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THE AARON/Q'UO DIALOGUES, SESSION 19 SEPTEMBER 25, 1993

(This session was preceded by a period of tuning and meditation.)

Q'uo: I am Q'uo. We greet you in the love and in the light of the one infinite Creator and thank each for the blessing of calling us to share in the blending of vibrations in this circle of working. We share our thoughts as we, too, travel upon the ever-unfolding way which is the path of spiritual pilgrimage.

We were saying that your density of existence is the density of a choice—one great choice upon which so much is based. We were describing this choice as that between radiant service and grasping or magnetic service: service to others and service to self. To discern this choice in each moment is a substantive portion of that learning which you incarnated to pursue. The other part of this learning is simply to continue offering praise and thanks. That is the music which gladdens your walking. The choice made once in full awareness is the beginning. Each choice made thereafter strengthens and deepens the energy which you may usefully accept and allow to move through you. You see, the energy of all things is love.

When the Creator chose to manifest creation, that thought which is the Creator was Love—but Love unknown and unknowing, unpotentiated by the free-will choice to generate manifestations of Love. The first manifestation which this great original Thought generated was the photon, that which your

scientists name a unit of light. All things whatsoever which can be sensed are manifestations created by successive quanta and rotations of light.

What you seek to do as you move through this school which is your illusion is to more and more faithfully approximate the vibration of this one great original Thought, which is Love. Those who choose the negative or service-to-self path are also choosing Love; however, it is a choice of path which bypasses the open heart, and therefore the energy or power which is created tends towards distinctions and control. This path of separation will eventually flow into a place where the negative choice becomes obviously inappropriate; and at that point, all entities which have chosen the negative path of seeking have the opportunity to reverse polarity and become again children of the open heart.

In your density, however, this choice is fresh and the negative path has its long and separate walk ahead of it. We realize that each within this group has chosen the path of love and service to others, and we may say that we feel that this path is the one which we prefer and ourselves have chosen. We feel it is more efficient and that it, in its use of power, is the desirable one; but we wish each to grasp that these choices are free. There is no final condemnation for any who seeks in any way, for that seeking will be gathered in ripe harvest in its own time.

This gives a foundation or a continuing of foundation, for much has been done already upon which we as sources talking to this group may metaphorically stand when we speak of the spiritual path and how to walk it. The context is infinity, brought to one single moment in manifestation in each consciousness now; and that now becomes now and now, again and again.

We would at this time transfer the speaking to the one known as Aaron. We are those of Q'uo.

Aaron: Good morning and my love to you all. As spirit I find much joy in every moment of my being. But I must say that a gathering such as this and the light that is being emitted from this circle bring deep joy to my heart, because I am committed as my most fundamental value to the alleviation of suffering in the universe, to bringing light where there has previously been darkness; and the light that you send out does indeed do that. So it is very wonderful to share with you and to rejoice in this blazing fire, the warmth and brilliance of it.

My brother/sister Q'uo is generally more poetic than I am. I must say that this dear friend inspires me to more poetic speech. Enough. Let us get back to basics. Q'uo spoke of the free-will choice each of you has. I wish to expand briefly here.

There is no such thing as absolute evil. There are those beings who are negatively polarized in service to self and act in love for that self. The selfishness of that motivation, let us say the self-centeredness of that motivation, may cause immense suffering for others, yet one must still acknowledge that this being is motivated by some form of love, however distorted that love may be. Such a being may indeed even graduate from the earth plane, carrying that negative distortion; but it cannot return to the One ultimately, cannot move through the higher densities beyond sixth density with that negative distortion. It becomes a dead end. So, it may carry its negative distortion to a very high level, but eventually it must change its polarity to proceed.

We have transcripts available that detail this process of reversal of polarity. Should that interest any of you, they can be found and Barbara can provide, so I will not speak of it in depth.¹

¹ For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, 3003 Washtenaw Ave., Suite 2, Ann Arbor, MI, 48104, www.deepspring.org.

The difference in path, then, seems to be that the path of service to others speaks of awareness of the suffering of all beings and the deeply heartfelt desire to alleviate suffering. The path of service to self ignores that suffering because it accentuates the separate self. It cannot ultimately carry one back to full unity with the Creator because there is still the delusion of separation. It is therefore a truly more difficult path. Can one begin to have compassion for beings who are set on that path rather than fear and hatred of them? Their negative distortion causes as much pain to them as to others.

