

A Channeling Handbook by Carla L. Rueckert

by Monty Tyson

When you turn to the medical profession in need of treatment re stomach ulcers, you will turn to a gastroenterologist and, preferably, the best amongst that specialization; when you turn to matters of atomic composition you'll turn to the specialization of the physicist, and ideally you'll consult a "Heisenberg" or "Fermi"; when you turn in consideration of the subject of physical anthropology you'll be well advised to study a "Leakey", in the field of social anthropology a "Margaret Mead" etc. Similarly, when you turn to the subject of channeling you'd be equally well advised to consult the very best in that field.

In keeping with T-Bird policy we refer you to the best in a given category of "New Age" concern; as we've stated before, the framework of that policy is to function as a kind of consumer advocate or even metaphysical ombudsman to pair the specific requirement with the highest exemplification of the genre. This recommendation is not the equivalent of "your reviewer Monty's" endorsement of the given field itself; indeed as we've had ample opportunity to see in past features (UFOs, Channeling and the Positive/Negative Realms etc.), there's a distinct editorial reserve where it comes to the category of "channeling" — for instance—altogether. Indeed a few (very few, actually) have expressed their consternation that we take such a dim view of the subject as a whole, considering it's such a "major" topic on the typical N.A. agenda; for those, this present review will be helpful in rounding their understanding of the perspective from which we approach the subject. Yet since we know full well that interest and regard for certain topics (channeling, crystals, brain-machines etc.) will surely persist in the general public of "seekers" we do not turn our backs on those honest expressions of the true diversity of "means" by which the Soul affects to approach its conciliation with Itself; rather we offer a certain "filtering" function whereby those most sincere in their approach—and therefore most attentive to our sincerity may take advantage of our higher-dimensional "product testing" and move by direct recommendation to the best available source(s) of the given genre. Without hesitation, then, we present to our readership a brief review of A Channeling Handbook written by the greatest channeler of all time, Carla L. Rueckert.

How can old Monty make such a claim? How dare he state something so baldly?

It's not that difficult to pare the field, even where there seems to be an overwhelming profusion of channeled material not only from the "fad" of recent history but from records ancient and all-but-sacrosanct from such long-term wear. The Old Testament prophets, for example, virtually channelers-all, while certainly qualifying for consideration by the sheer power of their characteristically fiery communications nonetheless lack—let's face it—the virtue of profuse, insightful information rationally stated and metaphysically plausible which many of the better channeled communications of modern origin clearly exhibit (making these latter-day missives stand, by any reasonable evaluation, head-and shoulders—so to speak—above any of the extradimensional invectives delivered to the specialized contexts of some "Sodom and Gomorrah"). We can, therefore, with nary a remorse, strike off a whole region of metaphysical signal-transference as belonging to a past tense of relatively immature development, critically limited in depth and quality of the intercepted "content" (Jehovah generated or not); by comparison especially, we may consider the general "present tense" of modern-day channeling to be an era of "maturity" and "ripeness" (fortunately you can't see Monty blanch in penning these words). Out of the available pool of modern "channeled" materials then, perhaps beginning arbitrarily with the disputed "Mahatma" letters of Blavatsky that kicked off the "modern era" back in the 1800's, we may quickly winnow the weedy field since virtually all such communications clearly parcel out into identifiable expression of a given "density" in the hierarchy of dimensional integrities.

(For a fuller definition of the "densities" consult the October-November two-part essay referred to above, Channeling, UFOs etc.; the term "density" was appropriated from Rueckert's Ra Material itself, although the available works on the subject from that source don't seem to explain the concept — per se — to any satisfactory extent. The concept of the "densities", however, was taught as the "multidimensional order of worlds and integral levels", in close conformance to the sense of the Ra material, by the teachers of Southern Crown — AAA and MT — long before the Ra material was ever published, so that the term was subsequently drafted into the service of Southern Crown's long standing description whereas the characterization itself [as encountered for instance in the two-part essay cited above] originates strictly from the initiated understanding that anticipated the Ra material by years and which can't be found — in any case — in the spare statements published from that Source).

