



*We can prepare the garden and have the teaching space ready,
but you must walk through the door.*

Master Kuthumi

MasterSpeak

Panel Discussions

Among The Community Of Spiritual Masters

January 2013

Street Fighting And The New Civilization

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Master Kuthumi ...

This month we speak of street fighting. "Polarization" might be one of the terms you use, but it is street fighting.

The term street fighting is not so sophisticated as the term polarization. The images that come with a street fight are more down and dirty than the image that comes with something like polarization. This is only one example of how human language is disguising what boils down to a street fight – a back-biting, down-and-dirty public brawl – on whatever level you choose.

Humanity has developed skill in street fighting at the dense physical level, at the emotional level, at the mental level and at the spiritual level. And I am here to tell you that as the new civilization is built by you and your children and your cousins and your grandchildren and your grandchildren's cousins and your neighbors and your grandchildren's neighbors, street fighting will, and must, become an archaic form of confrontation, an archaic relationship between one human being and another, between one group of human beings and another group of human beings, between a group of human beings and a specific individual, between too many groups of human beings and Mother Earth, between far too many individuals and Mother Earth. All these varieties of street fighting will, and must, become relationships of the past, relationships as outmoded – and here I take a risk – as outmoded and unhealthy as serfdom, as slavery.

Now I know there are those among you who will say that these outmoded relationships still exist, and they do. That would be worth another panel discussion. But I would say the bulk of humanity, at this point in time, would recognize serfdom and slavery as unacceptable relationships. They, too, will vanish. The remnants that exist will vanish as you build the new civilization.

Now, which comes first? Do we eliminate street fighting first, so that these other outmoded relationships can vanish? Well, that, too, would make an interesting panel discussion, but I shall focus on street fighting.

The reason we discuss the unbridled public brawls is to bring into your active consciousness the many unhealthy ways of street fighting that have been accepted as normal behavior and now permeate the day-to-day life of countless human beings. The important message is that the kinds of street fights we will discuss are fights that you – now – today – can begin to dissipate.

Yes, you do have powers to do that. But in order to begin the dissipation, it is necessary to raise your awareness and open your consciousness to the many subtle and currently acceptable ways of down-and-dirty fighting, to

those street fights that are considered inevitable in every culture on Earth, even by those who look back and say, "It didn't used to be this way."

This street fighting is not necessary. There *are* alternatives. But sometimes the alternative is simply less attractive, or more difficult, than rolling up your sleeves and getting into a loud, public brawl.

So the purpose of this first venture into our discussions of street fighting is to raise your awareness and encourage you, with new eyes and an open mind, to consider the very many ways humanity is currently engaged in street fights. It is our hope that you will begin to see this as you go through your everyday life. Being aware is the first step toward change. The examples of street fighting that will be discussed by panel members this month will fade as the new civilization emerges.

I'm not so optimistic that I'm saying they will dissipate overnight, for as we have pointed out already, slavery has not yet been eliminated from humanity. Nor will street fighting be easily erased. But being aware, being actively aware, is the first step toward change.

As your awareness increases, so does your capacity to *initiate* change.

I think that by the time you read the panel discussions that follow, you will understand how being aware is your first step toward making a change that will lead humanity into a new civilization where alternatives to street fighting become the normal way of operating, the normal way of developing relationships and maintaining them.

You who are reading this panel discussion, you who will think about what is being said, you who begin to see how pervasive street fighting is, *you* will begin to change the environment. *You* will begin to change what and how the new civilization will evolve. *You have that power.*

Never doubt that you have power, because change starts in little ways and grows and multiplies.

That is all I wish to say. I would encourage you to read how the panelists view this topic, each with their own perspective. Through every single commentary, I would encourage you to understand what is happening even beyond what the panelist is saying, to look in the arena that they are discussing and see for yourself how you can say, "Yes. That is true ... and so is XYZ."

Your consciousness will use our discussions as a base and expand on them until you see and experience even more – until you discover a point, an

alternative, where you see the changes you can make.

It may be a very small change, but it will be a change compatible with the new civilization. These changes will accumulate until they reach a point where they will grow exponentially. That is what *you* can start. That is what *you* can contribute to building a new civilization for humanity.

As you read through this month's panel discussions, I would encourage you to remember your own personal power to initiate change.

I thank you.

Master Kuthumi

Mother Mary ...

It is difficult to express fully how my heart aches at all the ways humanity has found to engage in passionate competition, competition that expresses itself on the physical plane, the emotional plane, the mental and the spiritual planes.

This competition is violence. It is violence against those who are your brothers and your sisters, those who are in the same human family as you are. This violence we are calling street fighting.

It does not matter whether it is on the emotional plane with emotional bullying or emotional tit-for-tat, whether it is on the mental plane seeing who can outsmart whom, whether it is on the spiritual plane where those who claim knowledge and affinity to the Divine are arguing back and forth rather than working together, looking at their commonalities, their common way forward. The disrespect, and most especially the spiritual competition, is street fighting.

