



Energy Wisdom with Ellen Meredith

Play with intuition ∞ Open to guidance ∞ Learn energy medicine



Seeking Guidance Within



A channeled ebook by

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Introduction



The following material comes from a group of inner teachers (also called "guides"), channeled by Ellen Meredith, author of *Listening In: Dialogues with the Wiser Self*. Calling themselves "the Council", these teachers invite us to consider and define our spiritual practice in very personal terms. They are non-denominational in their affinities, and generally work to promote a grounded, balanced approach to spirituality through everyday activity and creative expression.



This material is previously unpublished, but uses terminology that the Council defined and explored in more depth in the book, *Listening In*. In particular it refers to three selves: the earth elemental self, the talking self, and the Wiser Self.



About these three selves, the Council says:



"We see you as a committee of three selves. You have your earth elemental self, which is your body self, a creature, like all other creatures on the planet. You have the talking self, which is your personality, or the self that develops socially, has dramas, and engages in events and activities. And then





there's the Wiser Self, which is the part of you connected within the realm of spirit.



"Each of these three selves has its own focus, agenda, and sanctity to maintain. Your earth elemental is trying to survive on a physical level. Its goals may not be easily



reconciled with the goals of your talking self, who may or may not be in tune with the Wiser Self. Part of your greatest



challenge, and the work of being human, is to coordinate the desires and expression of your committee of three. When



things are not working in your life you will find that most



likely it is because the different agendas of these selves are out of balance."



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Meditation

Meditation is a lot like exercise: it is extremely good for you, and it is something many people feel they ought to do, but don't. We are often asked, with great guilt, "Do you think I should meditate more regularly?"



Our attitude toward meditation is like our attitude toward all discipline. We encourage you to follow your own inclinations and interests--do not push yourself to meditate; invite





yourself to meditate. And find creative ways to incorporate the essence of meditation into your life.



There is some variation in the definition of this concept of meditation. Some techniques of meditation teach you to project your awareness out through the third eye toward a level of undifferentiated awareness. Some traditions teach



you to listen into the storehouse of the mind on a symbolic and imagistic level. Other traditions teach you to center your



attention intimately and minutely in the sensations that come and go in your physical creature. Still other traditions



teach you to focus your attention on a single point, perhaps



a word or image, and allow that to bring you to a state of greater awareness.



What each technique has in common is teaching you to still the mind, or focus it away from the everyday concerns of your talking self, and to listen inward.



It is this act of listening inward which is so good for you. It is the act of connecting to your being, and interrupting your doing, which is so beneficial and healing. It is the act of letting the mind reveal itself to you, and through that, learning to perceive the Larger Mind, that is so beneficial.



Meditation techniques usually, but not always, offer some instruction about the breath. As you learn to breathe more



fully, or learn to stop impeding your breath, your system shifts into greater harmony. As you contemplate or bring your awareness to your breath, you have a profound teacher.



But there is no point in feeling guilty about whether you are spending enough time sitting to meditate. Instead, can you cultivate habits of listening inward throughout your day? Can you cultivate moments of stopping, of bringing your attention to your being, of focusing on your breath, no matter what posture or setting you find yourself in?



Can you similarly cultivate habits of "mindfulness", the awareness of what your mind is filled with, and how it is moving, and where your attention springs from? These habits, like meditation, can offer you spiritual toning and serenity.



Meditation can be a beautiful and deeply meaningful practice, and can carry you into realms of awareness that will enrich your life and your abilities to help others. But meditation is not a spiritual measuring stick that determines your spiritual status vis-a-vis enlightenment. It is a technique, among others, for greater awareness.



Meditation does not need to be formal, you do not have to sit in a certain position, or breathe a certain way, or buy a



religiously-sanctioned holy word to repeat. But meditation can certainly include the use of certain postures, breathing, or mantras as useful techniques.



Meditation does not need to be done at the same time every day, with special equipment, or in specific garb, but



occasionally practitioners choose to invest their meditation practice with certain rituals in order to mark it more clearly in their attention as a certain state of mind.



So if you ask us, “Should I meditate?”, we answer: Would you like to? Find a form of exploration you naturally wish to do,



find openings in your life for mindfulness and attention to your being. Choose practices which you find pleasing and



sane, and which lead you more fully into your own



recognitions of truth. When teachers become too much the object of your spiritual practice, you are participating in a



transference that may or may not succeed in teaching you how to find the wise soul within.



Beware of giving your power away to any tradition,



apprenticeship, or teaching, unless you can clearly hear the inner guidance, the inner promptings that authenticate that practice for you. Realize that you know, on some deep level,



all you ever need to know about being human. Your task in



selecting a spiritual practice is to find ways to awaken and remember that wisdom within.



Faith



Some of you have a funny uncomfortable relationship with your God, and it is a dilemma. If you believe that your God, (or the divine power, the goddess, the Universe) can intervene and help you -- in other words, if you believe your god-force has a will -- then you are in a bind. Every time you pray, and that god does not intervene or respond visibly, you are going to feel punished, ignored, unworthy or abandoned.



If you believe that the god-force has no will, and cannot come to help you, then what is the point of faith, what is your connection to this force?



We do not wish to over-simplify complex theological questions here, but do wish to point out lovingly that we encounter many friends in body who are having a tug-of-war with the Universe and their god-force, trying to find a right relationship with it. Some of you are practicing magic in an effort to learn to control or align yourself with the forces of nature and the unseen worlds. Some of you have a kind of superstitious sense that if you behave yourself you will be



helped, but if you don't, you will be treated capriciously. Still others treat their gods as super-parents.



It is not our job to tell you the true nature of the divine force, but rather to help you see your way home to connecting with it, and thus knowing it on your own terms.



Faith is the practice of making a connection with the divine.



It is the practice of making openings in your life for the divine wisdom or guidance to enter. Even if you don't believe



in a divine force, this definition of faith can still serve you:



faith is a matter of connecting to forces that can nourish



you, and it is a question of creating openings for the nourishment to enter your life.



Let us give you an image to work with. Your house is wired



with electricity. If you wish to tap into this power and use it,



you must put your plug into the electrical outlet, and turn on whatever appliance or machine you wish to use. While this is



a mechanical process, it is analogous to the process of enacting *living faith*.



The Universe is wired with a force -- call it the divine, call it



wisdom, call it energy, call it God or Goddess, and if you wish to tap into it, you must somehow find a way to plug yourself

in to an outlet, and make sure you are open to the flow of

energies that you receive. You have the power to create or



sever your connection with the divine force. You have the power to be open or closed to divine guidance, insight, and energy. You also have the power to open part-way, and experience the same kinds of fits and starts a vacuum cleaner might exhibit when plugged only halfway into the wall socket!

In this way of perceiving faith, prayer becomes a request to the divine force for access, and a request to your own three selves to be open. You are praying for an opening of your will, for insight into how energy is moving and could move, for help with the shifting forms in your life, for new connections to be made.