It is then a relatively simple matter to sort such communications, from counsel of the initiated perspective, into groups belonging entirely to 4th density or 5th whether Negative or Positive in character (this present focal framework of consciousness in which we dwell in apparent conjunction with the "earth-sphere", remember, is 3rd density in composition currently making the bumpy transition to the 4th). There is some channeled communication moreover which is just the gushing expression of 3rd density time/space or "discarnate" consciousness enthusiastically transmitting the relative features of "liberation" obtained by dying alone, and so "gained" by simply showing up inevitably on the far-side of the spacetime horizon without any further insight drawn through transformative work. This is typically the dream world disclosure of the Mind-mirror effect experienced (in the "decompression antechamber" of the Astral realm) by souls only dimly aware that their "reality" is composed of memory-impressions projected on the protectively enveloping wall of their own auric eggs, and which therefore often takes expression as the half-light declaration "you create your own reality". Since most such communications fall strictly into these categories (that become progressively easier to discern and correctly classify the further along the initiatic path one moves, through stages numerically corresponding—by resonant harmonics—with the successive densities), the rarest and most valuable communication is naturally going to be located in the transmission which can demonstrably "beam" from the narrow-band channel of <5th density (here the parallel initiatic stages traversed through the constant ground focus of 3rd density, becomes deceptive; whereas there is the rare, personified realization of a 7th stage adeptship available in and through this 3rd density existence, such a realization on the part of any personality necessarily correlates with the mid to-higher degrees of 6th density; and such a realized Soul corresponds, by virtue of that initiation and by the "graduation process" of physical death, to the 6th density...inconceivably remote to the average of 3rd stage consciousness composing the mass of this 3rd density. There is no 7th density being who properly takes embodiment in 3rd density; the "highest" an incarnate being can be is 6th density, corresponding—according to degree of initiation—either to phases of the 6th or 7th stage when located in our common 3rd density milieu. This is due to the fact that 7th density belongs to an order of consciousness that is no longer "individuated" or "personified" in the sense that we may understand such process).

Since the rarest and correspondingly most valuable communication from a discarnate source is going to proceed from 6th density, we may assume that once we've located such a source we have, ipso facto, located the most likely candidate for "greatest all-time channeling". There is in fact only one major 6th density source-communication in all the available channeled literature, ancient or modern. Suddenly the most-likely candidacy becomes eminently easy to discern. For the Ra material is indeed the single such available source. Inspection and critical comparison of that source with all the others, singly or collectively, demonstrates beyond doubt that the Ra material exhibits the most thorough-going, consistent, wide-embracing and deeply accomplished metaphysic available from any channeled origin (which places it "up there", automatically, with the greatest philosophical expression of any kind). From internal evidence and direct deposition of the parties involved in channeling such a narrowband communication, there was a factor of difficulty correspondingly

great and proportionally calibrated to the Magnitude of the Source. Carla L. Rueckert was herself the actual channel, and it is her book on channeling which we have before us in review.

It is exactly the degree of difficulty experienced by the participants of the Ra channeling, which sets that work apart and demonstrates that the art of channeling in its highest form is inseparable from true spiritual practice. It is precisely that degree of difficulty requiring a redoubled dedication and continually renewed service-orientation that obliged the participants to pass constantly beyond themselves. It is for this reason that we may confidently turn to the voice of Carla Rueckert in her Channeling Handbook as the practiced expression of one who became, through such initiatic ordeal, not only a "seasoned professional" but the exemplification of that higher development potentially available through one of the "spiritual" or "metaphysical" means that currently presents itself on the Human Potentials front. In confrontation with the challenge of giving "birth" to an Expression of such (normally) unmanageable dimension, the participants were faced with the implicit choice of dropping it altogether or developing into a higher order of their own Possibility. For it became quickly apparent that a new and uncustomary mode of intensity, an uncommon degree of personal integration, vigilance, group unity and individual initiative was required even to contemplate dealing with so delicate a brand of communication rife with hazard and opportunity for consequential error.

As a case in point re this style of initiatic development we may refer to Carla's self-characterization as a practicing Christian; we may note that, while admittedly subscribing to all that this implies (the personal saviorship of Jesus Christ etc.) she is canny to acknowledge such identity as a key in the creation of a "magical personality". Taking her cue from studies in occult literature, Carla identifies the magical personality as a type of "ideal of integration" suitable for the assumption of a more intense, coherent and generally alert version of one's ordinarily "lesser" identity-expression. Her "Christian persona" furnishes her an emotional reference, and provides a point of orientation about which she can integrate the values that must be brought to bear in their most consistent and coherent form so as to possess a suitable (cognitive) vehicle whereby to test, challenge and identify all which is liable to arise in the course of drawing upon an ambitious magnitude potent to attract the attention of the widest range of "otherworld" denizens and powers.