Now there are ecumenical groups who do look for the way forward and those groups are to be lauded. They are to be praised and emulated where there is a true, ecumenical, from-the-heart willingness to listen to one another's spiritual views and to take that information and respect the fact that there are as many ways of experiencing the Divine as there are beings who are part of the Divine – which is to say every incarnate human being. Now I must smile. I don't know if there are many spiritual organizations that go quite so far with their respect for individual experience of the Divine.

At some point there is a true, heartfelt belief that “Our way is better than their way.” I would say such statements would be acceptable – if they could be phrased, “Our way is better for us than their way. Their way is better for them than our way.”

If that can be said after you have taken the time to understand the difference between the two ways, as well as the commonalities between the two outlooks, if you have taken that deep an interest and that kind of time, then you have demonstrated true respect. You are taking a step toward what really exists, toward the entire spiritual truth – which is Oneness.

Yet how many have taken those steps? And if you have not, then what is left? I will answer my own question. What is left is the very human choice of street fighting.

It breaks my heart, it truly breaks my heart. For you see, the one thing that is true about street fighting is that it is not necessary.

At any point – I don't think I will find many who believe this – but at any point those who are wrestling with each other can choose to stop, learn and discover commonalities, common paths to respect. I speak not of physical fights. Others will discuss that aspect of violence. I'm speaking of those who wrestle with each other on the mental and spiritual planes. I am talking about what goes on and contaminates the energies of the mental plane – the arguments, the positioning, the gathering of people on “my side” to compete with people on “your side.” Everyone scurries to gather names on petitions. “My petition is longer than your petition.” “I have more names on my petition than you have on yours.”

“What I stand for is God's law.” Unfortunately, each petition probably starts off with those words, and I do not doubt the sincerity of that belief, that *each* side believes God to be standing behind them, to be on their side, to be working for their victory. They pray to God that their way may prevail and they have reasons why their way should prevail – sincere, heartfelt reasons why their way is better than the way of all those people signing the other petition. Street fighting.

How many people have tried dialogue and discussion and negotiation?

I am willing to concede that I would quickly lose count of those who have made an initial effort – or maybe even a second, third and fourth effort at dialogue – those who do not have power and wish to discuss their issue with those who do, only to realize that those in the inner circle with power are not interested in discussions. The inner circle wishes to maintain their power, so they will street fight in whatever way they have to. They will discredit those who would be so “brazen” as to want to discuss this issue. And obviously, the inner circle argues with arrogance, since those who wish the discussion are not in power, they could not possibly be as brilliant or wise as those of us in power.

What then happens with this power situation? Mahatma Gandhi knows. All those who walked with him to the sea know.¹ When you take a peaceful negotiating stand against those who are in power and they will not speak to you, and they will not negotiate, and they will not discuss, what do you do?

¹ The 1930 “Salt March” to the sea in protest of the British monopoly on salt in India became a significant event in India's independence movement. Indians broke the law by making their own salt, thus avoiding the salt tax. Hundreds of nonviolent marchers were beaten by British soldiers.

You begin a peaceful protest. Unfortunately, if your peaceful protest remains peaceful these days, there are terrible consequences in death, in maiming, in unjustified arrests. Yes, I do pass judgment and I apologize. But the arrests are unjust given the basic right, the basic human desire to be able to express your opinion and negotiate, to be heard and negotiate. When this right, this desire is denied, we end up with street fighting, and we end up with violence.

What are the alternatives to this street fighting? I ask, my heart asks, and we all ask, what are the alternatives?

I would say the alternatives come from within and from without. The alternatives come when those who are standing in the street, peacefully, requesting negotiations, requesting change, when those in the street are supported – openly supported, energetically supported – by their brothers and sisters throughout the world. Now do I mean military support? *Absolutely not!* No, I do not mean military support. I mean diplomacy. Firm, patient diplomacy.

Now does this diplomacy always work? No one would believe me if I said yes.

But there will come a day when humanity grows up spiritually. There will come a day when the answer to that question will be yes. Diplomacy will *always* work, or at least diplomacy will underlie the first five choices, the first ten choices in settling disagreements. And those who make their living on munitions will find themselves out of business. That day will come. That is one of the earmarks of humanity's new civilization.

Myself and others have been through this information before. As more and more within humanity make contact with their divine souls, with the Divine Spark of God within, more and more will realize the futility of street fighting and the wisdom of negotiation. They will realize what changes must be made in government, whether it is the government of another nation or their own.

Humanity in spiritual maturity will know more about Oneness and practice more Oneness than we do today.

And what of those who make their money off the street fighting?

Well, we will love them and we will take care of them. I smile once again and suggest that we shall send them back for Adult Education and find new occupations for them in the new civilization. The new civilization shall have a place where *every* human being has a chance to grow in spiritual maturity on their own personal spiritual path.

