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# LIGHT/LINES

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## SEEING EVERYONE AS A SOUL

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**Jim:** The question this evening begins with a quote from Ra: "It is paramount that it be understood that it is not desirable or helpful to the growth of the understanding, may we say, of an entity by itself to control thought processes or impulses, except where they may result in actions not consonant with the Law of One."

G's question says, "I do not understand how an action can possibly be 'not consonant' with the Law of One when the Law of One, as Ra says elsewhere, blinks neither at the light nor at the dark, but is available for both polarities. How could anything, even disharmony itself, even conscious rejection of the Law of One, be 'not consonant' with the Law of One?"

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we are with you this evening. It is a tremendous privilege to be called to your circle of seeking and we thank you. We are most happy to speak with you concerning your query.

However, as always, before we speak with you through this instrument we would ask you each to use your discrimination and powers of discernment as you hear the thoughts that we share with you. Find those thoughts which resonate to you at this time. Keep them and work with them as you will. If that which we have to say does not resonate to you, let it be, let it go, and move on. Each of you has a unique path of seeking and that which is for you for this moment will jump out at you in a certain way

and you will know that. Consequently, we ask you to trust your own discernment and your own powers of discrimination and use them. If you will do that for us, we will be able to offer our thoughts to you without being concerned with the issue of your free will. We would not wish to infringe upon that. We thank you for this consideration.

My friends, there is probably no single issue that is knottier and more full of paradox than the issue of service to others and service to self. The questioner brings out that paradox very clearly by asking, if all things are part of the Law of One, if there is a total unity of all things, how can any action not be consonant with the Law of One? So let us unravel that paradox insofar as anyone can, using words and intellectual processes.

Firstly, let us dwell for a moment upon the concept of total unity. Even within this room, there are obvious differences among those in the circle of seeking this evening. Some there are who are biologically female, while others are biologically male. There are differences in age, personality type, and on and on. When you expand your view to the global gamut, you see an almost endless variety of individuals who are all part of the tribe of humankind and yet whose characteristics, be they physical, emotional or mental, have an enormous range of variety.

What binds you together in unity is not that which meets the eye or any of the senses. What binds you in one is your source, your ending, and your essence. Your source is love, the great original Thought of unconditional love; that is, the Logos, the active

principle of the Godhead. This thought of love, combined with light by the use of free will, has created all of the illusions of all of the densities of your infinite creation. And it has peopled these illusions with sparks of the Godhead principle, which are each of you and each of us and all beings that there are. This is your commonality: that you were created of love and that you are connected.

Many of these connections are unpotentiated, yet they lie awaiting potentiation whenever you connect, consciously or with less consciousness, with another. Even the moments as they pass form patterns of connection which are infinite. Even if you touch another's aura for an instant and you are to some degree aware of that connection, it will last forever, potentiated and of a certain type and intensity.

You are those who store and who expend energy. A light within you moves ceaselessly through your energy body and back to the one infinite Creator. And you use that light, you color that light with your intentions more than with your innate distortions. Your power to intensify and potentiate the light that is passing through you stems from your growing awareness that you have a will and that you can use that will to set your intention and to create the universe that you wish, and that you choose to create.

And, you are one in your ending, for you are fellow pilgrims walking through experience after experience, gathering the sweetness of every flower, the poignancy of every sadness, the horror of every tragedy, witnessing, amassing, sorting, analyzing, using the experiences that you have, constantly transforming yourself by that which you choose to see, that which you choose to understand, that which you hold and that which you release. Your path, while unique, has an inevitability in its general arc, for you shall, in the fullness of time and space, circle back to your source and be taken up again in that Creator for whom you yearn, for whom you live, and for whom you are gathering these experiences, these impressions, these moments of pure witness, these transformations that change the Creator's knowledge of Itself.

On this level of consideration, there is no concept of that which is acceptable or unacceptable, for all is one in its ground, its beginnings, and its endings.

And that which, on another level may be considered not consonant with appropriate choices for service to others are, on this ultimate level, not considered at all, for they are all shades of color which, when taken as a whole, become pure white light, through densities of purification and refinement.