For Carla the "Christian reality" is certainly no gimmick, a means to an end; her sincere love of Christ and devotion even to the most mundane elements of church work serve her well as building material of the "magical persona" precisely because of the sincerity with which she embraces them. This is an important point for in her book Carla is clearly showing (without necessarily trying to show) how such "orthodox" orientation should be respected and honored for what it is and the manner in which it serves her, independent of its persuasiveness as a belief-pattern with reference to the "observer". As long as there is a psychic and emotional connection, some innate harmony between the subject and this "ideal of integration", metaphysical wisdom suggests that any tradition may be drawn on, any form of orthodoxy or heterodoxy may serve the operation of ordering and intensifying the overall, coordinate harmony of the personality, of drawing the "granulated lines of intent" into closer parallel or more cohesive unity of pattern. By "selecting" a frame of reference furnishing the highest available measure with which the subject yet has rapport, it becomes possible to draw upon a traditional reserve objectively subtending the changeable "subjective climate" so as to possess a steady standard for assessing the values of love, service and wisdom minimally required from any Source by which the personality intends to be directed and further educated. Because of such practiced unity-of-intent, and the progressive demand made by this most rarefied of the channelings to consolidate and extend the potency of her intent into more comprehensive expressions of the whole being, Carla is uniquely enabled to state the actual terms of commitment necessary for the would-be-channeler. Here are no half-way measures, no glib "how to" counsels. In fact Carla tellingly points up the deliberate lack of practical instruction in her handbook, flatly stating that some things, inclusive of plans for the atom bomb and practical instruction on how to channel, should by all means remain unpublished and out of reach of the general public! This uncompromising declaration accompanies her insistence that one should never practice channeling alone,

and that one should always learn directly under an accomplished channeler preferably in a group context. Here then is the highest possible contrast to the long windy Mac-Laines of run-of-the-mill channelers glibly counseling indiscriminate surrender to any signal (with but a nebulous nod to some generic "protection" of the Divine Light), glad beyond deliriums of the ego's dearest dream to have gotten response from some bibulous spirit able to demonstrate its superior knowledge by tracking down one's larder of Scotch and so automatically warranting one's highest devotion! Here indeed is an antidote to the reckless outpourings of unaccomplished media mavens popularizing something about which they know little to nothing (and creating in effect a spectacle parallel that of a mindless mob jumping the bandwagon bearing stardom to whomever is sufficiently vociferous in selling the public on the benefits of owning one's private nuclear reactor). Carla always states the case in terms of what's really on the line; and she amongst them all should know; for commensurate with the magnitude of the channeled source was the degree of difficulty and danger in channeling that source, and the whole Ra group bears the scars of that challenge. Since the quality of that Information was so much more incisive and valuable in understanding the and the stakes with which every Soul is necessarily a proportional energy of countervailing character true terms of existence, the requirements of being dealing whether with awareness or not, there was the nature of which determined that its interest should be in blocking the flow of that information. It was in this way, and due to the uncommon intensity of the Source with which they were dealing, that the Ra channelers came most directly into contact and conflict with the Negative dimension of spiritual development (which formulates the standard of its own integration in terms of personal power and other-domination so decisively far to the side of the demonic that it can only be in its "best interests" to keep the majority of seeking souls dwelling on a "lower"—and thus potentially exploitable—level, in the dark).

This Negative factor, it must be understood, is always present in every form of channeling as well as most other things which represent a bid for higher knowledge and development; and this is what constitutes the continuous element of a hidden danger in the context of channeling, what makes the glib exhortation toward the channeling bandwagon so fatuous and ill-informed. It's just that the presence of such Negativity is rarely so explicit, due to the relatively "low level" and indirect alignment with Spiritual Source-nature characterizing most extra-dimensional "contacts"—or to the deliberate "masking" of such relevant information by design of one type or another.

But in the special instance of the Ra channeling all the cards are laid out on the table. The higher dimensional, Negative "Orion" entities make an overt bid to break the group, and even to carry Carla off in her "soul" state! It's out of this magnitude and intensity of experience that Carla qualifies for the wisdom which can state the "channeling" case in its most incisive expression, and in its real terms. Compared to Carla's observations on the subject, everything else (including the—in many ways excellent—Jane Roberts' philosophical ruminations) has to be considered as at best secondary, and at worst absolutely detrimental.

Just consider Carla's criterion for successfully "challenging" a spirit which has answered one's meditative invitation, and so has made a bid to "borrow" the vehicle of the channeler; she states quite flatly that in order for one's prayers and attunements to possess the authority of coherence, consistency and conviction the channeler must first of all be very conscious of that for which he/she would die! This little stipulation, which she places on the seeker's path at the very beginning, draws the line in the real dimension of its terms. It should function immediately to separate the wheat from the chaff, the dabbler from the aspirant; although in a real generosity of spirit she makes accommodation for the dilettante as well under protective proviso of the "group only" clause (so that, once the curiosity is satisfied at its own level the soul is free to turn toward fascinations of less moment without invisible adhesions of imbalanced energy-forms, or subtle refuse carrying over with quiet influence into other arenas). As Carla puts it, if you know what you'd die for you know what you'd live for; thus the subject of channeling is lifted immediately out of the category of "play", deprived of the glamor of existing—like a toy—for people's casual amusement, in the same way we attempt to take the sheen of glamor off a handgun so children won't mistake it for a thing of lesser consequence. This places the