The opportunities will be there. The environment will be there. What I describe, my friends, is the new civilization being built by humanity, and you are a part of the work force, you are the builders – you and your children and your grandchildren.

Every single step you take in that direction offers advancement for all of those around you. If there is a contentious situation with someone in your household, with a relative, with a neighbor, with the City Council or with the teenager who drives wildly down the street, and you can find a way to negotiate a resolution without the necessity of resorting to street fighting, then you are one who is leading us to the new civilization.

Your first steps are taken where you live, and where you can practice releasing the love that resides within, at the very core of your human heart, the love that resides in and with the God Spark that lives within you.

Please think about this. Please consider your alternatives as someone cuts in front of you in the supermarket line. Please think.

Every act of kindness, every piece of negotiation that you choose as an alternative to irritation and anger and street fighting will raise the vibration of the atmosphere around you wherever you go and this can be contagious, as contagious as laughter. Please consider your alternatives.

Thank you.

Mother Mary

Lord Tabor ...

When I think of humanity's street fighting, I think of my mountains.

But then, those of you who have been reading my comments know I always think of my mountains. And I do, unfortunately, consider them *my* mountains ... though they aren't mine at all. They belong to the Great Mother. They are Mother Earth's mountains, not mine. They are only temporarily in my care. They are my focus, they are my joy.

So with the topic of street fighting I think of my mountains, if you will allow me. I speak as one who cares for children, one who would talk about "my charges." The mountains are my responsibility and I think of the street fighting that goes on over the resources housed within them. I think of the street fighting that goes on over the wildlife, and the timber, and the streams in the mountains that I tend and care for.

I am saddened at how entrenched can be those on either side of any street fight you can name that goes on in the mountains. Yet as I say, they are not my mountains. Nor are they yours.

They are Mother Earth's. But we tend to think that we have "the right." We have the right to the minerals, the right to protect the wildlife or to destroy it, be it hunting or eviscerating the habitat. We defend this concept of owning the land and thus having the right to clear it or mine it or destroy it – or owning the land and having the responsibility to tend it and care for it and replenish it.

Either way I would say there is street fighting.

Now this street fighting emerges between groups of humans who have differing views on what should be done with the land – the resources in the land, and the animals on the land, and the trees on the land, and the water that flows through, over and under the land. These differing views arise between human beings, between human groups. And these differences, unchecked by cooperation, unchecked by the perspective that the land actually belongs to neither group but to Mother Earth, unchecked by the reality that what is important is harmonizing with the cycles of the Great Mother, these differences result in street fighting.

Now the other street fight that I have witnessed is the street fight, if you would, between individuals or groups of human beings who are fighting with

the Great Mother, the Great Mother who gives them life, who provides everything – *everything*: food, clothing, air, water – everything to sustain their lives ... and they would fight with her.

You might not view blasting a tunnel through a mountain as street fighting, but in its own way a tunnel is the result of a street fight with the body of Mother Earth. "You're in our way. We'll blast you out. Our need is more important than your need."

Well now, some of these decisions need to be made and I am not going to argue against tunnels through mountains, but I think I have made my point. Whether you are damming a river, tunneling through a mountain, re-carving a road for a scenic drive, I would venture to suggest that you do so with great reverence and respect for the Earth. I would ask you to do so in conscious cooperation with the Great Mother.

I do wonder how many tunnels have been bored through mountains for roads or railroads. And I wonder how many of those designing the tunnels and calculating the explosives and mining into a mountain and setting explosives have taken the time to say thank you, or apologize, or explain why it is necessary for the greater good to be blasting ancient rock. The same questions might be asked of those building dams.

I wonder how many of you at this point are laughing at the concept of standing in front of a solid rock face, explaining to this rock face that for the good of humanity it is necessary to blast a hole through them because their neighbor rocks deep inside may house raw materials needed to serve the greater good.

I would venture that there are not many who have done that. I would also venture that there are many who would be willing to show – or have shown – that consideration. And I would venture that there are many who would laugh at the very concept, but you see, without that consideration, it is a street fight between humanity and the planet Earth. And at the moment, humanity happens to have the most destructive weapons, and therefore the upper hand.

I would just challenge you to think about things like that for a while and perhaps the next time you drive through a mountain tunnel you might say, "Thank you for allowing us to drill through that we may reach our destination more easily, or that we may be able to go through and see parts of this country that we would not see otherwise."

I work in the mountains. Yet I smile, for I would next challenge you to take that same principle and apply it to whatever terrain you live in, be that the

savannah or the desert or the tundra. There are many, many terrains on Mother Earth.

Think about saying thank you and you will take a step toward Oneness, you will take a step toward raising humanity's consciousness. You will take a step toward harmonizing with the planet that gives you life.

Harmonizing is so much more desirable than street fighting. Think about it.

Thank you.

Lord Tabor

Master Hilarion ...

My friends and co-workers have covered, or will cover, various aspects of street fighting. I would address technological street fighting, where, unfortunately, we speak in terms of winners and losers.