Having made the decision to live one's life in service to others, one is constantly confronted by that fear in oneself which leads to grasping and aversion to self-service. Service to others and service to self are not mutually exclusive. This is a misunderstanding. Let us return to that imaginary being with the apple, whom we introduced last night. The apple is offered, seeing the child's hunger. But what if it were the only food that the apple holder had, and that apple holder had also not eaten for several days? Is that thought, "I also am hungry," an evil thought? We chop the apple in half and trust that further sustenance will be offered to each.

The self is also an other. You are part of this great scheme of things. To simply become a martyr and offer yourself with no respect for the needs of the self is to make needless sacrifice. Indeed, one must begin to respect the needs of the self while distinguishing which needs grow out of love and healthy respect, and which grow out of fear. That being who has had a full breakfast and the promise of a full lunch has no need to take half the apple. Can you hear the voice of fear that says, "What if I need it?" and simply note, "This is old mind speaking"? "In this present moment, I am not hungry and this child is hungry. In this present moment, I have no need of this food. I can give it freely." But mind goes back to those past experiences of hunger or deprivation of any sort, and that old-mind consciousness wants to hoard because of the very basic human fear, "Will my needs be met?"

The person who lives its life in awareness will notice the arising of such thoughts and be able to identify what is the bare perception of this moment and what is old-mind habit. That same being, noticing that the desire to hold on to the apple is old-mind habit, that there is no present hunger or need—that same

being will not scorn itself because that habitual reaction has arisen. It will see that reaction not as its own greed to be hated but as human fear which must be touched with compassion. So, it notices the old-mind habit arising in itself. It notices its movement toward contempt for that habit and it asks itself also to have compassion for the human with those fears, thus allowing space for it all to float. It then finds freedom to come back to the bare perception, to recognize in this moment, "There's no hunger. I can give this."

By bringing this level of awareness to each arising thought, emotion, and sensation, one begins to move away from the boundaries of old-mind habit, to live one's life in the present, in the now. It is only in this moment that one can live with love and wisdom.

What I want you to see here is that the choice of service to self/service to others is not clear-cut: "I'm generous!" or, "I'm selfish!" Rather, it is built on staying in this moment with a deep respect for all beings, knowing oneself to be part of this linked chain of beings, heart open to the needs of all, seeing fear as it arises and making the conscious effort not to live by the dictates of fear.

How to walk a spiritual path? This, to me, is the essence of it: to notice each dialogue with fear and have the courage to remove oneself from that dialogue, not hating one's fear, but also not owning one's fear nor being controlled by it. It takes much courage. As you work with this, you come to an intersection. You find that there is a, what I call, "horizontal practice of relative reality," living one's life skillfully and lovingly, moment by moment, but that there is an illusory self who is doing that skillful, loving living.

There is also a "vertical practice" which cuts through the illusion of self. Q'uo just spoke to you of this. When it is next my turn to speak I will elaborate on it, but first I would like to pass the microphone back to Q'uo, who would like to speak to us to elaborate on some of what I have just spoken of. That is all.

Q'uo: I am Q'uo, and greet each again in love and light.

As our beloved brother Aaron has so wisely pointed out, you are one of the other selves you serve. In fact, let us confuse you thoroughly and say you are the first other one whom you shall serve. And why is

this? This is because, as the teacher known as Jesus has said, all the law is to love the Creator with all one's strength, heart, mind and soul and to love your neighbors as yourself.² If you do not love yourself, how can you truly love your neighbor?

Yes, each of you is all too aware of the missed steps, the erroneous conclusions, the impulses which do not do Love justice. Yes, you are completely unfinished. Is this a reason not to be in love with your self? Can your self, in all its distortions, depart one iota from the truth of Love? Yes, it may seem to, just as all whom you come in contact with may seem to. Yet the heart that loves knows that beneath, above and around all confusion, all missed steps, all seeming imperfection, lies the One—unblemished, unbroken, beautiful and perfect. Your nature is love.

The walking of the spiritual path is an opening of the universal Self within, to embrace more and more without distortion the heart of love in each entity and each moment. Your challenge is always to discern where the love is in this moment and to move—whether by attitude, thought or action—to support, encourage and enable that love. Giving that attempt your best effort shall occupy you well through this illusion which we term third density and through several densities to come, for we witness to our continuing pilgrimage through longer and more subtle illusions wherein the choice we made in third density is refined, first by attention to love, then by attention to wisdom, then by attention to the merging of love and wisdom.