subject of channeling instantly and irrevocably in the field of mind-body development, spiritual transformation and all other challenges to whole-being engagement requiring a swift sobriety of intent, a lifting of the sights toward progressively steady consideration of the central terms of existence (terms cleaving gyroscopically to the persistent shadow-outline of death). Her declaration indeed echoes a similar authentic injunction, that of the teacher "Don Juan" in Castaneda's saga, i.e. "you must make death your advisor". This "rule" seems to have generated puzzlement in certain of the readership of that saga; but it is amazing how this can be the case of so clear a mandate—unless at the point of such unequivocal injunction we may discern the customary hesitation of the "recreational seeker", the sudden reluctance to further "comprehend" anything turning thus Real (as opposed to merely "glamorous", with nothing of consequence at stake) so that the common expression of the "seeker" at this point becomes a hunchbacked shrug of "I don't quite understand" as the clear significance is forcibly pushed—like the head of a jack-in-the-box— below the threshold of "conversational consciousness", into the subconscious along with all other unwanted intimations of mortality thus fulfilling one of Freud's definitions of that deep zone as the refuse bin, the buried strata of Mind's Medusa locks that can't be viewed directly for the horror it threatens to reveal.

When it comes right down to it, the criterion which Carla drops as a casual little minimum at the very outset immediately eliminates—in truth—the vast majority of channelers or anyone who would at any time essay the art of channeling; for we know perfectly well that the local "channeler" we consult on matters of our love life, the market or the direction of our business investments is furthest from ever considering such a criterion as the sine qua non of his own little business; and indeed just the opposite, for it is not only obvious that he is ready to die for nothing, but in fact he has turned to channeling in the first place for reasons only too-similar to the usual concerns of those who consult him. He's not interested at all in knowing what he might possibly be willing to die for, since he's much too concerned with obtaining information and advice on how to extend life, how to perpetuate and maximize his own field of pleasure, how to gain more and lose less. He's interested in his own proliferation, his potential magnification in the face of infinity; and so our typical channel type, quality, degree and value of information to the degree of infinity, not his obvious channeler, and those who may consult him, receive the which they aspire, from a "source" commensurate with the integrity and dedicated awareness of the request (i.e. the intent behind the request). To this measure we may acknowledge the absolute propriety and clear cogency of Carla's concept that the art of channeling intrinsically involves so high a degree of risk as to render it irreducibly a subject for serious soul-development only, in substantiation of this viewpoint Carla give us a definition of channeling which takes it out of the "specialized" category, and seeks to install it as a central quality of our existence altogether. By definition (she'd have us recognize), "channeling" is something which in its broadest sense we are always doing; for a little reflection reveals we don't originate the pattern through which our most intimately "personal" thoughts discharge, we don't generate our own will-force so much as draw upon an already ordered process of volition to which we attach the value of personal identity, etc. According to Carla, then, because we are by nature and not just by avocation "channelers" par excellence, channeling in its more narrow definition (or focused form) merely constitutes an extension, as it were, a natural amplification of our Faculty in such a way that as an initiatory process it necessarily serves us indefinitely, comprising amongst all other esoteric arts and technologies a Way of choice that describes a kind of unbroken linear "ascent" or sequential unfolding. To the best of Carla's knowledge in terms of a very real and therefore personally transformative practice, this characterizes the subject of channeling as a valid philosophical proposition. Here however, is where initiated understanding is aroused to reply to the initiate's state, as exemplified very finely at its own accomplished level by Carla herself.

The idea that all process is "channeling", is a serviceable idea up to a point, allowing us to grasp our existence from a less personally-exclusive perspective; on the surface, the idea that we "channel" the states, patterns, forms and processes as which we give expression to our personalized "I" sense, is infectiously persuasive and furnished a sort of picture whereby we may gain a fuller view on the whole business of individualized "self". Yet if we interrogate this picture philosophically, it begins to break up at a certain degree of "scrutinizing" resolution. When we ask who "channels" all this pattern and process, we suddenly wind up

with a play of mirrors, a reflection verging on the unwanted displacement of an Infinite Regress. To say that "we" channel everything we do, are or know, necessarily confers an exempt status on the "we"; for if the "selfhood" in relation to which all this channeling is occurring is itself channeled, an immediate corridor of mirrors placing "us" at an infinite remove from ourselves is established.

On the other hand, if the "I" of this sticky sense of selfhood is constituted as the convergent reference-point or centralizing locus of all pattern and process, then it arises immediately and spontaneously as an endowment of the Whole, along with—and as the efficient coordinate Median of— everything else. It is no longer in the peculiar Moebius-knot of "channeling" itself. It is no longer an expression of identity at a chronic and unbridgeable remove from itself; it is by this understanding the immediate, expressive Identity of the Whole, functionally apprehended as a particular pattern of coordinate processes. It is a sure identity, without in any way being misconstrued as a self creating identity (i.e. as the "channeling" thesis would help us correct for). Thus, as an immediately constituted locus of patterning coordinates, the sense of "self is legitimately spontaneous and irreducible, exactly as it seems; and if it is not placed in the peculiarly self-contradictory position of having somehow to "channel" itself, neither does it retain the fantastical "responsibility" of creating or generating itself.