I will take this discussion to the world not of military technologies – one of my colleagues may well take you there – but to a much less death-and-maiming approach to street fighting. The prize I speak of is the power called “market share,” where technology becomes a weapon for the combatants.

Now the word “share” in “market share” is not the kind of share which means we will work together and distribute equally. Anyone reading these discussions understands that dominating market share means the power to gloat, “My share of the market is bigger than your share.”

Being number one is highly prized. What the public sees in advertising – be that in magazines, on the Internet or on television screens – what the public sees of this street fight is but the tip of the iceberg camouflaging what goes on behind the scenes and what stress is created in order to beat out the other guy. This applies to everything from headache remedies to the weed trimmers and insecticides you use for lawn and garden, if you are so privileged as to have access to a lawn or a garden.

How much of humanity’s financial resources are poured into advertising – every penny working to convince you that “this” is better than “that” – for multiple products that perform essentially the same function?

Why do I mention this particular street fight? “What kind of sharing,” you ask, “is possible when evidence proves that competition lowers prices and improves products? Experience has taught us the dangers of monopolies.”

Here, as in most situations, there is a middle path. But you see, finding that middle path requires a major psychological shift, a broad-scale realignment of motivation, a shift and realignment that I might call spiritual maturation.

If and when the products being produced – be they pharmaceuticals, new cell phones, new operating systems for your computer or new wristwatches – if and when these products become a vehicle to improve the physical, emotional, mental and spiritual existence of human beings, then humanity is learning. If and when innovation is driven by service rather than market share, rather than return to investors, rather than management bonuses, rather than power over consumers, rather than *street fighting*, then we will

have true and useful spiritual progress.

If the purpose of producing any product is in some way inspired by – and *remains* – cooperative service to humanity, service to the community in which the product is produced, then there is progress. Far too often, however, we see abuse of power, the power of employment, the power of market share, the power of driving competitors out of business. Not always, but far, far too often, the emphasis becomes not what serves humanity, but what enriches those who control production. And this abuse does not exist exclusively in the traditional capitalist systems.

Now economics is not my primary focus, but the assessment of humanity's spiritual maturity *is*.

I have used the example over and over again that one does not hand a child the keys to the car. And if those children are out there street fighting, that does not speak to their spiritual maturity. Well, it *does* actually speak to their spiritual maturity, or lack thereof – but not the spiritual maturity that warrants the release of new technology.

My point is simple. There is so much street fighting in virtually every aspect of human life that the concept of cooperation and sharing, where it exists, shines forth like a single star in a black night sky. There are enclaves where people do understand cooperation and do understand sharing and do understand production as a service. Now production as a service might not be the *only* motive, but for those who have a new-civilization outlook, service to others becomes an integral part of innovation, design and production, whether the product is an improved zipper or a non-proselytizing introduction to your particular spiritual views of the Divine.

Cooperation, sharing and caring – caring from your heart about those who suffer for lack of food, for lack of water, for lack of love. That is where humanity is headed: cooperation, caring, sharing. And in every way that cooperation, caring and sharing grow, street fighting diminishes. When street fighting diminishes, the joy of being human will have room to bloom in the heart of every incarnate being.

I would challenge our readers to consider the ways in which they can foster cooperation, caring and sharing in their personal lives, ways in which they can counter the street fighting mentality that exists in almost every aspect of human life.

Thank you.

Master Hilarion

The Venetian Master ...

Humanity is very good at becoming down and dirty, finding the many ways there are to be cruel, to deprive others, to prove the supremacy of one group over another, of one individual over another. Humanity is very good at finding the many ways to play pranks, to retaliate and get even when someone or some group does something that is annoying, is irritating, is interfering with what someone else, or some other group wishes to do.

So we have street fighting – building a case, going door to door, person-to-person, gathering people on “my side” so that we outnumber the people on “your side.” Maybe we should say gathering people on one side of an issue so that they outnumber those who have gathered around a different aspect of the very same issue.

And all the while this is going on, the emotional climate of the individuals involved is highly disrupted. This may be a disruption from anger, from hatred, from self-righteousness, from fear. That covers a lot of it. I would add judgment, which is an aspect of self-righteousness. I would definitely add judgment.

All of this street fighting flows through humanity and into its institutions for good or for ill.

Now how does this flow reach humanity’s institutions? I will give you a one-word answer: power. The size of the office building, the size of the suite on the floor of the office building, the size of the mosque or temple or church, the size of the housing development, the size of the home, the color, the care, the imposed uniformity within the housing development. Power.

The power to heal and to include, or the power to dictate, to destroy, to give orders, to exclude.

This power permeates all of humanity’s institutions – the religious and spiritual institutions, the financial institutions, the educational institutions. We can go on – the medical institutions, the transportation institutions, etc.

