we have a new fresh start – a whole new warp is set upon the loom of time as the new age begins.

Time-lines and Karmic Research from the classes in Mt. Shasta

To function consciously in the astral world, one needs to have a disciplined/rhythmic/vital/balanced etheric body that knows well its/your chosen boundaries. There are few limits, boundaries, or reasons in the astral world. A certain sense of 'structure' coming from well balanced, rhythmic, disciplined, etheric forces is needed when navigating the spiritual worlds in meditation while still alive on Earth and only a conscious visitor in the etheric realms. We've got to bring it with us when we come. Order as we know it is not automatically there in the other realms.

"So this is a difficult assignment," I heard them say when I arrived in Shasta. I need to more perfectly master my mind. I need to discipline my thinking ability and hone it to perfection in my daily life and in my meditative life and be free to trust and discern in the spiritual worlds. As after death, it is what I bring with me as what I know, that is what I can work with here in the etheric and astral worlds. If I have a void of some knowledge or issue and have no context in my own thinking, I cannot pick it up so easily over there on the other side of the threshold. I must have some understanding and some framework – the good old 'contextual grid' – in which to place the experiences on the other side.

Or, perhaps I can be a clear objective observer. That may also work – to just absolutely clearly see and describe what is there. The issue in this case is: movement and facilitation. If I am just immersed in observing a situation, I have to change gears to move forward or explore more deeply, and so I must have at least two points of view running consciously at all times. Or I need to have another person there with me as a mover and facilitator – as I have done for others in so many sessions that I have facilitated. The catch here is that the facilitator must have some clairvoyance or a high degree of sensitivity in order to know when and how to facilitate movement or change or deepening.

Or, perhaps Christian, Dorji, Shushilla, Christ, himself, or my Angel or any other being can do that with me? I am not a channeler and do not allow any disincarnate being to inhabit my bodies, so it must be done another way, such as by inspiration. But

that is always happening – inspiration, I mean. So I will just have to get clearer about that myself.

The way I would like to do it is: understand the timelines of the various cultures and continents. And then with a facilitator, (*Ignazio and I have worked marvelously together*) do an overview of an incarnation train and then go deeply into each incarnation, getting the place and dates and times of birth and death and important experiences. Then, discern the task and pattern of the whole train. If I am able to run concurrent timelines, I should be able to focus in on dates and times and get the actual moments.

I went to a room down the hall to the time-line tutorial. The teaching Angel said to me, “A time line is an indispensable tool for karmic research. The template you created before is perfectly fine. You, Sharon, must simply refine the use of it through practice. As a morning concentration and focus meditation, simply create/visualize the time line and then practice finding exact dates – ones that can be checked in the Wiki or wherever. Practice for three days straight/consecutively. Then you can turn your attention to the globe. Visualize a globe and practice finding places on it for three consecutive days. Then you will be ready for names. Names are a bit more complex – for you, anyway. So go to it and happy practicing.” I was then shown a new time line (*which I will draw and color. (And I did.)*)

“That was the 'Macro Cosmic Time-line Overview' which is a visual symbol of the conceptual matrix from the time/space relationship point of view. Now we go on to the 'Micro Cosmic Time-line' on another dimension entirely – the human earthly.” There were three time-lines then presented, each a more complex form than the previous one.”

“Each individual life is also a time-line in itself, with recapitulations and ages and stages reversed and mirrored back.”

“For Karmic Research and finding accurate dates, a straight flat time line is fine to begin with. Then as the century, decade, and year are found, it opens up to months, days, hours, and minutes. You can start this way as an exercise and discipline. With practice, the dates will come more readily. You must become acquainted with the beings of time and appreciate their work – by learning about it. Then time will flow for your perception and accurate dates can be apprehended. So good luck and happy practicing.”

Humanity is now moving into a time since the 20th century, when more and more people will have experiences in the spiritual worlds, whether they believe in them or not. It will be very helpful for them to have a framework with which to analyze and understand their experiences. It is very helpful to know one is not alone in totally uncharted territory, or crazy, insane, or deluded; but that one's experiences in whatever realm or dimension is comprehensible to reasonable, even logical thinking. In my experience, that is so. And I encourage those with personal experiences beyond the accepted, 'normal' range, to record, reflect, meditate and ask for inner understanding. Then, I encourage sharing in an attitude of observation, exploration, validation, refutation and the resulting greater clarity which is possible with teamwork.

Spiritual Research

It would be a very good idea to have teams of at least two, up to twelve, people meditating and working consciously together in the spiritual worlds. After a session, we could share our experiences to gain a larger picture, adjust our impressions, validate or refute one another's findings, and generally come to consensus on issues of importance for human and earthly evolution.

We might together decide on a question or subject to explore individually and then share our insights and experiences.

In time, we can meet in the spiritual worlds to observe what one another is doing and to work together in the spirit worlds to accomplish deeds that cannot be done by only one person. In the spiritual world, when two or more conscious individuals are gathered and working in Christ's name, there is a greater synergy, just as there is on Earth under the same circumstances.

Questions to Explore

Radiation and GMOs – how to ameliorate their effects?

What do the Elementals and Angels rightly need from Humanity at this time, and how can we give what is truly needful?

How can we heal the past to positively affect the present and create a new, vitally energetic, positive future?

What is the purpose and meaning of relationships in this time of change?

Where and how shall we create a new world and find positive energy sources. What will be needed in the new world, and how can we help fill those needs.

What can be done about the negative propensities of humanity?

Biography

Kienda (Betruë) Valbracht, IMA Thanatology, is a Clinical Hypnotherapist and a SIDS mother. The death of her infant son, Christian Alexander, impelled her into an exploration of Death's domain, culminating in her published book: *Lucid Death: Conscious Journeys Beyond the Threshold*, (available from her web site www.cosmicodyssey.info Barnes & Noble, or Amazon.) Creating structure and form from the seething cauldron of inspiration, she has a number of monographs of the latest adventures in the spiritual worlds available to download from her web-site – as well as her blog: *Conversations with Edgar Mitchell and the Interstellar Team*.

Kienda is a Spiritual Scientist, safely navigating the spiritual worlds, researching karma and reincarnation, the journey of the soul between death and rebirth, and other spiritually oriented issues.

She also facilitates individual Alchemical Hypnotherapy sessions (Facilitated Spiritual Experiences) which are then metamorphosed into practical wisdom for a richer, more effective, conscious life in the present.

For information on talks and workshops blending spiritual concepts with years of practical experience – such as:

- *The Journey of the Soul Between Death and Rebirth**
- *Reincarnation and Karma**
- *A Conceptual Matrix of the Cosmos – Humanity's Place in Time and Space**
- *Meditative Practices Leading to Spiritual Investigation**
- *The Evolution of Consciousness**
- *The Extra-Terrestrial Issue**
- *The Deeds of Christ and the Redemption of Lucifer**
- *Radiation and the Elemental World**
- *Transformation of the Reptilian Brain-Stem to the Dragon of Higher Consciousness**

and many others, with which to understand the human condition in the greater design of the evolution of consciousness, both individually and universally –
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