The level at which each of you in this room and each of those upon Planet Earth at this time are working with the Law of One, paradoxically enough, is a level in which you are asked to discriminate between that which is polarized toward service to others and that which is polarized toward service to self.

In our humble opinion, questions of what is service to others and what is service to self are endlessly subjective. One cannot create a dogma or a creed of service to others. In the history of your planet, attempts to do so have always failed.

Certainly, in the main and in general, one can say, "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not use the name of the Lord in vain." "Thou shalt not have any others gods but the one God." "Thou shalt not build graven image," and so forth. Yet, as soon as you raise a temple of truth or a pillar of rule, rightness or righteousness, you simply beg for that exception that proves the rule, that anomaly that undoes the pillar of truth.

You must see that service to others and service to self are very individually judged, felt and manifested in your own life and not that of another. Yet what is intended or meant by saying it is a prerequisite of graduation from Planet Earth that one polarizes towards either service to others or service to self, is that very simple and clear principle of polarization.

While it is subjective, to a certain extent, as to how you polarize towards service to others, the idea of serving the Creator by serving all other selves as if they were yourself is a solid principle, lucid and clear. Although there are many ways to approach the concept of what is service to others, there are probably two basic ways in which one may move in order to determine how to make decisions for yourself when you come to a point of choice as to how you shall treat a self within your kingdom, within your creation, whether it be the self or another self.

One way is to focus intensely and persistently upon the Creator, seeking the Creator's face, hungering and thirsting for the Creator and encouraging yourself to become more and more sharp-set with that hunger, more and more dry with that thirst for devotion, for prayer, for praise, for thanksgiving, for practicing the presence of the one Creator.

And when you do that and you come to a choice point, you can cry out,

*(Singing)*

Lead me Lord, lead me in your righteousness;  
Make thy way known before my face.  
For it is thou, Lord, the Lord only  
that makest me dwell in righteousness.<sup>1</sup>

This is a way of devotion, and when you pray, "Lead me Lord," you shall be led. For the spirit is quick to answer the call and angels flock to one who seeks not the kingdom of this world but the will of the Father.

Yet many there are to whom the way of devotion is a dry and arid desert. To those we encourage the way of the mind and the heart. You can ask yourself two questions if you follow that path. You can ask yourself, "Analyzing this moment, analyzing this point of choice, where is the service? Where is the love?" And in 99 cases out of 100 in your life you can reason out how to act in such a way as to help another entity.

When you move to the second track of that and engage the heart again, you are simply asking yourself, "Where in this choice does my heart open?" "What choice makes me feel energy moving through my heart?" "Am I increasing unity? Am I increasing love? Am I increasing hope? Am I offering consolation, support, sympathy? Am I listening?" All of these are ways of saying, "Am I opening my heart?"

It is almost as if there was a tide of judgment in the world that wants to put out the light, that wants to make differences that judge people, that wants to make people not okay. And against that rising tide of darkness stands the candle, the frail, feeble, flickering candle of the love that is moving through

your heart at this time. Yet all of the darkness in the world cannot put out the light in your heart. So, "this little light of yours, you can let it shine," without fear that by loving, instead of judging, you shall be diminished in some way.

And it is at this level, at the level of choice of polarity, that the ones known as Ra were speaking when they said that all things are acceptable in the realm of thought and action as long as they do not infringe upon another. Clearly, at this moment, the one known as Ra was speaking of how to serve others and how to increase positive polarity. The one known as Ra, just as the one known as Hatonn, and the one known as Latwii, those who make up the principle of Q'uo, are those who come to this circle of seeking as representatives of the positive polarity. It is the positive polarity that we attempt to share through our conversations with you. And when dealing with positive polarity, the very first rule is the rule of free will. Called a law or a way, free will is primal. Your rights as a spiritual entity as well as a physical entity under the Law of One, positive polarity, end at the tip of your nose, the end of your fingers and your teeth.

In other words, it does not infringe upon others to think what you will. To say that which you think is an unpolarized act unless it comes under the discipline of service to others. Thusly, the one known as Ra was attempting to say that it is part of the exploration of who you are to think thoughts of 360 degrees of possibility. But to engage others without their request in such unpolarized thoughts is not consonant with the Law of One, [in its] service-to-others polarity.