Look around and you will find the institutions that humanity relies upon and depends upon for food, water, clothing, education, insight, security, jobs. All of them are one way or another affected by humanity’s street fighting. *All of them.* And I don't mean just on the physical plane. I mean on the emotional and mental and spiritual planes as well.

These institutions may work together, but they are colluding selfishly, which

is different from cooperating for the good of those they serve. And what institution, what single institution could not be improved?

Those institutions that humanity relies upon, those institutions that serve humanity, may or may not have service of humanity at the inner core of who they are. At their inner core, is there internal street fighting? Does their inner core direct external street fighting tactics? Or is there no external street fighting for this institution? Is it, perhaps, a monopoly?

Once an institution has become a monopoly, no one can knock it off and humanity cannot afford to have it go away. It makes the rules. It does not share this rule-making power. It controls every single rule. This form of street fighting is territorial and the fight is actually going on between the institution that has ownership of the rules and those who must abide by these rules, i.e., that portion of humanity that this institution in theory serves. That is where the fighting goes on.

Existing institutions, all of them, are up for examination as humanity matures spiritually, as humanity becomes more and more guided by soul intentions from the inner plane.

This examination is a report card on how much sharing goes on, how much cooperation goes on, how much service goes on and whether or not the declared service is appropriate for a humanity whose spiritual maturation is on the move. No one, no institution is exempt from this examination.

Humanity is in the process of redefining itself and reworking its support system, its political institutions, its spiritual institutions, its medical institutions, its food and distribution institutions. All of them are under examination, or soon will be. The questions being asked are not: How much money is made? How much power is retained? How wealthy are those who control these institutions? These are not the questions.

The questions, as have been commented on or will be commented on by my colleagues, are: How well does the product or service of this institution benefit those who are the purchasers and receivers of those products and services? Who benefits? And how are those benefits shared between those who produce and those who control the producers? Supervisors. Managers. You may have another name for them, but they are the ones who control the facilities and set the work rules.

Who benefits? How are the benefits shared at each level? At the level of those who actually do the work? At the level of those who distribute? And at the level of those who purchase the product or service? How is the sharing handled in this institution, and how is the sharing handled between and

among institutions in the same service area, in the same business, with the same stated purpose and mission?

"Our mission is to bring people closer to the Divine."

"Our mission is to bring the Divine closer to the people."

How many institutions are there with that mission or a close variation thereof? And how well do those institutions cooperate for the benefit of all humanity? Are these spiritual institutions one iota above the producers of cell phones who each want to prove that their communication abilities are far above those of every other producer of cell phones?

I would ask you to think about it.

All of our institutions – all of them – will be subject to evaluation. And the criteria will not be defined by those in power within the institutional milieu. The criteria for this evaluation of institutions will be defined by human beings who have firm soul contact and are working together with the wisdom of the soul realm flowing through and informing them of what criteria will aid all of humanity in building a new civilization.

Now some of these people will reside and work and be within an institution because it is virtually impossible these days to exist without being a member of some institution. But you see, these people who have contact and communication with their souls – I am not saying the institution of religion or spirituality, I am saying contact with their own soul self, with the Spark of God that lives within them – these people will find ways of sharing and understanding Oneness. They will turn around, look at these institutions and start to evaluate them based on what is the common good for the whole of the human community.

I will repeat that. *What is the common good for the whole of the human community?*

And that may start with: What is good for the common wellbeing? What is the benefit of the common good for a very small group?

The criteria are changing, and they are changing because humanity is growing spiritually. As humanity grows spiritually, the concept of the good of the whole will come into balance with the concept of the good of the individual.

Those institutions that have been one way or another in their viewpoints, those institutions that are only serving themselves, as it were, will find themselves evaluated by criteria that are new and different and very likely

uncomfortable.

Spiritual humanity will speak, and will understand that street fighting within institutions, street fighting between common institutions, between institutions with a common theoretical purpose and between institutional groupings – the church versus the political – all these will find themselves under a new microscope.

There will be assessment. There will be pruning. There will be evolution.

That which supports the health of humanity will be the survivor of this particular street fight.

I thank you.

The Venetian Master

Master St. Germain ...

Street fighting.

What is it that I would say about street fighting? Unfortunately, in these days, this is what the human family is doing. They are street fighting. They are doing so physically, emotionally and mentally. But most damaging of all, they are doing this spiritually, and that spiritual street fighting is playing out on the physical plane, in the physical streets.

There is a great deal to say about the strategy of street fighting. One must be particularly wily. One must anticipate what the enemy will do and where the enemy will hide. One must know the terrain and where the hiding places are.

Now we are talking about physical street fighting, and for that you must determine whether or not there is any such concept as innocent bystanders. Is a child in the street an innocent bystander? Or is that child an enemy that is yet to grow? Simply a weed to be destroyed? These are the questions you must ask.

Turn on the news and you will find reports of street fighting. It has gone on during the Arab Spring peaceful demonstrations – demonstrations that could have been peaceful. Someone lights an emotional spark and that spark results in real confrontation with fisticuffs and weapons, shouting and counter-shouting, bullets and bullets back.