Living faith goes a step beyond prayer. It requires you to know that even when you don't see the openings for spirit to enter, you can trust that they are there. You can trust that if you are blind at the moment to what you can do, you will be given openings, shown possibilities, made gradually aware of how it is healthiest and truest for you to proceed in your life.



When you practice living faith you need to cultivate several qualities: a willingness to learn, patience, gratitude, surrender, and a recognition of the difference between your needs and desires.



Willingness to Learn



Willingness to learn is obvious. It is an attitude that says: I have changed and evolved thus far in my life, and I will continue to change and evolve. If something is not to my liking now, it will shift, change, and either I will like it better, grow to accept it, or find the strength and resources to make a change.



Patience



Patience, too, is obvious. It is an attitude that says: my needs will be met. I do not see how or when, so I am willing to rest empty for a time, cultivate myself in the moment, do what I can do, but let go of what I can't do. I am willing to let the seeds grow in their season.



Gratitude



Gratitude is a practice of remembering what has been given to you in the past and acknowledging what you do have in the present. It is a willingness to work with the absolutes and *always* of your mind, to create an opening of recognition of the tiny seedlings of change, as they begin to appear in your life. If your mind is engaged with remembering the gifts you have been given -- moments of gratification, recognition of connection, physical health or well-being, insight, friendship, and even quite specific things, such as the pair of shoes you



like -- then it can not be occupied with the pain and resentment of what has not yet been given. Pain and resentment tend to poison young seedlings and block off new growth in your life.



Surrender



Surrender is a bit more complicated. The word tends to raise the hackles in people of strong will. Imagine there is a river flowing in front of you. Surrender is an attitude that says: I see the river is flowing in that direction. I can either jump in and flow with it, or remain on the bank and wait for guidance on how to proceed. But I do not need to waste my energy trying to change the course of that particular river or trying to swim upstream.



There are times when you must struggle and fight -- when you are caught in a fire and need to push your way out, for example. But often, when you surrender to the recognition of how things are, and are willing to stop struggling against them, you can re-coup your strengths and your intuition has time to show you a better, safer way to proceed in your life.



Surrender is an attitude of humble respect. It says: there are forces in this world that are larger than I can see at this time. If I step back for a moment, abate my will, I can listen, watch, and perhaps see some things I could not see before.





Surrender is not the same thing as complacency.



Complacency means giving up your creative will and embracing things you don't really accept. Surrender is a matter of acknowledging and working with the truth of the moment, including your own blockages or powerlessness.



In the act of surrender you are making an opening in your mind and heart for guidance, and ironically gaining great strength.



Divine Will, Personal Will



One of the ways you may find yourself getting tied up in knots is between trying to actively create your life on the one hand, and on the other hand trying to work with the *larger will* of the Universe, or the divine, or your Wiser Self.



You may think: my vision of my life includes a long-term committed relationship, meaningful work, and cultivating a humanitarian way of behaving. I want to work toward those things. But what does fate or the Universe have in mind for me? Shouldn't I be listening and waiting upon God's will for me?



We give you the analogy of steering a car. It is difficult to steer a car that is not moving. But once the car is moving, it becomes fairly easy to steer. Your desires and goals get the car moving, and then your Wiser Self communicates to you





through events, insights, and imbalances in your life that serve the purpose of steering you in the direction of your own greatest good. If you struggle against your own experiences, insights and imbalances, you find your life careening from one curb to another. If you work with the guidance of your perceptions and experience, then your life leads smoothly and naturally to a fulfillment of what you will feel inside to be right somehow, even if it doesn't match all your talking self ideas about where your life should be going.



From our perspective, your individual life experiences are all aspects of your larger will or design. Even the blockages, problems, and resistances teach you some aspect of the realms you seek to explore. But think of the sailor working with the winds. The plans of the Universe are like the flow of winds and tides. You can work with them to travel wherever you choose, but you are also constrained by them. To go upwind you must tack back and forth. To go with the winds is infinitely quicker and easier.



As you practice living faith, you cultivate the attitude of awareness that what you want is not always what you need. When you find that you don't like what is happening in your life -- you are sick, someone has betrayed you, you have been rejected, you are not gaining admittance to the work,



love life, or social setting you want or feel you need -- then pose this question to yourself: how will this serve me?



You may have no idea how pain or failure is serving you.



Living faith is the willingness to live with not-knowing until you can grow in wisdom and vision. Living faith is the



willingness to pray for help -- to ask your divine force and your three selves for the openings to grow, meet your



needs, and achieve a new balance.



You have probably noticed over time that sometimes adversity yields a great harvest, and sometimes it does not.



Living faith is an attitude that keeps you from poisoning the soil. It is a practice, as we said, of staying open, allowing



yourself to learn and be guided, being willing to wait,



remembering the positive gifts in your life, and being willing to work with what is *wrong* on its own terms, to sort out



over time how your needs will get met.



Having faith does not keep you safe from tragedy. Believing in God, or in the forces of magic, or in the bounty of the



Goddess will not shelter you from the difficult challenges of life. What faith will do for you, is show you a way to walk



through the difficulties in the most balanced manner possible.



Faith is really very simple. It offers affirmations, such as:



"I don't need to know right now. I can just feel my feelings and take care of my immediate needs."



"Breathe, breathe, breathe. In the breathing is life force, ebbing and flowing".



"I have known goodness in the past and will know it in the future. What I am experiencing right now is a condition only of the present moment."



"There are powers *out there* that can help me. I need only put out my request, wait, and some kind of help will be given, even if I am too blinded by my will to recognize it."



"I have eaten, I have a roof over my head, I am in no immediate danger to my physical being. Whatever happens in the evolving plot of this drama does not touch this baseline of safety."



"I am grateful for..."



"My mental picture is causing me great pain. I must admit that there is more to my life, this situation, and the world than I can envision at this moment."



Living Faith creates openings for you, so you can connect to the divine force and let it in. Faith acts as a pause button, allowing you time to re-group and marshal your resources.





Faith teaches you how to bring grace into your life, and spaciousness into your heart and mind.

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Psychic Abilities



Psychic abilities are ridiculed, denounced, pooh-poohed, and disbelieved by many in your culture, and overly revered or feared by others. And yet they are just part of your basic equipment, like seeing, hearing, tasting, smelling and feeling.



What does it mean to be psychic? It means to use your intuition. It means to read the movements and constellations of energy. If you aren't physically blind, then you are able to use your eyes to pick up light and color data, and use your mind to interpret those data as visual images. Being psychic is also a matter of picking up energetic data and interpreting them.



What makes psychic perception seem strange is that energy is invisible to those who have not learned to see it. In some ways, psychic reading is more akin to hearing than it is to





seeing. The data you are reading are not as concrete as the objects you see, nor are they always physically present.



For many centuries now, your judeo-christian culture has carried a great fear of unseen forces. Magic, psychic



intuition, spiritual healing, and many mystic practices were



considered the work of the devil because they were not understood, and because they were used by rival political



and religious factions. The fear of psychic abilities was directly connected to a general fear of the so-called



feminine, intuitive aspects of human nature.