If one attempts to live within the sixth-density understanding of total unity in a polarized, three-dimensional and third-density illusion such as you experience, there will be profound confusion. There will be an interruption in the smooth progression of your polarity. Within third density your lessons have to do with how to magnify the light by the way you think and by the way you live. Then, clearly, if others have not requested your opinion or your action, and you press your words or your actions upon them regardless, you are no longer respecting their free will. You are no longer seeing them as equal to yourself. Rather, you have diminished them. You have ceased respecting them.

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<sup>1</sup> Psalms 5:8 and 4:8 put to music by Samuel Wesley.

The applications of this basic principle are infinite in number. An obvious infringement of this kind would be that of the entity who decides for one reason or another to prey sexually upon another human being. While such a rapist may say in court things like, "She was asking for it. I was only giving her what she wanted," in point of fact, she was not asking for it. She had a free will that was disregarded and upon which the rapist profoundly infringed. This is a very blunt-edged example of infringement on free will so that we can make our point clearly.

Thoughts about making love with another are without polarity because they have not moved from the thought to the act. Acting on such a thought in a way that infringes upon another is not oriented in service to others and it shall not aid the seeker of service to others in understanding what service to others is. This is the basic thrust of that thought. And we hope this discussion of it brings insight to the one known as G, whom we thank for this query.

Naturally, if one decides to polarize in service to self, the whole point of such polarity is to infringe upon the free will of other people and not to respect their unity with you, but rather to deny their unity with you. However, the one known as Ra is not a teacher of those who are oriented towards service to self. Consequently, this particular excerpt from those teachings may be seen to be that which applies to those who are attempting to polarize in service to others.

As we said at the beginning of this discourse, there is no knottier question than how to serve, how to polarize and how to graduate. Yet for those who are service-to-others oriented, it comes down to seeing everyone, including yourself, as a soul and relating to yourself and others at that level. As the one known as M said earlier, it was difficult to find a way to love the unlovable entity with whom she rode together on the bus from day to day and who was obnoxious, often quarrelsome, and always unappreciative, yet when that moment came that she broke through all that kept her from seeing this entity as a soul, and assisted the entity without infringing upon his free will or disrespecting him for what he did, there was a true contact. Love was shared and felt. And the world changed, not only for the one known as M, not only for the one she

helped, but also for the planetary vibration which was lightened by the light within M.

Did she own this light? No. She only caught it coming through and directed it to the service of another. And that act is an act of profound power. There is no need to rob sixth-density understanding of its purity in order to say that in third density the lessons are profoundly polarized.

We thank the one known as G for this query, and at this time would open the meeting to any questions that may remain. Is there another query at this time? We are those of Q'uo.

**Jim:** I have a question from S. What vibrational changes occur within our chakras when we cry tears of joy? Can you discuss any spiritual principles of crying in pain versus crying out of thankfulness or joy?

We are those of Q'uo, and are aware of your query, my brother. In general, the act of crying is the act of releasing intensity or pressure and clearing the energy body. As the one known as S has said, there are different reasons to cry. When one cries with joy, one is opening the energy body as a whole, for joy is the steady state of the creation of the one infinite Creator. Joy and bliss are the natural, default settings of the open heart. Consequently, crying tears of joy removes an over-activity of awareness, where the keenness of emotion becomes too much to bear and there is a great clearing of the entire energy body.

When one cries because of anger, it clears the energy centers which are affected by that anger. There are different types of anger. Generally, there is an overcharging rather than a blockage in the chakra which the tears are clearing, so it bursts the dam of intensity within an energy center, be it red, orange or yellow, and expresses that energy.

No matter how the tears are felt and from what source they come, if they are honest, spontaneous tears we would value them all as very good for balancing the energy body and releasing overactive energies that block one energy center or another, or in some cases the entire energy body, because of over-activity. It is only when tears are used as a weapon to manipulate others that tears do not constitute a release and a balancing for the energy

body. In those cases where tears are used to manipulate, in point of fact, there is an increase in the over-activity or blockage of an energy center.