Innocent bystanders? Well I would say they fill the hospitals. They fill the streets and their blood flows.

I would say that we are dealing with all or nothing, and by that I mean everyone – *everyone* – is an innocent bystander, and everyone ends up being responsible. I will except from responsibility the children, the children who trust their parents and their uncles and their big brothers and their big sisters. I would except the children who were kidnapped and brainwashed and taught to kill.

Then who is left? Who is left to make a responsible decision that it is time to go into the streets and slaughter the enemy? Who is responsible for declaring there *is* an enemy? Who is responsible for saying we cannot get out of this situation with diplomacy, we must use bullets?

Those responsibilities can be well broadened and well shared. Yet I am here

to tell you that at this point it makes no difference who is responsible – it makes no difference at all.

This is a family, a human family that is destroying itself with patricide and matricide and suicide. It is destroying itself, this family, by killing its brothers and its sisters – events so common they, too, have their own names: fratricide and sororicide. This family is killing itself, and for what? To maintain power. To reclaim power. Power over its siblings, power over resources, power over land.

Is it worth the death of the innocents to maintain power or to reclaim power? What of discussion? Negotiation? You might investigate the term “*share* power.” Share. *Share*. Yes, I repeat the word “share.”

There is another word I would repeat and that is “respect.”

Have you considered respect and discussion with those who do not *share* your views of politics or religion? Those who do not share your views of how to lay claim to the land that actually belongs to no human being, but to Mother Earth?² Share.

I would challenge you as you make your plans for street fighting on the physical plane or street fighting with your political maneuvering or with your destructive hate ads, I would challenge you to spend even one quarter of that time exploring two concepts in your hearts: forgiveness and sharing.

Those are the concepts I would have street fighters pause and consider: forgiveness and sharing.³

Forgiveness might encompass a long list of grievances that goes back to wrongs that were done to your great-great-great-grandparents as well as today’s grievances, wrongs that were done to your daughter. I am not saying forgiveness is easy. Forgiveness, true forgiveness, is rarely easy, for forgiveness forces you to look into your heart, into the very core of your human heart, to find the God Spark living there.

Once you find the God Spark that lives there, in the core of your very human heart, you are asked – your soul asks, the God Spark asks – that you forgive those items on your list. Forgive what was done to you, what was done to your children and your parents, and your neighbors, and back through time to your great-great-great-great-great-grandparents.

² Master Yeshua discusses land ownership and national boundaries in “Co-Partner Mother Earth – Inescapable Oneness,” ThoughtsFromAMaster.com, March 2012.

³ For additional thoughts on forgiveness: “Discernment, Judgment, Forgiveness,” ThoughtsFromAMaster.com, September, 2011.

As a human incarnate, a spiritual being, you are *called* to touch that spark of God within, whether or not you know it by another name, and you are called to consider sharing. *Sharing*.

If you have but one tiny drop of love left to be found in your heart, you are called to share that love with the one you forgive, to share a glass of water, to share a meal, to share the beauty of a night without bombs going off or guns rat-a-tat-tating. You are called to share the beauty of God's sky, to share clean air, to share clean water, to share unpolluted soil.

This is a great challenge, for when you look out with your eyes and your heart and every fiber of your being, and you see that which you judge to be cruel and unjust, that which you discern to be inferior, something inhuman walking in a human body, when you look out and your senses report that which is abhorrent, sharing does not immediately come to mind. Yet that is when I would most challenge you to think about sharing.

Share the space where ideas live, and recognize that there is room for ideas that differ from yours, be they political views, problem resolutions or taste in music. There is room to share the plenty of the earth. There is room to share the expanse of the mind. There is sufficient room to share so that every human being on this planet can have their physical, emotional, mental and spiritual needs met. But the condition for achieving that ideal is to recognize that we, each and every one of us, has a responsibility not to destroy, not to hate, not to want power over, not to want dominion over, but to respect and to share. And when I say "we," I include those of us who are further down the spiritual road than you, our younger siblings. These injunctions apply to us all, for we are all Sparks of the same Creator. We are One.

Street fighting on the physical, emotional, mental and spiritual planes, with its calculations and its maneuvering and its hatred, need not be a way of life. Humanity need not destroy itself with all these levels of street fighting.

I would challenge you to think about this, especially those of you who feel most strongly in your heart that you have a righteous complaint, be that complaint against a member of your immediate household or against a nation across the sea. I would ask you to set aside even a quarter of the time you spend justifying your righteous complaint and devote that time to righteous sharing and see how far you can get in building bridges toward Oneness within the human family.

Thank you.

Master St. Germain

Lady Nada ...

We are speaking this month of street fighting. I would venture that everyone who is reading this has their own idea of what street fighting is, and where it takes place – in movies, for example, or possibly in another part of town.