But as scientific thinking has evolved, it has moved closer

and closer to an understanding of the Universe that is similar



to that of mystics and occultists. With the invention of



radios, for example, you no longer needed to be physically present to hear something. Sound could be carried to you



invisibly along the air waves. And with the invention of



televisions, you no longer needed to be present with an

object to see it. The visual data could also be transmitted

through the air waves, and presented to you upon request.



Energy, too, can be perceived without the constraints of



time or place. It can be recorded, transmitted, and picked up

at a distance, because it works through a principle we call



resonance. Although your physical Universe appears to be

linear and concrete, your energetic Universe is not. A mind



that is resonating at a certain level, or in a certain way, can be heard or *read* by another mind which is tuned to read that resonance of energy, no matter where both minds are located geographically.



Each event, each human endeavor has its own resonance, or set of resonances. Each element, each object, each organic substance also has a certain resonance. Many of these have been measured and categorized by your chemists and physicists. There are Geiger counters, electron microscopes, and a host of other tools which have been developed to help you read the energies and resonances of the physical realm. But you have instruments built into your mind and body which will allow you to read these same resonances, and also the resonances of human mind and spirit.

So how do you activate your ability to pick up resonances? It is easy. It is a matter of asking your mind to stop filtering out psychic data. Just as your mind filters out thousands of sounds your ear picks up, which you do not choose to attend to, your mind receives lots of energetic data that it basically ignores. Occasionally you have flashes of intuition or sudden insight that seem to come out of the blue. In fact they come out of this part of your mind which was never entirely quashed.



Psychic powers, or the perception of resonance, increase whenever you engage in an activity that requires you to *listen* with your mind. Meditation practice, for example, generally leads to a heightened awareness of the energy resonating around you. When you quiet your active thinking and turn off your logical faculties for a time, what emerges is your Wiser Self resonance, your links within the web of connection, and the sense-messages that your mind has not yet learned how to categorize or interpret.



You sometimes hear psychic awareness described as a side-effect of meditation. It is seen by some traditions as a distraction on the path toward spiritual awareness. But we don't see it as a distraction. We see it as a tool, like the eyes, ears, tongue, nose and nerves are tools for you in this dimension of reality.



Psychic powers also increase when you do artistic and creative work, inviting your mind's eye to activate, welcoming the muse to animate your inner vision. Since your imagination is a prime instrument for registering your psychic sense perceptions, any attention you pay to it increases its flexibility and scope.



Any work which requires compassion -- counseling, nursing, healing, mediating, communicating -- also greatly stimulates and calls forth your psychic abilities. When you reach out



toward others to understand them, to see their way of being more clearly, to feel their pain or joy, to tune into their resonance, you increase your ability to use your psychic powers.



Each time you fall in love, or fear someone, or want something from someone, you send out mental feelers to perceive what is happening with that important other. Each time a friend goes on a trip, or a loved one is in a risky situation, there is a part of your being listening in to their resonance, and monitoring it on a subtle level.



In other words, psychic sensing is a far greater part of your everyday use of your mind than you realize. Those of you who drive cars may be aware of how frequently you use your internal radar to supplement your visual attention. Those of you who are in relationships may be conscious of the amount of telepathy that goes back and forth in silent communications.



If you want to develop your psychic abilities, it is not just a matter, then, of activating these abilities. They are already fairly active in many of you. It is a matter of learning not to block out the data, and then learning how to interpret it. A young child needs to learn how to correlate the visual data she is getting with her emerging mental understandings of the world. You too, need to learn to correlate the psychic or



energetic data you receive with your understanding and emerging wisdom about the world.



There are two levels where it is fruitful to work on this. First is the level of reading energy itself. Do you feel it speeding up, slowing down, blocked, moving, tight, loose? How do you characterize the energy you can perceive emanating from a person or situation? This is analogous to the work the eye does to collect light data.



The second, more crucial level of using your psychic instrument is learning to read the meanings or tone of what you are perceiving. This is analogous to the work your mind's eye does in interpreting the visual images into vision. What is that quickened energy telling you? How can you characterize that blockage, or tightness? What images, sensations, or related experience does this energetic perception invoke in you?



In order to make use of your psychic abilities more consciously, you need to develop a vocabulary for it. Just as some teen-age boys have difficulty understanding and working with their emotions because they don't have a vocabulary which allows them to identify and characterize what they are feeling, you will have difficulty using your



psychic faculties wisely, unless you develop an adequate vocabulary.



What is an adequate vocabulary? It is a set of words, images, and concepts that allow you great flexibility, subtlety and



scope. You are working to communicate with your Earth



Elemental Self, which is your receiver for energetic data, and which understands things in symbolic, sensual ways. It takes



great subtlety, and some humility, to translate this symbolic language into verbal language.



For example, when you tune into a friend's energy, and ask:



"how is my friend feeling?", your earth elemental receives a complex and multifaceted sense impression. If you are trying



to receive this message on a mental scale of "one-to-ten",



then you are going to only receive a small part of what is being perceived.



Similarly, if you try to read someone's energy as an image,



then you are left interpreting that image to your linear mind.



And there is much room for error. If you ask, "How is my

friend doing", and receive the mental image of a fish



swimming upstream, just what does that image tell you? It is



only over time that you become deeply familiar with the way your own mind works, and the meaning of your own personal lexicon of images, sensations, and symbols.



Many people use tools to help them pick up energetic information. This is not cheating, any more than it is cheating to wear glasses to improve your visual acuity. But it is important not to mistake the tool for a conscious source.



For example, a pendulum can help amplify physical and earth elemental energies. So you can ask a pendulum, "Is there silver down below me in the earth?" and get a yes-no answer. You can also ask a pendulum to amplify your body's energy, and tell you whether there is a tumor blocking your ovary. The pendulum, held in the hand of an earth elemental, can amplify earth elemental knowing.



The pendulum, like glasses, can not make judgement calls.

You can't get a clear and accurate answer if you ask the pendulum whether you should stop eating sugar. What you will get in that case is a yes-no reduction of whatever complicated earth elemental responses you have to this question. Asking a pendulum to advise you is a little like visiting a wise guru and saying "I want you to teach me the meaning of the Universe, but I will ask the questions and you can only answer yes, no, or maybe." As a tool it can be useful; as a vocabulary it is extremely limited.

The Ouija board, too, is an extremely limited tool. On the one hand, it can help you to get in touch with entities and spirits, and reinforce your own sense that someone is out there. On



the other hand, asking the wise beings of the Universe to advise you through the Ouija board is something like asking William Shakespeare to compose his sonnets using alphabet blocks. It is a limited and unwieldy tool and is most likely to invite limited and unwieldy thinking.



Other tools, such as the tarot cards, the runes, the I Ching, and astrology, offer richer more subtle vocabularies. When



you ask the Universe for insight into your problem, and you draw a card that has a whole universe of associations,



history, and images to offer you, your interpreting mind is



given more scope and potential for hearing what it needs to hear. But the cards, the runes, the I Ching and your



horoscope don't really speak to you, any more than your glasses see. They are tools used by your mind for



communicating with your Wiser Self, and with other teaching and healing entities. It is only when you treat them as tools,



rather than oracles, that they are able to yield rich and



helpful results.