These illusions to come are far different than your rough-and-tumble moment of choice. There is not the suffering, for there is not the veil of forgetting betwixt the conscious incarnate self and the deep Self that is aware that all harmonizes into unity. In your brave illusion, you face the dragons of darkness, rage, pain, war, starvation and all the dark and monstrous forms of dread, fear and ignorance because you cannot clearly remember that these illusions are only that. It is intended that you become confused. You are supposed to be knocked completely off of your intellectual mountain. And in that momentous fall into the abyss, in midair, you pluck faith, undimmed by any objective proof that there is anything to be faithful to. You choose to live your love.

² Holy Bible, Matthew 22:37.

This is your choice—not that you sit upon a throne, view the evidence and choose, but that you become utterly aware that you cannot understand this illusion. And in releasing that desire and embracing only your heart's desire to love, you pluck faith from that dash through the middle air.

This wisdom of the heart to abide and hope and have faith without proof—this is the glory of third density. And we must say that much as we enjoy our continuing journeys, in looking at each of you and being with each and seeing the courage and commitment of each to seeking the truth, our hearts fondly cherish the memory of that striving, suffering and believing in Love against all the evidence. What a part of the journey you now are on. How exciting! We would at this time bow to the one known as Aaron and offer the microphone. We are those of Q'uo.

Aaron: I am Aaron. As you rejoice in sharing deeply with your friends, so Q'uo and I rejoice in being able to share this teaching with one another. It is simply delight to sit back and rest. Not that I need the rest; I am not tired. But each of us expands what the other can offer, brings new perspectives to it. So, it is a joy for me to feel Q'uo's energy responding to that which I have said, to hand the microphone to my brother/sister for response and expansion, and then to take that expansion back and again enlarge it.

Q'uo spoke of the line of love and wisdom, which is precisely that horizontal and vertical line that I have mentioned, and that eventually you must come to combine the two, living at the intersection of that horizontal and vertical line, the center of the cross, the Christ Consciousness or Buddha Consciousness or Cosmic Awareness that is God.

I would like to briefly define my terms here so that when I use language, you fully grasp my meaning. Within consciousness there is still self-awareness, still some degree of personal thought and memory. Pure Awareness is quite different and moves beyond all consciousness. There is also a ground in between, where that which I call consciousness is still present but is not taken as "self" but known as tool of the incarnation.

Pure Awareness is that which sees consciousness and knows it. What we may call Christ or Buddha Consciousness is found here: Awareness aware of its divine nature and yet also aware of the tools of the

incarnation, the self-conscious mind. The Christ Consciousness finds no less divinity in the incarnation than in the ultimate perfection.

While the human cannot ordinarily move beyond sixth-density thought (the consciousness of the Higher Self), your meditation can take you truly into the experience of seventh and even beginning eighth density, that borderline between the two where all concept is dissolved, where there is total dissolution of the body and the ego, where there is no longer any thought at all, just Pure Awareness, no consciousness. So, I differentiate these terms. I do not use them synonymously, consciousness and awareness. When I speak of Pure Awareness, it is that awareness beyond any conceptual thinking or any perception of self.

To live skillfully on this human plane, you need some degree of consciousness. This does not mean identification with the self that makes choices, but simple acknowledgment that the self is a tool and a necessary tool to the work of this plane. If you disown that self, learning cannot take place. So, there's a very fine line between allowing the experience of what seems to be self and knowing that the perceived self is illusion, useful illusion and tool of the incarnation.

All of the experiences that occur to that perceived self are also tools of the incarnation. Your physical sensations, your emotions, your thoughts—they are not burdens that you are asked to carry, they are gifts through which you may learn. One can learn to work very skillfully and lovingly with these gifts so that one is no longer reactive to emotions, no longer reactive to physical sensation. That being begins to live its life with great love, yet it may also experience deep pain if there is still identification with that which arises. The non-reactivity becomes a form of self-discipline and training, but there is not yet wisdom which sees that there is no ownership of that which arises.

One may also move into the wisdom vertical direction, focusing on a path of deepening wisdom through moment-to-moment mindfulness. Such mindfulness begins to penetrate the delusion of a separate self. It begins to know all arising as empty of self, as simply the recurrent patterns of conditioned mind.

Wisdom develops to understand the impermanence of all that arises. Ownership of that arising ceases.