Street fighting is not an innocuous term that is limited to this place or that place, or to this neighborhood or that neighborhood. It is a pervasive human condition, which I believe my colleagues have demonstrated in all that they have said.

I would return to the healing that calls me most, the healing that calls me into action in the human realm. That healing, the healing that speaks to my heart, when traced to its ultimate source, leads to a school of thought, a philosophy, a religion, a belief system, a certainty – an absolute certainty – that *these words, this dogma, this liturgy, this outlook*, is The One Way to live, The One Way to survive on the physical plane, The One Way to have an afterlife, to be assured of grace from the Divine.

There is always a reward laid out. If this-that-or-the-other is done, and done properly, as designed by those who have long since ceased to breathe, then this-or-that is the result. The result is always a reward. If this-or-that is not done, then there is punishment, specific or implied.

Part of choosing to live your life according to these rules – this dogma, this doctrine – this righteousness that you know in your heart is the correct recipe, is the expectation that you will receive your reward. And if yours is the correct recipe – very likely granted by God, the Divine – and if the reward for a life lived in accordance with this recipe is true, then part of your responsibility is to bring all those with whom you have contact into alignment with this way of thinking. You do that because you love them, because you want them to find in their lives the certainty and the peace and calm in the center that you have found in your own life.

There is no room in these rigid approaches, these formulaic approaches, there is no room to include those who do not fit into that formula, those for whom that formula is not comfortable.

If you look at everything from radio waves to microwaves, you understand that there are different frequencies. And frequencies explain a great deal.

Why is blue your favorite color rather than green or red or orange or yellow? Each color has a frequency, a vibration, and people respond to these colors in different ways. Each school of thought, each philosophy has its own vibration, its own frequency, and people respond in different ways, just as they respond differently to colors. Colors shall be my metaphor.

Now if you like and respond to bright orange and do not want red in your life, and if one of your friends responds most favorably to blue and does not care for yellow, does that make one of you right and the other one wrong? I think most of you will agree that it does not. There is something inherent in each response – something perhaps soul-deep, for souls, too, respond to frequencies – and if the response is not inherent, there is some reason for it.

Yet if someone responds to blue and is told that yellow is the *only* right color, is the only right frequency, then they are not comfortable. And if they are told: "Comfortable or not, you must live in yellow. You must be yellow. You must think yellow. You must wear yellow. You must *preach* yellow," when all the while their heart longs for blue, they can be damaged, because there is nothing wrong with blue.

I use this as an example because, you see, forcing yellow on someone who responds to blue is one of humanity's most insidious street fights. It is the group, the body of knowledge, the historic precedent, the putative word of God embodied in yellow being forced and force-fed to one whose experience of God is through the color blue.

It is the forced decision to be "yellow" that distorts the living, incarnational experience of the soul. It is the rigid insistence on "yellow" that distorts and injures the incarnated being. This can go on incarnation after incarnation, and it is those distortions, that street fighting – the powerful group against the individual – that forces the individual into submission, or perhaps drives them away, psychologically injured, to fare as best they can as a maimed and injured being, knowing in their heart that whatever there was in that group was not right for them. They look in the mirror and see only someone who does not belong.

These are the kinds of street fights that I work to heal, the street fights of individuals – or, if they are fortunate, a small group of individuals – who have been injured by a larger group. Whether they stay or whether they leave this powerful group, they have been injured in a street fight.

It could be that the soul within them called out to be free and they were not able to break free. That is a street fight between one Spark of God from within contending with a dictatorial group.

I think that you can each fill in the blanks and come up with suitable examples. This is an insidious kind of street fighting. It is a street fight that is a power struggle, and the group does not seek power over land, or even power over the individual's possessions. The power these groups win is influence over the decision-making capacity of every individual who joins and capitulates even when the group does not speak to their heart. This is an insidious street fight.

What is the remedy?

If the individual is strong enough and sufficiently in touch with their soul and breaks away, that is one thing. But I work with healing the many who were not able, when it would have been time to break away, were not able to do so for whatever reason – for love of a family, for respect due that family, because of a misplaced respect for elders who were trusted. There are many scenarios, many.

But it is still a street fight. It is a street fight for the minds, for the hearts and minds at the deepest level, the spiritual level where one meets the divine Spark of God within.

The remedy for this fight is, as has been shown by my colleagues, a respect, a learning, an acknowledgement that no matter how large the differences, there are commonalities within the One. It can be phrased that there are many paths and many ways, just as there many colors. Red may be a wonderful color for you or it may be a disastrous color for you, one you do not like.

The remedy is acknowledging – every single person acknowledging that the color they personally find difficult to imagine, that color is right for the one who uses it and responds to it. The remedy is to listen and learn, and appreciate that there are differences, pronounced differences. Yet at the core, know in your heart there is only One and there are commonalities to be found.

The remedy is love and patience and respect. The remedy is being true to the Spark of God within you while being fully respectful of the Spark of God within every other individual, knowing that their Spark of God resonates to a different color.