This then suddenly cuts "channeling" far back from its purported status as a universal function. We can no longer allow the definition of channeling as a general category. The universe isn't basically "channeling". Since the locus of a sentient "selfhood" is everywhere the median term and common denominator of all Process, we must recognize that at every point the creative whole is constituting a coordinate reference. The "self of consciousness isn't a "box" in a graduated nest of boxes; there may be patterned "nests" of interacting, coordinate energy-systems; yet the interchange amongst all such systems comprises a mutual flux and reciprocally-modifying influence cross-indexing the "I-sense" as the very locus of the interactive flow-patterns. The "I" isn't a nestled "concavity" amidst such action through which everything passes, as through a stationary funnel. It is the convergent locus through which all coordinate processes engage their mutual interchange. It is such a locus by virtue of that process, not independent of it or "other than" it. As a centralizing focus and self-reference it has no existence apart from the coordinate patterning as which it is cross-indexed.

There is a primary sense in which the "I" is related to its pattern; the I doesn't "channel" its pattern but rather, all interpenetration or reciprocal influence amidst nested energy-conduits that can be considered a kind of "canalizing" activity takes place as a constitutive process of the "I". Because the I is related in this primary way as the immediate and irreducible locus of the coordinate framework through which it comes to expression, it can clearly distinguish the interpolation of another patterning locus in relation to which it (i.e. it as locus of a constituted whole-pattern) does function as a channeling instrument. Thus primary processes may be configured as "mutually canalizing" activity, but the "I" isn't a channel construct, a "pipe" through which such activity flows. The I pattern may only act secondarily as such a constituted "pipe" for the receipt of an influx of influence or information from a whole-pattern locus mediating processes at a variant compositional angle from itself.

At any given point the axes of polarized patterns may functionally flow around, through or between one another, so that one framework of reference may seem to be "conducting" the other. The impressions of such patterns may work on, through and in one another; the influence of one state of organization may certainly serve to entrain another. Yet since all are equally constituted, at the "juncture" of infinity, as coordinate reference for a given framework of function, no self-system acts by infinite regress as a channel of itself. Our primary function is not that of channel. The I doesn't "channel" its cognitive patterns, its autonomic functions

etc. Although such patterns and functions may interact as canalizing systems, conducting and transmitting in mutual interchange, the "I" is the common denominator of that entire process and not one stage of "removal" in it. Thus "channeling" is still a specialized sport. The phenomenon of "channeling" becomes a far more localized expression. It clearly becomes a function of special conditions not universal conditions. We may note for example the obvious fact that, despite Carla's assertion that channeling is a universal, wholly common and natural process, it has seldom taken the overt form by which we identify it modernly. We can justifiably state that, despite scattered examples in our ancient or scriptural past of what by interpretation may be termed "channeling", the actual phenomenon of channeling as recognized today is a recent development. This would tend to suggest that its specific and progressively evident form as an "otherworldly communication" is a function of very local conditions. It is in fact quite dependent on the particular configuration of energy-patterns comprising the passage of our "globe", the earth sphere, through a millennial process of transition. As earth inevitably bows to the imperatives of cosmic timing, its field rotates in modified relation to the multidimensional coordinates through which it's focused. This cosmic shift occurs with respect to the psychic "net" of energy-patterns modelling the particular phase-state of the collective, conscious condition of the planet, thus generating—in our case—a certain friction between the aggregate 3rd density "Mind-form" as carried over into the oncoming context of a 4th density existence to which it's unsuited.

Understood in this way, the phenomenon of channeling which erupts in very great contrast to ordinary processes of cognition at this particular, cosmic juncture, may be identified as a quite specialized and even makeshift extemporization fashioned pell mell to help facilitate the transition, bridge the very rough gaps that split the earth fabric as information-lacunae, bewildering discrepancies between hazily-forming "future" models and familiar precedent with which they abruptly break.

The grinding tension between the wheels of cosmic timing and the "local" resistance of a collective psychic atmosphere, between the requirements of the biosphere and its encoding "noosphere" produce cracks and fistulas, rents and leaks which physically take the form of a randomly "liberated" radiation (as the absorptive or enfolded, receptive sphere begins inexorably—if chaotically—to unfold and emit). As this disintegration—which is basically a breakdown between planes, or encoded barriers of mutual screening and selective filtration—occurs, a randomized opportunity appears; and first of all, owing to the chronically missed opportunities of understanding from indigenous cues and sources, should be taken advantage of, used by Sources dimensions of the universal process. It is deter-solve, the long-serviceable grid of energy-net it is determined that such providential cracks and ambiguous splits between "receding" and "oncoming" realities of energy-organization or influence superintending from higher and more integral mined that strategic "lines" of communication between, amongst or through planes should be deliberately established as the old barriers disworks and psychic screens (traditionally sealing the focus of physical consciousness from undue influence) inexorably breaks away out of overwhelming, internal pressures to transcend such restricted millennial enclosure—pressures taking the form of yearnings and therefore psychic requests for a higher knowledge, an enlarged framework of operations in both the positive and negative sense.

