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SUNDAY MEDITATION

JUNE 26, 1994

Group question: The question this afternoon is from N, and after listening to a lot of our tapes, he says that it looks to him like there are three selves in incarnation: the higher self, the incarnational self and the illusional self, which he describes as basically the genetic material biased by the culture, and he would like to have a discourse on these three selves, and their relationship to each other, and I think we might want to correct the incarnational self and the illusional self as being sort of aspects of the same self, and we might want to add the soul that exists before the incarnation. If Q'uo would like to add any other selves, or subtract, we would be happy to listen, and ... that's it!

(Carla channeling)

Greetings. We are those of the Confederation of Planets in the Service of the Infinite Creator. We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we thank each for calling us to your circle of seeking this working. We are humbly pleased to have the opportunity of sharing concepts with you concerning your question.

As always, we request that each who hears or reads may identify for the self those things which we have to offer to that self, for each entity has its own set of personal truths which speak to that place where that one spirit is at this particular moment. Therefore,

take that which is of use at this moment and leave the rest behind.

When you ask us to speak concerning the various selves of a third-density human you ask us to take on a story of movement in well conceived and fastidiously executed patterns which describe what could be seen as an elliptical or circular process, in which tremendous amounts of time and space fall away from the present moment for incredible stretches of time and space. The relatively short period of the third-density cycle is preceded by tremendously long, unimaginably lengthy terms of space and time. And, similarly, after this third density experience, the continuing refining of choices made in this density are the agenda for millions of years of learning and service.

The first self, of course, is the great Self which is the one original Thought, love itself, that infinite and creative principle from whose riches all who are self-aware have drawn not only the outer trappings of Creatorhood, but indeed the inmost essence of the infinite Creator. This great Self has no way to communicate Its essence. Consequently, in the fullness of free will, there comes that time of creativity wherein an octave of creation is begun with the sending forth of that which is one, that it might take upon itself the partnership with manifestation which is the very fabric of space and time.

Out of space and time, then, is created by light all that may be called so, and all that may be used by the self to move forward in that lengthy journey away from that great source of all that there is into more and more thickness of illusion, until that great Earth plane which you now experience is reached and the stuff of earth, air, wind and fire becomes self-aware and self-determining.

Thusly, the first self is your true self, and that is the great Self. However, since the experience of self as the great Self is not available to most within third density, the examination of it is in this context unnecessary. Certainly, when that which you now perceive as self is born, when that impregnating of consciousness with self-awareness occurs, and the seeker as a new, self-aware consciousness—we correct this instrument—point or spark of consciousness enters the first of many incarnations within third density, that new self represents all of the instinctual selfhood of the creature which is the physical vehicle for humankind, and as the process of living, feeling, and sensing and experiencing begins, various distortions come to be within that selfhood in a repetitive manner, so that at the beginning of each birth, there is a self-entering birth which has already been biased and distorted in a lasting way by previous choices made during previous incarnations.

Each incarnation, then, is not only an opportunity to learn lessons of love, it is further an opportunity to emphasize those biases found within the self which are considered by the self to be positive or helpful. The self also has the opportunity to look again at each and every distortion which is preincarnative, which seems to have sprung from birth, rather than from incarnational experience, and to decide differently, thus loosening the framework of thinking and ideation, and reshaping it in small or large degree.

Thusly, there is the opportunity, as a conscious being within incarnation, to use the consciousness that has been attained to look at the self, to look at the harvest of self anew and to have such an openness of mind that it will be possible for the self to work effectively upon the self.

Now, the eternal or spiritual self, to use a general term, is only to a very small extent differing from that self which the query called the illusional self. The difference, however, seems quite large to the

self-aware being, for it seems that there is an enormous chasm between the infinite self and the self within incarnation. However, there is the continuing difficulty of the subject observing itself. Selfhood tends to keep the self from seeing clearly into its own nature. Thusly, each entity may be of service to others by reflecting honestly and clearly for others that which is being received. Others have the gift to give you of this reflection.

Thus, we always encourage the listening ear and the understanding heart when entities are attempting to communicate, especially concerning relationships. For it is the gift of each to each that in communication a more objective or unbiased viewpoint might be had by all. Each has gifts of this kind to give, and each has much to receive, even from those who seem to be negatively impressed and critical. Open the ears always when this occurs, for perhaps truth may lie there, and perhaps freedom might come from a new perception of this truth.