Doesn't that present a beautiful picture of the Divine, that there is room for every nuance of every color in the entire rainbow? And they are all God. They are all One. They are all Divine.

And when all are healed of the trauma of being injured in some way by

those who resonate to a different color, then we can live in a complementary environment where the beauty of each color shines in its own place, at its own time, in its own way. And every individual can admire the beauty in all colors, including the ones they do not resonate with.

The street fighting for spiritual, philosophical supremacy will end. Humanity will find the total joy and appreciation of the variety that will emerge as we realize there are many, many colors, each with its own nuance, each with its own beauty.

And please know, always, that none of the beauty elsewhere diminishes the beauty that you hold within you.

This knowledge will be part of the new civilization. Street fighting for dominance will simply fade away. That is my prediction. That is my healing journey.

I come to heal. I come to focus on those who have been thus injured, that they may find peace and comfort and security in their own unique approach and their own unique manifestation of the God Spark that lives within.

Thank you.

Lady Nada

Master Yeshua ...

Milestone 2013

A Commentary published July of 2011
on ThoughtsFromAMaster.com

Sharon: The year 2013 has come up so often as a project-completion target for myself and others that it must be a vortex of some sort, a launching pad. What is Hierarchy planning for, hoping for in 2013?

Master Yeshua: 2013 is indeed one of our pivotal milestone years. What are we planning? Before the end of 2013, we will make ourselves known, visible, documented, we of the Spiritual Hierarchy. And there will be more than a white horse with a rider going through the streets of Cairo⁴.

There will be, I suppose you could call it a major auxiliary emergence. The information from many stores of Atlantis records will be coming forth and 2013 will be the launch date.

Research Into Origins

I would call 2013 the beginning of serious scientific research into the origins of the human race, not fringe research, but mainstream research. We Masters will be there to assist.

Not only will research seek the physical origins of humanity, but their spiritual origins as well. This will be the beginning of the dawn, the first light as humanity realizes who they truly are. In all their spiritual adventures, in all their religions, in every way they have tried to explain the Divine; in the river and the tributaries and all the little offshoots – each one thinking that they have the only truth (or most of them assuming they have the only truth), the telling questions are yet to be asked and answered.

As we begin to discuss the origins of humanity and the right questions are asked and answered, a parallel stream will be revealed. The right questions will then be asked about the spirituality of the human soul.

One River of Truth

The commonalities and the essential spiritual message will emerge very

⁴ Google "Cairo white horse" for news reports and footage of an unearthly rider on a white horse amid the Cairo protests in February, 2011.

slowly, for these are matters of deep faith. And each – **each** – spiritual body of work-teaching-religion will find its place within the common message. The founders of these various religions will be seen in context of one another. All will find their place within what will become the mainstream. Each will find the commonalities and discover how they relate to one another, discover what truths they share and how the river is wide enough for all.

Those that cannot make that transition will fade. Those who adjust will realize they share a river of truth – truth about the Divine, about humanity's relationship to the Divine and the Divine's relationship to humanity. They will discover that those relationships are unbreakable.

Those that do not find comfort in knowing that there is room for all these variations in the same river, those that do not adapt and adjust to the truth that there is one river as old as the first sparks of humanity on this planet, those that do not find their place and cannot accept these truths will simply fade.

This change will not happen overnight. But the beginnings will be noted by historians as those events that occurred in 2013. That year will be marked as the de facto beginning.

Every Phase of Life Affected

As we come forth, teachers responding to questions, giving our best answers – answers that can be understood and implemented, as it were – those who can change and adapt will find life a lot easier than those who resist.

Those who cling to the old institutions and the old ways will find themselves adrift, for the old ways and the old institutions will crumble. The crumbling has started. By the end of 2013, as it is said, the handwriting will be on the wall. And those that have eyes to see will know it.

This will affect every phase of human life – from the physical environment to the institutional environment to the governance of the people to the spirituality of the people. Entertainment. Crime. All aspects will be impacted one way or another. Certainly the educational system.

Calm, Optimistic Leaders Needed

These changes are beginning. By the end of 2013, as we come forward as teachers, there will be no room for doubt within the bulk of humanity that these changes are on the way. From that point forward there will be increasing need for those to lead the way who are stable, flexible, internally centered and peaceful, those with their own reliable connection with their higher self or soul. These are the ones who will create the calm and optimistic and hopeful way so that the bulk of humanity can move forward.

And those who can help those who are unable to help themselves will step up, step in and serve.

Pivotal Milestone

So yes, 2013 is a milestone. The year of 2013 is a pivotal year and I mean that in both senses of the word. Pivotal as in crucial, but more importantly, pivotal as a change of direction for humanity.

By 2033-43-53 those looking back will note 2013 as the pivotal year when the dramatic shifts could no longer be ignored.

That is what I have to say about 2013.

Thank you.

Yeshua^{*}

[Dictated] 21 February 2011

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