But without the love or compassion that grows out of acceptance of the human experience, such wisdom becomes sterile. Within such wisdom there can be desire to disassociate with the human catalyst. What you are learning, then, is to come to this meeting of the horizontal and vertical, this center of the cross, where compassion and wisdom meet.

I want to digress here a moment to speak about the words *love* and *compassion*. When we use the term love, we are not speaking of a maudlin kind of love with attachment, not a manipulative love or a grasping love, but pure love that opens itself to all that is. Love is a hard term to define. I am somehow more comfortable with the term compassion, which is an outgrowth of that openhearted love, but is more easily recognized, less easily distorted than is the term love. We can use them interchangeably as long as we understand what we mean by each: love and compassion.

There are many ways to work on the horizontal practices. Indeed, you all are doing that constantly in your lives as you attempt to live with more love and skill, as you attempt to live with non-harm to all else and as you process the emotions, thoughts and sensations that move through you and work on non-reactivity. We will talk more specifically about such horizontal practice, offering specific tools that speak to your personal situations.

I want to speak for a moment about the vertical practice. In essence, when you work with a horizontal practice, you are using mind to tame mind. Mind moves into a turmoil of fear and reactivity and you use the relative practices of faith, of devotion, of mindfulness, to quiet that tumultuous mind. When you move into the vertical practice, you use wisdom to cut through the delusion of self and tame the turmoil with wisdom, in a sense like cracking the shell of a nut and allowing that hard shell to fall open so the soft inner core is exposed.

Now I would speak to you of a practice that will help you move into that wisdom, and later this weekend we will talk about coming to that place where compassion and wisdom meet. There are two specific practices I would like to offer to you, one to be done frequently, constantly even, and one that you may do for a few minutes during your lunchtime break. First, as ongoing practice through the weekend, when thoughts, emotions, sensations,

arise, I would like you to note their arising and to ask yourself whichever question is more useful to you: “Whose thought is this? Mine? Who am I?” or, “From where did this thought arise?” As you ask those questions and allow an honest answer to emerge, you are going to see that the answer is simply, “It arose from old-mind habit. I don’t own this arising.”

Let me give you an example. This morning at approximately 7:12, Barbara was sitting here meditating and had a thought, “Not many people are here yet. We’re not started. We’re going to run late”—a small contracting and sense of fear. She asked herself, “Where did this thought arise from?” And she could see clearly that it was just old-pattern marking her need to be in control as a way of protecting herself; need to allow things to be okay for others, not as a way of gaining approval for herself but due to wanting to create comfort for others. And she saw that was a response of fear, just a conditioned pattern. So, she came back to this moment and asked, “In this moment, is there any need for anything to be happening other than what’s happening right now, 7:13, sitting and meditating?” with the awareness of how that fear had arisen, that she didn’t own that fear. It is like a bubble that is popped by a sharp dart ... *poof!* The fear is gone. In that moment one comes back to rest in Pure Awareness—not consciousness, awareness. For just that one moment, there is no “somebody” doing anything. The ego is totally dissolved. There is just resting in Pure Being. It may only last for a second until the next thought arises. Each thought becomes an opportunity to pop that bubble again and come back to Pure Awareness.

As one does this persistently, one lets go of the habit of thinking of oneself as somebody doing, shaping, fixing, and moves more into the true understanding that what one is, *is* this Pure Awareness connected to all that is. One finds the ability to rest in that space. One ceases identifying with the horizontal.

I am only going to take it that far here. As I said, I will talk this afternoon about the ways that you may combine this cutting through of delusion with the horizontal practices which relate to the relative reality of everyday living and which do require the self to participate.

The second practice I would like to offer is one that I ask you to do as homework during your lunch

break. Do it with me now, but quickly, and then repeat it at your leisure. I want you to sit, preferably outdoors. Look at the lake or the trees or the sky. Meditating with your eyes open, send your awareness out. Breathe out and follow that breath as far as it goes. What happens to your breath when you breathe it out? Is there any boundary out there? What happens when it reaches the end of the atmosphere? Does it stop?