Your psychic powers are there to serve you, just as your



language abilities are there to serve you. They are a faculty

that you can use in order to deepen your compassion, your

sense of connection with others, your ability to communicate

and commune with others. They are not there so that you



can dominate, control, or manipulate others. If you find



someone using psychic insights to extort money from you, or meet a psychic promising to use her powers to make someone do something for you, or hear someone so proud of his psychic awareness that he violates others' privacy and insults their judgement and choices, then that is not a skilled or healthy practitioner -- that is indeed a quack.



As an aside, we wish to point out that just because someone is psychic doesn't mean she or he is wise, any more than someone who knows how to read the printed word with beautiful pronunciation necessarily understands the meaning of all texts. To become a skilled psychic reader takes as much practice and work as to become skilled at reading, understanding and knowing how to interpret poetry. Because there is still so much lingering superstition and suspicion about psychic work, it is difficult for someone with highly developed natural intuition to get appropriate training and support to learn to use this gift wisely. It is difficult for people seeking help from a psychic to know whether that person is a quack or a wise and grounded counselor. We suggest you check your practitioners' credentials as best you can -- read their written materials, ask them what ethics they use in their practice, find someone who can recommend them to you, ask them what traditions or belief system they adhere to, find out if they have been trained.

A Note about Sensitivity



There are so many teachers wandering around your planet suggesting that the path to enlightenment is specific, rigorous and limited to certain directive practices. They say: "Do only what we tell you to do" and neglect to teach you the origin and reasons for those practices. We do not agree with this. The path to enlightenment is the path that you take to hearing your own inner wisdom and truth. It includes any practice you find which opens your being to its own authentic rhythms. And we assure you, your inner wise truth is as great as that of the wisest of teachers -- in fact it is identical. It is the truth of all-that-is, knowing itself.



As you form your own spiritual path you will also be reforming, in the sense of reworking, your talking self, so that she is more able to handle the energies and ideas that come to you. It is a reciprocal process. You ask for guidance which helps you develop yourself. It comes in the form of messages and insights, but also as experiences and events. In response to those insights and experiences, you grow in awareness, so that you can then more clearly ask for - and receive - guidance. It is a long evolutionary process; it is a journey you take. And like most journeys, its significance comes most fully from the quality of your time spent traveling.



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Religion



From the center of the divine, resonating through the community of beings, a note of remembrance is ringing out. It is a call to remember your connection with the divine, to remember that you are rooted in others, and can make your choices and decisions with awareness of their effects on the shared fabric of life you are weaving.



In response to this call, some of you are seeking to define your values more clearly, some of you are creating new lifestyles and opportunities for exchange, some of you are re-awakening old spiritual techniques and teachings, recognizing the value in ways that had been earlier trampled or ridiculed. And many of you are turning to formalized religions.



There is a great burgeoning of interest on the planet at this time in religions: you can see great movements of return to Christianity, to Islam, to Hindu practices, as well as the popularity of new churches and belief systems. Cynics say



that in times of confusion and economic dissolution people turn to magic, faith, and religion to assuage their fear.



We are not particularly cynical, so we see the situation somewhat differently. As people turn to religion, even the most rigid of religions, they are seeking meaning in their life.



They are seeking security, membership, and participation in efforts to unify their lives with some kind of value-laden lifestyle. They are seeking to align their will with something larger than their own small lives.



These desires in and of themselves are healthy and good.



Most religions and most spiritual practices teach techniques which can help you align with the god force, or the divine force. And they usually have some element of community to help you make connections with the god-force in fellow beings.



Many of our students are deeply critical of religions, because they see them as rigid institutions, which prescribe behaviors and appear to tamper with the free will of adherents. They see them as corrupt in their powers.



This is indeed a danger that organized religion courts. However, we feel it is useful to see religion as having great potential to do good in the world, for its followers and for





others. We feel it is also good to be aware of the ways in which religions have done harm or been corrupted.



The danger of corruption and misuse of power affects any institution, any structure in which you seek to codify



knowledge or wisdom. As you find yourself condemning a



religion, recognize which traits or qualities you object to, and examine the institutions you participate in for the same



flaws. Institutions and structures can serve you if you learn to create them wisely and use them as vehicles rather than



as homes. Religion reflects the strengths and weaknesses of the community at large.



What makes a religion, science, or professional practice



healthy is whether it enables you to recognize your values,



live ethically, and stay connected to your inner guidance and purpose. If it becomes a practice that cuts you off from your



three selves or causes you to shut others out, then it is an unhealthy practice for you, even if it is a religion that works



for someone else.



By that criteria, Christianity can be an extremely nourishing and positive force for some people. And for others it can be



restrictive and destructive because the rules, precepts or practice don't allow that individual to find her way home to



her own spirit. By the same token, the practice of medicine can be a noble and uplifting choice, or an insult to one's



values and truth. So there's room for many kinds of spiritual practices and religions, and it is a matter of individual choice and conscience to find the ones that ring true for you.



What do psychic exploration and channeling have to do with religion? Some religions condemn these practices as idolatry or heresy. Some allow their members to explore all tools for knowing the divine force and aligning their lives with their values. We encourage you to cultivate an openness to the potentials of developing your own spiritual practice, while being aware that religions are often right about one aspect of psychic exploration and channeling: there is a great tendency on the part of seekers to misplace their sense of authority, giving too much power and status to disembodied consciousness, or energetic happenings.

Your authority, as we have said throughout our writings, comes from within, from your own inner wisdom and the quality of your living. We are here to remind you of that inner knowing. Religions too, are there as vehicles to help you remember your way home to balance and grace. Sports, music, the practice of art, science, each of these realms can also offer you the elements that are most valuable in religion: community, reverence, and techniques for greater awareness. We encourage you to use all your creativity, and all your social and intellectual resources, to create religions



which are truly healthy vehicles for your spiritual expression and exchange.



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Divination



Divination is the art of getting insight into the patterns and movements of meaning in life. We like to play with the word and say that it is a matter of dipping in to the Divine. There are many traditional tools for doing this: the tarot, I Ching, Cowrie shells, palm reading, tea leaves, numerology, the Runes, the pendulum, the cabala, astrology, etc. Some of these tools carry an unsavory reputation as superstitious foolishness, others are tied in with religious traditions and are associated with mystical scholarship.

What each tool has in common is that it is used to help the reader tune into her own psychic powers, her mind's ability to read the movements of energy. A tool is pretty worthless without the skill of good reading or interpretation. It provides a vocabulary, and sometimes a grammar, for understanding meaning in a person's life. Trying to use a tool without thoroughly understanding its lexicon and



organization can be like trying to read poetry in a foreign language with only a dictionary in hand.



Divination is a form of dialogue, between the diviner and the Wiser Self. If someone is reading (doing divination) for you, they are trying to enter into dialogue with your Wiser Self, to learn more about the patterns and values. If you are reading for yourself, you are saying to your Wiser Self: use this vocabulary of symbols to help me animate my awareness of what is important right now, of where I am headed in my life, of what I need to know.