We are those of Q'uo, and would ask if there is another query at this time?

L: I have a query, Q'uo. If one puts a great deal of work into writing a work of fiction, is it possible that they could create thoughtforms by doing this? And if that is the case, would the writer be responsible for these thoughtforms in any way?

We are those of Q'uo, and are aware of your query, my sister. Whenever entities create, whether it be melodies or patterns of movement or characters on paper, they are indeed creating or, looked at another way, expressing thoughtforms. We use these terms almost interchangeably because there is nothing new under the sun. Each character that is created by the author, each melody that is created by the composer, each dance that is expressed by a dancer, catches that which was in the universal mind, shall we say, catches that expression ...

*(Side one of tape ends.)*

*(Carla channeling)*

... of vibration which has been before and which shall be again, but which at this moment is created anew and afresh by the singer, the writer or the dancer.

We are not saying that if you create an entity named John, and if you go back in literature to the Babylonian times, you will find another author that created an entity named John. We are saying that each character that you create, each melody that you shape, each rhythm that you express, expresses a certain complex of vibrations that together form a thought, and that level of vibration that creates that crystallized thought is that into which you have tapped and into which others before you have tapped and others after you shall tap.

This does not denigrate the quality of your creation or its originality. Rather, it is that in creating a thoughtform you are also adding to that vibratory thoughtform with your interpretation, your creation, your, shall we say, sum of multiplication and addition and division and re-adding and re-

subtracting, so that your expression of how you got to that vibratory expression is unique. Your character is unique. The vibration behind that character shall live forever, not only by the name of your character, but by other names as well.

May we answer you further, my sister? We are those of Q'uo.

L: Yes. I was wondering, if you create a world in a story, is there the possibility that somewhere that world actually springs into existence?

We are those of Q'uo, and are aware of your query, my sister. Yes, my sister. In an infinite creation, all that you think has every possibility of coming true. That is the power of your thoughts.

May we answer you further, my sister? We are those of Q'uo.

L: No, thank you, Q'uo.

Is there a final query before we leave this instrument? We are those of Q'uo.

*(No further queries.)*

We are those of Q'uo. We hear the echoes of silence indicating to us that we have exhausted the queries in this circle for this evening. We thank you for this opportunity to share our thoughts with you. We praise you for the authenticity of your seeking and your determination to know the truth. And we share with you our perception that each of you is beautiful. As we gaze at your vibrations we find our hearts full of love for each of you. You are gallant and you are courageous and we are very privileged to meditate with you this evening.

We leave this instrument and this group, rejoicing in the power and in the peace of the one infinite Creator. We leave you in the Creator's love and light. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu.

#### NOTES TO OUR READERS

One last cold spell pounded Kentucky's frozen fields and forests with icy rains yesterday, while the L/L Research crew was already getting busy with plans for our first Gathering of 2014, the Archetypes Workshop. This will happen from the 11<sup>th</sup> of April. Fox and Steve, who are offering their beautiful farm as the setting for this event, have already begun their

first gardens of the year, under hoops to protect the tiny seedlings, while the fortunate attendees will be able to feast off of the harvest of last year when they reach the evening of the day, for the home-cooked dinners will include their delicious produce.

For a fuller description of the lectures and discussions that the workshop's designer, Sephira Vox, will offer, click on the announcement on the home page of [www.bring4th.org](http://www.bring4th.org). At the point of this writing, four seats remain. Please join us if interested!

Our sleeves are still rolled up and the figurative grease still smears our faces in the effort to build a new website that unifies [Bring4th.org](http://Bring4th.org) and

[LLResearch.org](http://LLResearch.org). Steve E., our tried and true webmaster, has all the various component apps in place that will offer a variety of functions, from forums to chatrooms to a content management system unlike anything we've been able to make available to the seeker. Stay tuned!

The sun just came out, and despite the current chill, daffodils are pushing through, crocuses are all abloom and it smells like spring!

Hallelujah! We hope each of you is having a season that will bloom even as the flowers will!

For Jim, Gary, Austin and all of us at L/L Research, I wish you the very best of Love/Light! Carla. ✨