Sit and follow your breath. Looking at the sky might be most useful. Let it expand outward and outward and outward to infinity, beyond the ends of the universe ... nothing that stops it. Now breathe in. What are you breathing in? Is there a boundary beyond which you do not breathe in that substance? Visualize the in-breath also coming from beyond infinity moving into you, drawing in with each inhalation the core of all that is and breathing it back out into the universe, each exhalation a giant release ... *ahhh* ... releasing with an *ahhh* all boundaries of self ... breathing in ... Open your eyes and do this with me and with Barbara ... in ... *ahhh* ... sending it out ... in ... *ahhh* ... sending it out ... You may close your eyes again if you wish, each *ahhh* letting go of the boundaries of self, feeling one's merging with the universe.

Here we are talking of drawing the physical plane into yourself. After you have done that for a few minutes and really feel yourself moving into the universe and the universe moving into you physically, do the same with awareness. Where has awareness picked up false boundaries, non-existent boundaries, let us say, that you claim as "mine"? Send your awareness along with your breath out into the universe and breathe in again awareness, universal awareness, the deepest contact with all that is.

If in doing this exercise thoughts cease to arise, as they may, and you begin to move into a level of awareness of deep connection, simply rest in that connection. If thoughts arise again, ask the question, "Where did it arise from? Whose thought is it?" And as it self-destructs, self-liberates, *poof!* goes the balloon of thought. Rest again in that Pure Awareness, once again releasing the boundaries and expanding into the universe physically and in awareness, and allowing the universe to move into you. Please spend ten or fifteen minutes with this—longer if you like—over your lunch break, and I

would very much appreciate hearing the results of this exercise.

Q'uo may have something that it wishes to add here. If not, I would like to open the floor to your questions and answers. That is all.

Questioner: How many densities are there?

Barbara: Aaron speaks of [eight] densities, each of which has seven subdivisions, each of which has seven sub-subdivisions and so on. He defines it loosely as eight densities and says that some people may find it different. For example, he is dividing fourth and fifth density. Some people may group them together.

Once we move past the need to incarnate and move into fourth density, we move into a group learning experience by which he does not mean a fixed group. There is a coming and going, still a free will. We're not drawn into something that we can't leave. But once we stop being reactive to our emotions and thoughts, we're ready for fourth-density group experience. In this group we're all telepathic, so the equanimity with our emotions and thoughts, which marks the end of third density, is a necessity for fourth. He uses the example: If right now we were all completely telepathic so that we all knew everything that each other was thinking, would this be okay? Have you had some thoughts this morning that you really don't want to share? Once we get to the point where we have such compassion for ourselves and such non-judgment of our thoughts and non-ownership of our thoughts, we also have that compassion toward others and we don't judge others' thoughts. Then we're ready to be in a fourth-density energy where there's total telepathic sharing. There's no embarrassment and judgment. We learn, then, not just from our own experience but from each other's experience, because experience can be shared totally.

As we move through the process of that fourth-density energy group, we begin to move out more on to our own, coming and going from the group. Sixth density moves beyond the capacities of those which came before ... deeper wisdom and compassion, and unconditional love. Seventh and eighth density—again, some traditions lump them as one and others divide them into seventh and eighth densities.

How many of you here, from reading Aaron or other material, are familiar with this whole scheme of the

densities? Put hands up high. How many of you don't know anything about this? Okay, then we're not going to go into it in detail. There's a chapter in the Aaron book³ that you could read at lunchtime that delineates each of those densities and what each is about.

Carla: Just briefly, first density is the elements. Second density: things that can't move yet, like plants and animals that don't have self-awareness yet. They're turning to the light. The animal knows its master and wants to love it a little bit, but it is not aware of itself yet. Third density is self-awareness. Fourth density: the awareness of love. Fifth density: the awareness of wisdom. Sixth density: the awareness of wise compassion, compassionate wisdom, the merging of those two. Seventh density: Ra calls it the density of foreverness, where you finally take one last look back, turn your back on all that and start gaining spiritual mass, going back to the source. The eighth density is the octave, and it dissolves into timelessness and becomes the first density of the next creation. And that's the cosmology of it. So, the whole billions and billions of years until the big, central explosion of the central sun is just one creation, just one little heartbeat.

Questioner: Extraterrestrials, as in the movie *Cocoon*, have these light bodies. Where does the physical fit in, in these densities?

Jim: Supposedly, from what we gathered from Ra, each of our chakras or energy centers has a body with a physical nature that corresponds to that center. The yellow ray that we are inhabiting now has this biochemical body. Another body corresponds to the heart center. If you've been to a séance where ectoplasm is produced by the medium, it is seen as a smoky sort of substance that is used by entities to form the astral body, which is associated with the heart or the green ray. And each succeeding energy center has a finer and finer body as far as physical mass that we can see, but it is more and more densely packed with light. So, they're more dense as far as light goes, but less dense as far as our physical matter goes. But each of the centers has a body.