For with each other's help the incarnational self attempts more and more to conform its vibrational pattern to that one original pattern of great Selfhood. This is the object, to match the vibrational characteristics of the one infinite Creator. All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing there. There is only everything, and it takes up no time, nor space.

So, the distinction betwixt the self between incarnations and the self during incarnations is in fact a subcategory. An even smaller difference exists betwixt these two. But in terms of the work of incarnation, the difference is, of course, most telling. The times of meditation which we encourage are those opportunities wherein the self within incarnation is able to link up with those selves before, those lives before, and that self which more and more has become articulated through the continuing process of reincarnation. That self's great desire is to move back into unpotentiated great Selfhood.

So, as incarnational beings, as incarnational selves, we relate to the self between incarnations as one who knows no secrets would relate to the twin, shall we say, or the fellow who knows all the secrets. So much within an incarnation, especially toward the end of a cycle, is already determined by the great weight of previous choice, that [the] memories of all that has

gone before almost have more confusion to offer than riches to consider. However, we encourage the use of both meditative periods and sleeping and dreaming to more and more easily link into the self that exists between incarnations. While it is not the great Self, being a biased entity, it does nevertheless have much of wisdom which it aids entities to link up with within incarnation.

It is not so much the knowledge of what has happened in past lives that helps as it is the seating and grounding of the self from the part which blooms in incarnation down to the roots of that being which lie within that portion of your consciousness which carries all memory of previous lifetimes and other deep awarenesses such as the archetypal.

So we would encourage a model in which the incarnational human may be seen to be the bloom that arises and shall return to the elements which are used to create the personhood and walk it about on two legs. This blooming of self is related to its roots which feed and nourish it. That root is the abiding self, not yet the great Self, but that unfinished but heavily biased self which has learned, and relearned, and relearned many lessons already. There are things within this bloom which the roots wished to extirpate from the entire plant. There are ways of blooming which the roots hoped would become clear to this particular bloom, and that root of being roots down through all the illusion of all the incarnative selves and all the incarnations and becomes all that there is.

At this time we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light. It is our privilege to greet each through this instrument and to ask if at this time there may be any further queries to which we may speak this working period.

Carla: Do you have any suggestions as to how someone who would like to work on the bloom, who would like to make some changes in the way the self expresses, could go about using the relationship between the self and the higher self, or the between incarnations self—beyond meditation?

I am Q'uo, and am aware of your query, my sister. We feel that the entity which is able to accept that which is the self in all of its detailed analysis and enumeration is one which has, shall we say, the leg up on the incarnation, for the energy of the incarnation is that which expresses itself as the seeker. The seeker who wishes to change some portion of itself is one which wishes to approximate the ideal, in most cases, more closely. We would suggest that rather than feeling that there is the possibility of changing the stripes, shall we say, that greater freedom comes to those who are able to accept the self with equanimity and to work as a full-blooded self, shall we say—that entity which realizes more of that which it is as a result of accepting that which it is. This provides a truer range of expression, for it builds upon that which is solid.

If one attempts to manufacture a change which has no foundation, the change will not weather the storms of everyday experience that beat about one in a certain sense and cause a reverberation, shall we say, in those expressions of the self which are temporary and which are of the fleeting moment, as it were.

Is there another query, my sister?

Carla: I have one more. When one is trying to counsel or teach and to give an accurate and objective reflection of what something that someone else is doing [that] seems to have the patterns, is there any resource the teacher can call on to make sure that teacher is not ... to make sure that that teacher is being an accurate mirror?

I am Q'uo, and am aware of your query, my sister. The same discrimination that we suggest exercising is that which will determine the feeling tone of another's teaching. That which reminds one of that which one knows deep within the heart of being is the discrimination which is necessary for the choice making.

Is there another query, my sister?

Carla: No, Q'uo, thank you very much.

I am Q'uo, and we thank you very much as well, my sister. Is there another query at this time?

Questioner: I do not have a query, Q'uo, but I do want to take this opportunity and thank through you to all the brothers and sisters of the Confederation, because I seem to draw inspiration

[from] the various subjects channeled through this group and it helps me to stay on course.

I am Q'uo, and we appreciate your gratitude and the opportunity to be of service to you. We would thank you for allowing us to speak to your queries and concerns and would like to add that we feel you are doing well and we are inspired by your efforts as well.

We are those of Q'uo and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ♣