So first of all there is established a tremulous, delicate line, a fiber-thin channel of specific linkage establishing conditions of a special configuration between the systemic patterns of embodied consciousness, and the patterns of energy intelligence comprising foci of conscious intent beyond the delimiting framework of physical expression. The initial linkages or "cable wirings" that become established through this opportunistic break in the barriers manifest as those of a basically positive nature, owing to the subtlety of operations required to organize the key values of participating light-units in such a way as to produce a reasonably symbiotic condition and not—at least immediately—a state of crushing pressure to the "receiving" polarity, the physically-focused channeler. Thus positive forces necessarily forge the way and this is why, by-and-large, we are at first recipient of quite positive knowledge and at least reasonably helpful philosophy encouraging us to

adopt its recommended changes in deference to the claim of Superior Viewpoint. Part of such knowledge indeed is necessarily identifiable as the effort to educate as to the very existence of such a superior viewpoint.

Since however the initial, planetary "call" for such knowledge is not unambiguous (and indeed arises in some substantial measure from a negative bias toward power implanted or exacerbated by contemporaneous Negative activities of a more "corporeally"-oriented character, in keeping with the respective angle of approach) there shortly follows in response to the encouraged negative appeal a corresponding effort at "channeling" from extra-dimensional denizens seeking to wire the psychic atmosphere with negative propaganda. In keeping with the pseudo-creative or mimicking mode of the Negative constitution, the activity of this "second-wave" of specialized "help" from the Other Side does not proceed so much by fashioning its own channels, by pioneering its own networks, as by appropriating the lines and transdimensional wires already well established by initial effort of the positive. The specially constructed (note: specially constructed) inner vehicles for bridging, coupling and variably-locking the channel-modules or respective units participating in the phenomenon are precipitously commandeered, appropriated during "lulls" of active use or simply seduced over to Negative-employment with scarcely a sign to signal the transition wherever the physically-focused channeler slides off the straight-and-narrow mark, imperceptibly shifts in psychic orientation as a function of the low-level unsure waffling that characterizes the—basically uncommitted—still ambivalent ego-consciousness of the physical sphere.

Due to the intrinsically coarser character of the negative communication, seeing that it is constitutionally polarized toward inflation of the lower vital centers and corporeal systems in themselves, the progressive "use" of the borrowed lines and transdimensional avenues initially fashioned by Positive intent inevitably corrodes the delicate balances and adjustments of the general Construct; far from honoring the symbiotic character of the channel-networks initially arranged through mutual, psychic cooperation of Positive sources and benignly-motivated personality foci of the physical dimension, the Negative "crusaders" act in parasitic fashion, taking up habitation at the expense of the host.

Indeed, the channeling process itself, being an opportunistic makeshift in lieu of more organic or natural ways of bridging the earth-sphere transition, is under the best of circumstances faulty; under the most positive of influences it possesses an inbuilt limit to which it can be of benefit to the spiritual growth and mind-body development of the channeler. At its best it was not designed by an Ideal providence to function as indefinitely-reliable mode, or unambiguous means for the channeler to grow and expand along the ad hoc lines of communication actually assembled out of the imperatives of the moment. Indeed at its most unambiguously positive (where the Source is motivated in Positive Purity of the higher spiritual planes and the channeler is consistently devoted, cautious, channeling operates as a kind of expedient pact. It ment between the Higher-dimensional Sources attentive and a sedulous ego-guardian) the art of really proceeds as an "inner", prearranged agree desiring to Channel, and the deeper—less consciously-accessible—Soul-requirements of the channeler (the "consent" of the latter emanating from zones of the more integral psyche corresponding to the "dream-mind" etc., practically out of reach or recall of the ordinary focus of consciousness which acts in "shock" when results of the silent spiritual agreement erupt in to daylight apprehension).

The channel-occasion is then an inner agreement of "symbiotic" relationship in which it's known "beforehand" to the deep-psyche that such relationship is, to a degree, a sacrifice on the part of the channeler owing to the limits of the mode. Since even the most positive of Sources must use the channeler as a specially-adapted and re-tuned instrument to perform a function for which it was not specifically designed, there is an implicit recognition at the Soul-level that the channeler must suffer a net loss in the long run, must

indeed run down in the aggregate over the curve of the process for at its best, the makeshift channeling system is highly entropic.