³ For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, 3003 Washtenaw Ave., Suite 2, Ann Arbor, MI, 48104, www.deepspring.org.

Questioner: Isn't physical matter just a slowed-down vibration of light? So, how can this be? Aren't you just saying that each body is a more rapid vibration?

Jim: Yes, that's basically correct, but it has more light in it, more vibratory brilliance, more rotational speed, more active light.

Carla: It is a heavy chemical body. And one of the things to think about is that if you heal the light body, the physical body also will be healed because it is a lower octave vibration. "As above, so below."⁴

Aaron: I am Aaron. You have many, many aspects. Repeated use of the single word *body* makes it difficult. Your language does not give adequate choice of words. You are familiar with the physical, emotional, mental and spirit bodies. You also have what we call a light body, which is the emotional, mental and spirit body separate from the physical body. The physical body is, in a sense, a reflection of the light body, or we might say a manifestation of the light body.

To further define the light body ... there is a higher light body, which, in essence, is what you know as the soul, the Pure Spirit Body. The lower light body is a manifestation of the higher light body and includes the mental body. This is sometimes called the Higher Self. There are gradations in between and beyond. Those beyond bring in the emotional body. You might visualize, then, the purest light, which is the light simply of the spirit body in its interconnection with all that is. This light is absolutely pure, totally unblocked in any way.

Just the slightest bit below that is what I would call the light of Christ, Buddha or Cosmic Consciousness. It has just the barest, very barest tint to it, totally transparent, not blocking the pure light in any way, but shaded with just that smallest tint of self-awareness.

One step down, one large step down (there are gradations) comes the lower light body. For purpose of visualization here, I'd like you to picture the heart, which is the physical body's light center. Picture it as a ball, radiant with light. Within that ball, add black dots of the different emotions and thoughts and physical sensations. Let us leave out physical sensations now. We are speaking of the lower light body and not the full human body,

⁴ *The Kybalion*, Anonymous.

thoughts and emotions. There is still a mental and emotional body.

In the highest light body, there is nothing to deflect the light that shines out from you or the light that comes in ... One moment please. I wish Barbara to draw something here.

Barbara: I am drawing a circle with the described flecks in it, demonstrating how those flecks block light from moving out from the center and in to the center. Our work in consciousness slowly allows this shadow to dissolve so that we move more and more (I am paraphrasing Aaron here), we move more and more into the living experience of this circle, free of those bits of shadow. Now, getting back to Aaron directly ...

Aaron: The human body takes this one step further down because it adds the physical catalysts as well, and that which creates more shadow. If you take a being such as yourselves and put it in front of that perfect light, which I would call God, you see a sharp sense of shadow. If you take a being like myself, a sixth-density being, and put it in front of that perfect light, there will still be a distinction between that energy that I am and that perfect light. I am not fully merged into that perfect light. If you take a being such as the Christ or the Buddha and put the energy of those beings in front of that perfect light, they will be almost invisible, *almost* only because they choose to retain some degree of consciousness and have not yet fully moved into seventh density. I am not specifying, now, where these beings are in their evolution. A being that has moved into seventh or eighth density is not better than a being which chooses to remain at the borderline of seventh density so as to allow itself to be available to those of the lower densities, to allow its personal energy to be available. That is really a gift and sacrifice on the part of that being, holding back its own full merging with the light out of service to all beings and desire to offer itself as servant.

The distortions of the physical body are reflections of the distortions of the higher light bodies. Thus, as Carla pointed out, when you clarify the distortions in the higher light bodies, often there is physical healing.

There is disparity between the clarity of the higher light bodies and that of the physical body. You are here in physical form. Sometimes you create

distortion for yourselves because you aspire to be something that you are not fully ready for. This is where you start to want to get rid of the heaviness of the physical or emotional bodies. You want to cling to being the Higher Self without having done the consciousness work to dissolve the shadow of the emotional and physical bodies. There must be harmony or you fragment yourself. You do not get rid of the emotions nor of any discomforting physical sensations. But as you find space for them and equanimity, non-reactivity to them, then you become able to work at the higher levels of light.

The frequency vibration of these bodies is different. They also must be in harmony, like the strings of a musical instrument. If the higher-level strings are perfectly in tune, but the heavier, coarser strings are out of tune, the instrument will play disharmoniously.