Some people find that using a divination tool helps them to build and deepen their relationship with their own Wiser Self. It can help you to strengthen and expand your intuition. Each time you ask: "What is going on for me right now?" and draw a card or rune in response, you find your own sense of things validated -- or contradicted -- and in that dialogue you often deepen your understanding of your feelings and energetic truths.

Using a tool for this dialogue requires a leap of faith. When you pose a question to the Universe, (or your Wiser Self), and then use cards, runes, charts, etc. to interpret the response, you have to believe that there is some intelligence in the response. If you feel you are drawing a card or casting your I Ching at random, then of course it is



ridiculous to use a divination tool. What makes divination tools work is that they are not random. As you shuffle the cards, or reach in the bag to select a rune, your Wiser Self is guiding the selection.



If you feel doubt about this, then we recommend you try it for a time. After you select the same three runes *randomly* over a two-week period to refer to the same ongoing issue in your life, you will begin to feel that, yes, indeed, there is some intelligence involved here. But it is not an intelligence inhabiting the tool! It is your own Wiser Self and your own Earth Elemental Self collaborating to make information and insight available to your Talking Self. Or if there is a reader involved, then it is her or his wiser and earth elemental selves collaborating to help you.



So when people ask us: is there any validity to astrology (or numerology, or tarot) it is like asking us: is there any validity to English, or French, or Esperanto. They are just languages which your mind is capable of learning, which offer richer or poorer vocabularies and grammars capable of certain things but not others. And they are all valid and useful in the hands of a skilled diviner; they are all crude and inexpressive in the hands of someone who is unable to understand them clearly.

Two Types of Tools



We might divide the tools into two types. Those which merely offer a vehicle for reading energy, for simple dialogue with the earth elemental or Wiser Self, like the pendulum, muscle testing, tea-leaf reading, or Ouija board, and those tools which offer a whole cosmology or world view, like the I Ching, runes, astrology and tarot. (See *Psychic Abilities* for more discussion of these.) A cosmology is a map of reality, an entire world view, so as you work with a tool like the tarot, you are apprenticing yourself to this system for a time. You are learning to navigate your understanding through a particular philosophy of life. You are communicating with your Wiser Self using a particular dialect which will color your understanding and perceptions.

There are advantages and disadvantages to this. The disadvantages should be obvious. Most tarot decks, for example, have been highly Christianized in their imagery and interpretations of symbols. Thus certain values or concepts are embodied there which may or may not speak to you, may or may not adequately represent what your higher self wishes to say. The advantage of these tools, on the other hand, is that they have been developed and evolved over centuries, and often represent a rich compendium of understandings about life and energy. As you use the tool,



you are studying with many scholars who have gone before you. Like a language, a divination tool which represents a whole cosmology grows richer with use.



Divination is not a *right answer* kind of practice. If you ask the cards: "Should I marry this person?", you will not get advice about whether to marry or not. You will get insight into the strengths and weaknesses of that union. You will get an exploration of the issues which that potential marriage raises for you. It can be like a good therapy session -- through dialogue and exploration of these issues you can arrive at your own truest desire and choices.

When someone else is interpreting the cards for you, they should be a facilitator for this process. If they say: "Yes you should marry", or "No you should not marry this person, because..." they are not using the tool the way it should be used. They are interjecting their own choices, preferences and decisions. No card (or rune, or astrological sign, or cowrie position) is bad or negative in and of itself. It tells you something about energy, about the relations of one theme to another in your life, and it is always up to you to determine the value of this information for yourself.



Asking Good Questions



If you ask someone, "Did you go to the show last night?", you are likely to get a "yes" or "no" in response. If you ask: "What did you do last night?" you are likely to get a brief phrase: "went to a show". If, however, you ask an open-ended question, such as "Tell me about your evening", you are less likely to limit or shape the response you get.

There is an art to asking good questions -- in divination and in life-at-large! The question you pose can tell you a lot about your own stance or approach to an issue. If you find yourself asking, "Should I do such and such?", you can hear your own desire to be told what to do, your own fear and uncertainty. If you say, "Give me some insight into this question" or "What would be most productive to focus on", then you are creating an opportunity for real dialogue with your Wiser Self.

The Wiser Self and the divine wisdom are not, as we have said, right-answer machines. In fact, your life experience and Wiser Self are trying to gently guide you beyond the need for right answers, certainty, permission, to a larger awareness of the subtlety involved in each question, in the multiple merits of each perspective, in the values of many choices. There is no single right choice, right stance, right answer available for you from a wise teacher. There is only



the awareness of what each choice will yield, what each choice means emotionally and symbolically to you. How each choice challenges or creates blockage for you.



The practice of divination, then, is not a matter of checking in with the Universe to see if you are living your life



correctly, or to ask where your life will lead. It is a matter of gaining insight into the themes and movements of energy



which you are participating in at any given time. Whatever prediction emerges from a reading is just a chance to



exercise and test out your intuition and precognition. Given



the seeds you are planting, what is the garden likely to yield?



If you, or another reader, see prediction in the divination



session, it is not a sentence passed upon you. The future is not predetermined! While your life is subject to the rules of



nature and energy and you may have some *soul*



appointments that you have made on the inner level, you



also have vast free will in your actions and events.



Your Wiser Self doesn't answer questions, it responds.



Sometimes it says: Pay attention to these factors.

Sometimes it says: The real issue or question is this.

Sometimes it says: here is an aspect you haven't

considered. Sometimes the answer is indistinguishable at

the time you are asking. You see the runes you have drawn,



or the configuration of your planets, but they just don't yield clear information. Then the message is: Wait. It is not time to know. Your question has been posed, and your Wiser Self will find other modes and experiences for you, which will guide you to understanding and insight over time.



The more you work with a divination tool, the more you will develop an instinct for whether it is addressing the question you have asked, or whether in fact, it is showing you how to re-frame the question or issue. In the process of doing regular readings for yourself, you get to clarify your priorities. You get to see which questions yield the greatest insights, and learn more about your own way of perceiving information.



Developing Your Own Tools



It will not surprise you by now (if you have read many of our writings) to hear that we recommend you develop your own divination tool, in addition to using standard divination methods. It can be a wonderful exercise in exploring your own cosmology, and identifying which symbols speak to you. If color is important to you, for example, and evokes strong intuitive responses, then make yourself a deck of cards with various colors in it. As you pose your question -- for example: "Give me insight into my work situation"-- and



draw a particular color, you can begin to articulate what that color says to you in that moment.



Each symbol has personal meaning, as well as universal associations. The goal in developing and using a divination tool is to become familiar with your personal symbol system and with your personal code of associations. Even if you look in a book somewhere and find out that pink often means heart energy, to you it might carry far different associations: embarrassment, gluttony because pigs are pink, silliness if it reminds you of frilly things. You need to develop your own vocabulary for communicating with your intuitive self, because that will give you the most authentic basis for guidance.