Thus the channeler may benefit, may progress mentally and spiritually in terms of soul development, from the overall incarnative experience of the channeling pact; but at the deep Soul level there is always the implicit recognition and "contractual" acknowledgment that the channeler is necessarily trading, and giving away the ultimate health and/or longevity of the vital system as long as the activity persists, for there is unrecoverable energy-loss in the transaction even at its most economic, its most scrupulously parsimonious. This inbuilt limitation re the mind-body growth (in persisting, incarnative development) of the Channeler, is further aggravated by the inevitable deterioration of the overall channeling avenues, the aggregate inter-dimensional lines, from their ideal of efficiency by the predictable follow-up habitation of the Negative squatters infesting the available "lanes" as much as possible and wearing them to progressive coarseness, broadening and battering their originally-refined materials. Thus over time the channeling lanes themselves, irrespective of their specific use in any given case by "positive" or "negative" entities, become "infected"; on the whole their constitution succumbs to contagion, and becomes progressively dangerous to the health and/or well-being of the channeler's continued use. In such a circumstance, all the "challenging" and "rites of protection" are not enough; the whole field is infected, and the positive cannot comprise (under such conditions of overall negative disintegration and decay of the biosphere) an adequately purifying monitor to sustain the "net safety", so to speak, of the channeler's high-wire act. The "Gresham's Law" of economics, whereby "bad" money inevitably chases "good" money out of circulation, holds true in transference to the spiritual sphere, at least under conditions of this most difficult of earth-transitions.

Thus channeling cannot be considered a natural phenomenon and a part of our "permanent", ongoing condition as incarnate beings. In fact, it erupts as a very specialized contemporary phenomenon of quite transient lifespan, and we already behold it in its decaying stages. It comprises indeed a transitory communication, one which has already seen its best days. Several channel sources themselves (i.e. Starseed Transmission, Agartha) have noted that by 1989 the better part of the important and required channeling would be accomplished. We can infer that the cataract of "stuff that inevitably continues to pour forth is slush and afterbirth-refuse, leftover junk lending itself admirably to the progressively negative cast. Indeed the "greatest channeler of all time", Carla R. herself, has lost contact irreparably with her greatest contact, the 6th density Ra social/memory/complex.

Because of the specialized and largely makeshift or ad hoc character of the "channeling" phenomenon, then, and because it tends under such extemporaneous circumstances to succumb to the spiritualized Gresham's Law, we cannot concur with Carla's ultimate conclusion that spiritual growth and development may proceed in smooth linear continuity with the channeling "beam", once connection with that beam is established. No, that beam has its definite limitations, and the channeler's development under its light is provisional to the extent that it necessarily conforms to, and sacrifices on behalf of, the spiritual Intent of the higher source.

As Carla rightly points up, such "sacrifice" on the part of the channeler is a loving service which places the personality in good stead with his/her own soul-development. But the character of channeling itself, (i.e. that it's a communication of knowledge from a developed Source independent of one's own, still-partially-closed centers or biopsychic plexuses of personal systemic knowledge) ought to tip us off on the type of inbuilt limit to which the channeler, as channeler, is subject. For the kind of progressed, mind-body integral development and higher-dimensional organization of the centers and systems that would comprise assurance of continued incarnative development (important in terms of spiritual economy since the earth-sphere with its

coefficient-of-resistance maximally expedites and accelerates development, of all the planes and spheres) is precisely what's short-circuited by the necessary entropy of the channeling phenomenon! The channeler is always, in a sense, used by the channeling Source no matter how positive in Itself, so that by the end of an extendedly-dedicated channeling career the "vehicle" of the channeler, his/her mind-body circuitry, is critically drained, depleted of the necessary reserves of bio-psychic capital necessary for any further investment in a cumulative integration and Whole-being Awakening in and through the completion-polarity of the physical dimension itself.

It must here be noted that the "first" and most well-known of the modern channelers, Jane Roberts, died eventually of a failed thyroid —the thyroid of course is the "gland" corresponding to the subtle plexus (vissudha-chakra) which is modified and strategically adapted to channeling purposes through its shadow-ingress at the back of the head, where the personality is to be used as a vocal "instrument". Such death represented the symbolic limit of her sacrificial "pact" with higher dimensional intelligence (this is not in itself something "negative"—only those who view death as in itself "negative", could view this fact as the conclusive case for the "demonism" of the whole channeling process.) In a sense, because her spiritual development had been wholly "devoured" and was totally "accounted for" by channeling, Roberts had "nowhere to go". Her death under those circumstances was ineluctable. From that initial "standing ground", there is nothing left after the Influence has been spent on the Intent of its object; there is no continuity and unbroken spiritual progression possible as a simple extension of channeling, onward and upward as a perpetual information-conduit into the light.