The physical body will be at a lower frequency than the higher light bodies. You tune it, not to bring it up to that high pitch but to make it harmonious to that high pitch, not by getting rid of the physical sensations but by letting go of fear of the physical sensations; and the same for the emotional body. Then you become a harmonious whole, and as that harmonious whole, the frequency vibration of the connected body begins to raise the frequency vibration of the whole. This can only be as clear as the frequency vibration of the lowest aspect of it. If one aspect is discordant, the whole is discordant.

So many of you have worked to clarify the energy of the mental and spirit bodies, but tend to want to disown the emotional and physical bodies. You work with the upper chakras and cast aside the work with the lower chakras, but it must come together.

There is more that could be said about this. Do you wish me to speak further, or is this sufficient? That is all.

Questioner: Today, while meditating and while Aaron and Q'uo were speaking, quite often I would go to a point where consciously I don't remember a lot that Q'uo and Aaron said. What can I do to keep that from happening, or is that supposed to happen?

Carla: I would say let it be. If you want to hear, you will hear, but you're getting it at a deeper level.

Questioner: Yes, I do feel that I got it. But I couldn't tell someone that Q'uo said this, this, and this.

Carla: I think that sometimes you get to a point where you protect yourself from bearing it all at once, and your heart is wise and it puts you in a place where you'll feed it in to where it will come up gradually and you can deal with it better. There's a lot said, a lot of points made, and a lot of work done. Some of us can't bear it.

Barbara: One of the things that we suggest to people is to acknowledge some of this "screening out." Sometimes Aaron puts people to sleep. Some of this is resistance. Instead of saying, "I've got to get rid of this resistance," can you just acknowledge it? "There's resistance here. Can I be gentle with myself about this resistance?" Allow it to emerge. "What's the resistance about?" you know. Don't think about it. Just acknowledge and let it work out. I want to give an example.

A couple of years ago, my son came home from college with a pile of literature about recycling; and I already recycle paper and bottles, but he wanted me to recycle everything. It wasn't a very big stack of literature, but I kept putting him off and saying, "I can't read it now." Finally, I became aware if I read it, then I was going to have to be responsible for it and I just wasn't ready to be that responsible. I felt like it was going to be a big burden, a lot of work. "I don't know if I can handle this. Keep it at a distance. I don't want to know about it yet. I'm not sure I'm ready to be that responsible."

We each need to work that through. If we really hear what they are saying and try to live our lives that way, it is asking us to be very responsible, and there's some fear: "Am I ready to be that responsible? What am I getting into here?"

We need to be very gentle with ourselves, not push ourselves beyond where we are, because we learn as we grow. We don't have to be anywhere but exactly where we are now, just moving at our own pace. There's no speed with which we do this. People get into trouble when they aren't honest with themselves. Some say, "Okay, I'm going to take all this in and I'm going to do it." And then, instead of becoming a work of love and kindness and gentleness to ourselves, it becomes just another kind of fear: "I'm going to get rid of that and I'm going to be this." But that's not honest.

Questioner: So, how do we clarify the lower chakras?

Barbara: I think Aaron and Q'uo will both be talking about that at length, but let me just say, in working with this "screening it out," the first step is simply being aware there's resistance: "Am I judging that resistance or trying to get rid of that resistance, or am I allowing myself to bring my heart to that resistance?" Do you see what I mean? The other thing that I'd like to suggest is, both Aaron and Q'uo—their energy is at a very high frequency vibration that's not completely in harmony with where many of us are. It is very tiring to experience that energy. There is sometimes just a sense of screening it out because there's so much energy coming in. We need to be very gentle to ourselves about that. Through the weekend, your ability to hear this and take it in more fully will increase. One specific thing that Aaron has sometimes suggested to people is simply opening your eyes, not to look at us as we're channeling, but a kind of unfocused looking that helps to allow more awareness.

Questioner: Yes. I did that today. It helped.

Barbara: On the question of how to clarify the lower chakras, Aaron is saying that's too big a subject to do before lunch.

Carla: I wanted to say thank you for one of the things that you all helped me to do: By listening and being in circles, I just get so much energy. I feel better when I channel than any other time, and I just really thank you for the beautiful sharing of this incredible energy that goes around the circle. Yum! And, as someone who came to a workshop recently said, "It's yummy!" ✨