If shapes, or key phrases, or objects, or musical concepts speak to you, then you can incorporate them into the tool you develop. Whatever speaks to you most fully -- and it is quite possibly not the traditional images you find on tarot cards, or the abstract language of the I Ching -- that will be a rich resource in developing your own method for communicating with your Wiser Self.

One student of Ellen's came up with a tool which she called "Do-it-Yourself Gypsy Fortune-telling Cards". She took five hundred 5 x 8" file cards, and cut a multitude of images from old magazines. Some of the images she glued to the



cards as she found them, and others she collaged, following her instincts for evocative combinations. She then invited friends to pose a question, select a card at random, and interpret what the image on the card might be saying about the question. Only when her *clients* had finished their associations would she offer a summary of what she had heard them say and observations of her own.

This kind of home-made tool takes some time to develop; a lovely on-the-spot tool to play with is one made up of household objects. Go around your house and gather thirty to fifty objects, such as a thimble, a can opener, a picture, a glass of water, a clock -- whatever draws your attention. Arrange those objects on a table. Then pose a question (such as: give me insight into my relationship right now), and with your eyes shut or open (as you prefer), reach out and select one of the objects. You may feel yourself drawn to a certain one, with a subtle pull or preference, as if it were lighting up, saying: "Pick me".

Then, keeping your mind on what it was you asked, you can free-associate about what this object might be telling you in response. Interpretation is a highly individual response. If you selected a can opener, for example, your association with it might be that your relationship is stuck, and you need something to come along and open it up. Or you might



see the can opener and feel a surge of frustration at all the every-day tasks which eat up your time with your partner. Or it may carry the association of opening a can of worms for you. It might be that that particular can opener is sticky, and that is the aspect which catches your attention at the moment. You feel it drawing your attention to the stickiness of your relationship.



Treat divination as a game you are playing with your own imagination and intuitive self. It is a game you can play with others too -- ask them to give you their associations with the can opener, in response to the question you asked. Sometimes they will suggest something that triggers awareness and rings a bell in you. Sometimes you will be left with the feeling of "Yes, but so what?"

Since divination is a dialogue, it is not made up exclusively of punch lines! Nor are you always going to get immediate and deep insights into your questions. But the process of playing with divination tools will exercise your imagination and your ability to listen to and interpret the symbolic language of your earth elemental and wiser selves.

Obviously choosing a single-object response to a complicated question is only going to shed a tiny light in



most cases. If you create a *grammar* for a more complex response, then your tool takes on more depth.



Structuring your Explorations



You can use a layout, or structure to your readings, which will allow you to explore more aspects of the question. For example, if you determine your first object will address the past influences of the question, the second object will speak to present focus, and the third points to the greatest stumbling block, then you will have a context in which to place your associations to give them stronger meaning and significance to you.



As you invent layouts, or borrow them from traditional tools such as the tarot, you are mapping out what you see as the salient aspects of a question. You might decide that the first object will represent the heart of the question, the second the mind, the third the body, and the fourth the soul. You may wish to create an array of positions, such as inception, early stages, late stages and aftermath. You may want to choose something to correlate with fire, earth, air, and water, or with various seasons, or with particular astrological relationships.



One layout we have seen specifies 13 positions, each in relation to a doorway you are going through at this time in



your life. It includes such things as: the keyhole, the name on the door, and the handle - once grasped allows you to enter. Obviously this type of layout is especially useful for exploring issues of passage and change in your life!

Divination allows you to communicate with your Wiser Self in a piecemeal, symbolic fashion. Since your consciousness is richly symbolic and more multidimensional than social understandings tend to be, it gives you a way to flesh out your understanding through the use of your intuition and imagination.

Just as you make plenty of mistakes when learning to speak, you will find there are plenty of misinterpretations and distortions to your divination at first. This is in fact true of all psychic work. So if you approach it as a form of play, as an exploration, you are less likely to compound your confusion with false predictions or interpretations.

Reading for Others

We tend to focus on divination more as an activity that you do with yourself and for yourself. Yet many of you go to others for psychic readings or feel tempted to do readings for friends. The value of having someone else read for you, if they have already developed some skill in communicating with their Wiser Self, is that they can provide openings or



insights for you that activate your ability to do it for yourself.



If a reader tells you that the theme of the next year for you is "finding family", and that fits with your sense of need and inner truth, then hearing the reader formulate it reminds you of what you already know. It helps you to recognize your own inner truth. But if it does not ring a bell, and just seems like a foreign concept, you will probably ignore it, or decide that they are not very good at what they are doing. You may feel upset and wonder what is wrong with you.

The point of going to another person for guidance is not to see whether they are right or wrong, but rather to get information you can use for your own growth. If the other person puts you in touch with your own inner truth, then they are being helpful. If the person stirs up doubts that don't lead to positive growth and understanding, then they are not being helpful. In your culture, which glorifies experts and authorities, it is a challenge to learn to use the guidance of others for your own evolution, and the development of your own inner authority. When a teacher or psychic reader makes you dependent on them for information, understanding and interpretation, then they are not being wise.



The same is true for you, if you choose to do readings for others. You would probably not go out after spending a few months learning a new language, and try to counsel others in that new language, because you would be too self-conscious of your limitations, and of the nuances you would be missing. So as you wish to introduce your divination games to others, it is healthy to keep it as a form of play, rather than taking on the stance of counselor or adviser.



You may be able to help your friends use the tool to come up with new insights and views of their problems. But you also court the danger of misunderstanding the tool and the messages (especially using a traditional tool). So be aware of your true fluency level, both with the particular tool you are using, and also with the vocabulary and syntax of the Wiser Self.



With these cautions, we invite you to play! Enjoy the dialogue with your Wiser Self and the explorations of your intuitive mind."



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Channeling

Channeling is a relatively new term for a very old practice.



To channel means to create a connection - a channel - between yourself and a source of wisdom. When people used to communicate with the spirits of trees and the natural world, they were channeling. When artists used to hear the voice of the muse, they were channeling. When people saw archangels, spirits of ancestors, dead relatives, they were tuning into the channel of connection that exists between the realm of spirit and your own.

Each of you is capable of channeling because you each have a part of yourself which dwells in the divine. Each of you does channel, from time to time, without being aware of it. Your Wiser Self will give you guidance or information and it will feel like you have just had a flash of insight or a thought. The spirits of the trees and rocks and creature world communicate with you in ways that you tend to take for granted. Their energetic presence is so familiar to you it doesn't seem like contact or communication. Yet you can certainly feel the absence of this energetic exchange when you are shut inside a room with no windows for a time!



Many of you think of channeling as a process of speaking for wise entities. You may have seen or read about mediums/channels, who go into deep trance and allow an entity or spirit to speak through them, to animate them, complete with strange voice tones, gestures and odd turns of phrase. This is the most dramatic form of channeling, to be sure, but it gives the illusion that the medium is some kind of passive puppet or empty vessel. This is entirely incorrect. A medium is indeed choosing to act as a messenger, but is also, first and foremost, a student -- a seeker like yourself.