There is instead a sudden interruption, an abrupt break. The quick fissure for which channeling originally presented itself as a stop-gap measure, is suddenly back in completely personal terms and stands as a sudden Abyss before the channeler. And, from the conventional standing ground that the channeler has assumed, it's an unbridgeable Chasm.

Carla herself reports continuously a progressive ill health. Her Ra contact (for which she certainly receives the award as "greatest all-time channeler") was broken some years ago, and though she continues to channel "4th and 5th density" entities she has been, unbeknownst to her but for all practical purposes, abandoned thereby. Her self-admission that the Ra entities were her personal "favorite", gives clear indication that she realizes it's all "downhill" from here, and that inferentially the material she channels now is repetitious and almost prerecorded, a monotonous and anticlimactic extension of an endeavor past its prime as far as the greatness of the "Ra" material is concerned.

Why then isn't she told this by the channeling Entities themselves? For the simple reason that they aren't her spiritual keepers. They have specific "spiritual functions" and "duties" of communication to perform, and as long as a particular channeler offers him/herself to that service just so long will they avail themselves of the instrument! They do not comprise the Absolute Balance of her own spiritual center; no higher-dimensional entity, no matter how "complete" in itself, can function as such (for then it would be substituting Itself for one's own ultimate spiritual realization); any such Entity no matter how "complete" in itself and no matter how balanced the content of its instruction, can only comprise a deflective influence off center as far as the continued implementation of its function with respect to the channeler is concerned. There is then no sublime continuity of progressive spiritual integration and unfolding through the internal connective shaft of the "channeling" beam; there is at best only ultimate abandonment. And indeed such blunt abandonment does take place, it is that taking-leave itself which comprises the ultimate purposeful contribution of the Channeled Entity to the further spiritual progress of the channeler.

At the optimum of Divine Grace and Beneficence, the channeler is left, abandoned and alone, in the dark, at the brink of an Abyss. However, it is exactly that chronic practice of cocoon-like enwrapping and "cozy" Cancerian protection in the Light, which had distinguished the career of the channeler up to this point. The dark is utterly unfamiliar to the channeler, indeed he/she is not likely to even recognize its imminent presence but rather in reaction to any such intimation would tend to cling to the envelope of that habituated light all the more insistently. Indeed, not recognizing that he/she was standing at that very, perilous brink of the abrupt-discontinuous Transition required for mergence into the Form of a direct Higher-knowing (and emergence out of the cocoon of channeled Light), the tendency of the channeler without benefit of the adjustive counsel of a higher-initiated Perspective would be to assume the coming-to-a-close of spiritual development for the lifetime! The tendency would be to assume that the work had already been done, everything that was or could be accomplished had been accomplished.

The tendency would be to begin speaking of him/herself in the past tense, as if quietly closing the books, the termination of the Key Channeling being taken as one-to-one equivalent of the termination of any further development.

Just when the most critical Moment of spiritual development in all the lifetimes is called for, the channeler is most likely to convince him/herself that no further transformation is required but that everything may proceed in natural, unbroken linear continuity "upward". Since in fact any "linear" advance or unfolding in sacrificial submission to a "higher Intent" is cut off, critically terminated, the channeler will at this point tend to mistake an inturning upon the ego-self in progressively exclusive attachment to a personal insularity in "the light" for forward progress; there will be the tendency to exactly mistake retrogression for Advance.

But MT is not Carla Rueckert's biographer. He does not feel that "greatest all-time channeler" is sufficient for her epitaph, engraved in premature stone. That is exactly why MT is considered such an incorrigible Troublemaker. That is exactly why he never takes No for an answer, even in one's sweetest sleep and dearest dreams of Light. Blessings to you, Carla darlin'; don't let the Blue Moon of Kentucky keep you long.

* * *

Carla's Channeling Handbook gets the big5 stars because it is a model of the genre; it fulfills our requirement of a work having "gong fu" (i.e. it "catches fire" in Carla's case, it comes to a slow controlled boil); and at the same time the intelligence, stall and thoroughness with which it is conceived and done fulfills the second indispensable requirement for the conferral of 4 1/2-5 stars: the overall quality of the book lifts it out of exclusive significance to the given "genre" only, and places it on a level of much more universal consideration. Herein is not only unparalleled advice, counsel and instruction for the channeler in terms of ethics, protection, organization (even incorporation and taxes), but hard-won wisdom for anyone who would make a real improvement in the overall business of life. This is loving soul-counsel that has been paid for in the only negotiable currency honored at that level: soul trial travail and experience.

It is obvious then, (since we've had occasion in our review to take philosophical exception with certain points) that our highest ratings aren't simply reserved for those with whom we wholeheartedly concur on every item; they are granted solely on the basis of what is, at bottom, a spiritual intensity, an intellectual and artistic integrity that "shows all the work", and doesn't borrow any "tens" from anyone else's column to come to its particular Solution.

A Channeling Handbook.....