For some individuals a deeper trance and mediumistic channeling is the most comfortable form of apprenticeship to their teachers. But for most of you this is neither a useful nor productive stance. We would like you to think of channeling as a practice, like yoga or meditation. Through creating a channel of connection with a source of wisdom, and by articulating what you perceive there, in some fashion, you are developing your awareness and broadening your perspective. You are training your conscious mind to work in concert with your intuitive self. You are increasing your expressive capacity. The goal is not to speak for entities, but to communicate and study with them (us)!



You live in a culture that likes instant results, dramatic effects, and startling personalities. When a medium is able to evoke the presence and power of an entity, and to speak as that entity, the sheer unfamiliarity of that process can be impressive and compelling. There is a tendency to give authority to that voice: it must be true, it must be wise, it must be correct. But we encourage you to question the information you receive from channels, and for yourself as you channel, and to test it out thoroughly against your own perceptions of reality. It is not necessarily wise or correct, just because it purports to come from disembodied spirits!

All channeled information is shaped by the instrument which receives it or gives it form. All channeled information contains some distortion, because it is a translation from a perspective and world view that is resonating at a different note than your own. And the value of channeling is not in its information or details -- it is valuable because it helps you to open up your thinking, to become more flexible and fluid, to feel your heart and mind grow more spacious and loving. Like yoga, or meditation.

As you listen to us, or to other entities speaking (or singing or creating images), it sets off an energetic resonance in you. It awakens your recognition of your own truth. It teaches you to view your life with the sense of a larger



context. And if it is effective, it energizes you to live your life more authentically, in a more healthy manner.



If you find yourself feeling dwarfed by the majesty or personality of an entity, being told you are an old soul and others are young souls, being labeled or reprimanded or harangued, being told that only one individual is authorized to channel a particular intelligence or entity, being told that the entity is Indian, or Greek, or male, then be aware of the distortion in that thinking. Hierarchies, status, sex, and cultural membership are all constructs of your reality, but don't adequately reflect the truth of ours.

What are entities? We are a portion of living consciousness, as you are. We are beings whose prime reality is not centered in the concrete realities of your earth, but in the more abstract realities of spirit. Because of our proximity to you, and also our distance, we can provide guidance, perspective, reassurance, information, just as a weather satellite is able to give you data and images to help you understand your weather more fully.

But ultimately we do not shovel the snow that falls. We do not pay bills. We do not get frostbite. We do not, in our present form, participate in the dramas and specificities of your level of being. And for that reason, we are capable of insight and guidance, but are limited in our usefulness as



well. We are not allowed, by our nature or by the laws of the Universe, to tamper with your free will, to interfere in your development except as invited by all three of your selves in unanimity. We are not here to become the new authorities, but rather to teach you and remind you of your own inner authority. We are here to remind you that what you know is not nearly as important as how you know it. Our reality is not more glorious or noble than yours. It is just different.

We invite each of you to learn to channel. To create a channel between your consciousness and whatever source of wisdom speaks most meaningfully to you. As you read our words, you become part of the channel Ellen learned to create through many years of training. As you listen to the music of Mozart, you are given access to the channel he established with the divine. As you listen to the teachings and musings of some of your fellow seekers, you enter into other channels that have been created. It is up to you to decide what to do with the ideas and perspectives you learn there.

Creating Your Own Channels



A Channeling Exercise: (You may wish to tape record this exercise so you are free to participate with your eyes closed)



Get as comfortable as you can sitting or lying down. And breathe... check to see if you are grounded and centered.



Use your breath to come more fully into your physical self.



And take a moment to name yourself, either by the name others call you or a name that feels true for you at this moment.



In your mind's eye, take yourself to sit beside a body of water. It might be a lake, a stream, a pond, an ocean, whatever appeals to you... Go with what comes to you and gently put aside whatever judgements you have.



Some individuals among you will move very quickly as we do this exercise and others will find your attention wandering to other things. That is fine. You can still create a channel and make contact with wise teachers even if your mind is wandering all over.



Look at the water in your mind's eye. Notice the place where you are sitting as best you can. You may have a clear image, or may just have a murky or intellectual sense of being near water.



Do you have the sensation of sounds around you?



Do you see colors?



You may hear or see nothing, but sense that the water is near. Whatever is true for you is fine... Again name yourself sitting in this place.



Now ask to meet an entity or being who can guide you and be a teacher for you. You might wish to ask for only the wisest being who has your best interests at heart. Or you may ask for your Wiser Self to approach.



Let this being or entity approach you from behind, if that is comfortable.



(Your perception of energy is often clearer behind you than ahead of you, because your rear protective radar is more tactile and sensation-oriented than your front radar).



Note what you can about the being you have summoned, how it feels to you, and what your response or reaction to it is.



(If you are uncomfortable at any time, ask the Being to wait, or back off, while you explore your reaction. You can discontinue the experience at any time by asking the entity to leave and opening your eyes.)



What do you do with an entity, once you have invited it in? Interact with it. Explore the sensations of its presence. Ask questions. You might like to ask it for a name or designation





or visual image, so you know how to recognize this same energy in the future.



Ask this entity what it has to teach or offer you.



(Some of you will find it easy to imagine a dialogue. Some of you will only get a vague sensation or image, and some of you will not feel much of anything at all, and that's O.K.. You may find, over time, that for you the import of the exchange is not in a conscious, verbal experience.)



Ask your guide if there is a special place or manner for contacting her, him or it, to make the contact clearer.



If there is any long-term work you would like to do with this particular guide or spirit, put in a request. If there is any concern or issue you would like some help with over time, just let them know. Even if you perceive or feel nothing, it never hurts to put the request out there.



Now thank the spirit or entity that has come to you. Even if you have not perceived anyone or anything there, it doesn't hurt to thank them anyway... they have been there and your perception will open over time. So thank them... take a deep breath... and pay attention to the water for a moment.



Name yourself again... take another deep breath, and bring your awareness to your body, sitting in your room. Name



yourself again, and then bring your awareness to your everyday focus of consciousness. As it is comfortable for you, open your eyes and maybe move around a bit....



For some people this exercise is very easy and Guides come through very quickly. For others there is a blank and the effort needs to be repeated more than once. For still others, the experience is not focussed on interaction with an entity, per se, but on images and adventures that happen while in *the country of the mind*. If you trust that your mind will gradually open to exchange, in whatever form works best for you, then over time you will see how your particular form of channeling can evolve.



After you emerge from your experience, or while you are still in it, it is useful to write down or tape record what you see, feel and hear. It can help you to catch fleeting details and images, which like in dreams, can seem quite solid when you are experiencing them, but then fade rapidly when you return to everyday consciousness. Often something you are channeling seems insignificant while you are in the channel, but may strike you as quite profound or evocative later on.



For most people, it is not necessary to go into a deep trance in order to channel. Shut your eyes and imagine yourself going to visit a friend. That is a slightly altered state of awareness. You are not directly focused on the immediate





reality of your surroundings, but you are not off in la-la land either. That is a good healthy depth of *trance* for conscious channeling. You are still in touch with your everyday consciousness, but you are in the next room over, in your imagination, inviting imaginative excursions and experiences.

From this place you can stay in touch with the questions you wish to ask, but also recall the responses you hear. Since channeling is a training for your mind and understanding, it makes sense to stay in proximity to your conscious awareness. If you go deeper, there is a tendency to bliss out or doze off.

There is one other aspect of channeling which we want to point out to you. As we mentioned before, the Universe tends to respond rather than answer when you pose questions. And wisdom is a very three-dimensional experience. You may find that conscious attempts to channel yield all kinds of dialogues and images. You may, on the other hand, receive nothing in that form, but then, some time within a few days after posing a question, you may find that you are being given information or guidance nonetheless. You have a significant dream. A friend says something which is helpful. A book or movie illuminates the situation for you.



This, too, is a fruitful form of dialogue with entities. If we (they) can not get through to you verbally or imaginatively, we can always activate your awareness in other realms, and through symbolic events. As you learn to recognize these symbolic events as responses from the Universe, and from your entity kin, then you can feel your training proceeding, and your sense of awareness deepening and opening as well.

A Note about Malevolent Spirits

Some people fear channeling, because they think they might encounter bad spirits. But malevolent spirits do not exist.

There can be difficult energy or interference on the wire, but interference is not so solid or purposeful as spirit energy.

And of course most of the bad spirits turn out to be voices of the parts of yourself that you have disinherited -- psychological constructs that have much to teach you about your whole self, even its more scary elements.

Although malevolent entities do not exist, energy that is destructive does exist. So is it possible to meet a spirit whose message or energy is disruptive to you. If you do, ask them to leave. You are not at the mercy of spirits -- they enter through openings and invitations you create through your belief system, and you do not have to be invaded, unless there is a part of the self (usually a disinherited part) which is seeking that invasion, or has low self-esteem and



believes it deserves invasion. If you carry a lot of superstitions about the occult, then it is best to work through whatever belief systems give you strength. Ask for your guardian angel, or Jesus, or the Buddha as a guide. And then work to rethink your belief systems.

If you encounter something that feels like bad spirits telling you to do harmful things, and they do not disappear immediately upon request, then we suggest you get some counseling help to strengthen your self-esteem. There are some people whose Talking Self has difficulty with letting Wiser Self speak, for fear of being taken over. If that is the case, it is better that you avoid channeling and divination, for now, and work instead on learning to pray and meditate. Practicing faith, gratefulness, and non-verbal connection to source, can help some of these difficulties or blockages dissolve over time.

Privacy

Talking about an inner experience can, in some cases, dilute the energy of it, or invite other people's judgements and mental constructs into what is best a private workshop. It is a little like telling someone the plot of your story before you write it out -- it can dissipate your energy to write the story. By the same token, talking about your guides can distance you from the actual experience and sensations you had. It



can make you self-conscious or self-censoring in ways that limit the kind of relationship you are able to build with your councils.



On the other hand, you are exploring new territory and sometimes it helps to discuss what you have seen and felt with someone who is experienced enough to help you maintain a healthy perspective. If you do this carefully, with a teacher who has agreed to respect your evolving perceptions, it is better. Someone who has not experienced contact with their own guides, or with the Divine in some form, is probably not qualified to help you understand the truth and the illusions in what you experience while visiting the country of the mind.



Since you live in a culture which does not officially believe in us, or in the individual sources of wisdom within the inner realms, you cannot help but carry some of the fears and illusions about this realm that are rampant in your society.



We have students who run into fear figures from their imagination, and believe them to be real. We also have students who believe every image and word they channel, as if it were the word of God. This is not healthy.



There will be distortions in your channeling for years and years, as your receptors evolve and your understanding transforms and awakens. It takes a long time to sort out the



relationships between our highly symbolic perspective of truth, and how that relates to lived experience. We had a student, for example, who asked what was the meaning of a brief affair she had had, and heard a voice in her mind say: "You are quite pregnant". She scared the young man half to death when she informed him of her state, and spent several highly dramatic weeks before her period started and she realized that her pregnancy was a symbolic, emotional state, not a physical reality!

All channeled material is filtered through the instrument receiving it. All channeled information needs to be evaluated carefully and thoughtfully and with a healthy dose of cynicism. And the essence of channeling is not what information you get, but what you do with it, how you integrate it. The bottom line is to stay true to your deepest human values and reverence for life.

So in the process of learning to channel, you may need to talk about your explorations as a *reality check*, but you will also need to use great discretion in how and with whom you discuss them. You will probably need time to find the most comfortable balance between maintaining privacy in your spiritual experiences and discussing or sharing them with trustworthy others. Since in your culture information is often used as a power tool to aggrandize the ego or to curry favor



with others, it is important that you avoid channeling information for friends or family until you are skilled enough to do so cleanly and clearly. Instead, help these friends find ways to tune into their own knowing -- independent of you.

We feel it is important for all students to learn the difference between keeping secret that which is sacred (to preserve the energy in its truest context), and using secrets to maintain power hierarchies. Those practitioners who tell you that you are someone very special (reincarnated royalty, for example, or a high-level spiritual master), but to keep it secret, are encouraging delusion. Each individual is special.

Those guides who tell you that they are more holy and powerful than other guides are a distortion. Your power comes from your ability to learn and assimilate and live your deepest values. Those spiritual societies which encourage secret hierarchies and brotherhoods are distorting the teachings they claim to be receiving. All human and creature existence is sacred and of value.

We offer you these thoughts as a way to help you evaluate some of the spiritual systems and configurations out there. Most spiritual traditions have something to offer you. But the bottom line is that any spiritual practice should help you to experience love as a connecting force, develop trust in



the inner wisdom, and gain access to inner authority and knowing. We encourage you to explore the inner realms, but also to stay grounded in your body, in your instrument of self, and in your deepest human values in all that you do.

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About the Author

Ellen Meredith, D.A., EEM-AP began training with her inner teachers in her late teens and over the past 35+ years has helped thousands of individuals to hear their inner guidance more clearly and to heal using energy medicine. She has been in practice since 1984 as a conscious channel, medical intuitive, and energy medicine practitioner.

Ellen grew up in Michigan, spent years ping-ponging between Europe, the US, and Canada, and carries dual citizenship in the US and Canada. Holding a Doctor of Arts in writing, she has won several literary awards, including the prestigious Hopwood Awards for novel and short fiction.

If you enjoyed this ebook, check out her timeless classic book: *Listening In: Dialogues with the Wiser Self*; her channeled audiobook: *In Search of Radiance: Learning to Stand with Your Wiser Self*; and her latest publication: *The Language Your Body Speaks: Self-healing with Energy Medicine* (New World Library, May 2020).

Ellen is a dynamic and innovative teacher: look for her exciting classes on DVD and CD: *Energy Fluency, Energy Chiro, Gatekeeper, Storyline Track and Balance, Energy Wisdom, Intuition and the Practitioner's Mind, and Healing Spaces*.

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