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Rock Creek Research &  
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P.O. Box 5195  
Louisville, KY 40255-0195

# L/L RESEARCH

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## SUNDAY MEDITATION OCTOBER 23, 1994

**Group question:** Our question this afternoon has to do with the situation that so many of us find ourselves in from time to time where we have a disagreement with someone else and even though we give our very best effort at communicating clearly, being compassionate, and of doing everything that we can think of to bring everyone into harmony, these efforts seem to do nothing other than throw kerosene on the fire. It seems like the negativity and hostility seem to have a life of their own. It seems like one can do nothing to affect the situation, and we are wondering if there is something that can be done. Is there an attitude of mind, of heart, of spirit that we can invoke at these times? Is there some deeper lesson or process going on that we don't really have any idea about? Are we destined to be victims in these situations, or is there something that we can do to bring harmony to the other person, ourselves, and to the situation as a whole?

*(Carla channeling)*

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and blessing to be sharing this circle of seeking at this time. Your afternoon sun shines so beautifully on this pretty autumn day, and we relish the sights that we see because of our interactions with you. Your planet is most fair.

We thank you for this privilege, and request of each only that you listen with an honest heart, leaving

behind any of our thoughts or opinions that do not ring true for you, for we are not infallible, but, rather, travelers upon the Pilgrim's path, as are you.

To begin a discussion of anger within your density one might well move backwards in your historical time to the time when the physical vehicles which carry you about were developing to be opportunities for consciousness of third density but had not yet achieved that third-density link and were completely instinctually second-density beings. You would call these the animal and it is that physical vehicle which transports you and gives you sensual input that is the source of what you call anger, and the source, too, of negative emotion in general.

This animal that carries your consciousness about is a proud and rather noble animal in that it attempts social cooperation. It forms lasting attachments in mating. It cares deeply for its young. This great ape, the featherless biped, makes decisions for its survival. When occurrences upset the plans made for survival the reactions are in place instinctually to alert the mind of this animal that it needs to act. We wish to be sure you grasp the difference between that portion of mind that is the mind of the animal within as separate from and distinct from that consciousness that you truly are. The brain of this animal is a fine one, skilled in making choices. The apparatus for thinking is built around these choices and their prioritizing. This mind begins and ends. It copes with the living it does.

Immersed in this web of flesh, this field of instinctual consciousness, is an eternal awareness. Sitting as the bird in the cage, the awareness that you are and that you will be in ten thousand or ten million years sits rather placidly, for the most part rather unaware of the extent of its confinement in the world of sensual input. This awareness attempts to express its true nature. The awareness that is you shall always attempt to express its true nature. However, this nature has no anger, has no fear, and is free.

Contrariwise, the mind of the body has instincts towards anger which exist because they are needed, or so that animal within is certain. The instincts, those instantaneous responses, ungoverned by logical, reasonable awareness, work usually quite well, landing the seeking pilgrim repeatedly off the beaten track of devotion and lovely thoughts, taking that awareness and flinging it aside in the rush to defend territory. For that animal which you are, which carries your awareness about, is territorial. It measures and sifts. "This is good." "This is mine." "That is bad." "That is not mine." "That should be mine." "That will be mine because I deserve it."

There the anger comes in—the hunger for possession, the hunger for safety, the desire to defend. The search for peace, dear ones, is a search for true identity. Who are you? Are you that limited mind that must protect against unseen danger with the same gusto that was used to defend the self from a predator? Or are you that awareness that gazes unblinking on the human scene, knowing all things as love?

The difficulty is that these two kinds of mentation, this double mind, is supposed to be working together to create maximum confusion. You are supposed to be baffled; you are supposed to be confused; you are supposed to feel that there is almost no hope. This is planned in order that you may do work in consciousness. The great spiritual drives, the great religions [of] your kind, revolve about suffering. Your Eastern strain of religions looks at suffering and, as this instrument has thought recently, says it is not real. The Western tradition looks at the suffering and flings the self upon the cross so that others might not suffer. Both of these paths work for those to whom they are suited.

Each path will have to deal with this issue of suffering. In dealing with the self and the self's anger we encourage each seeker to be patient and to realize and re-seat within the deep mind, over and over again, the dichotomy betwixt the temporal and the eternal. Have mercy upon yourselves for your anger, for indeed that which you see is the mirror, the anger directed at you is within you, like the werewolf baying at the moon that only comes out when the moon is full. Know and accept this part of the dark side of self. There is a price to life. That price often is that one wishes to prolong life, and, therefore, attempts to control all elements so that life is safe, secure and protected. See this within the self. Love this self which has so little time to live, and when it is seen in another, attempt that same degree of understanding. See the fear, the true desire to protect, in the negative emotions of others, for however distorted these emotions are, they are distortions of love.

The energy within anger is so close to the positive extreme of freeing the self that it actually tends to feel good to be angry, for it is in this kind of fire that life is created. The creative principle of love is also the destroying principle of death. Passion has its inevitable counterpoint in tragedy. Life and death go together as concepts. Anger is the other side of the coin of love within limitation.

Let us, then, move back in concept, moving away from the particular, seeing the fear, the suffering, all the negative emotions. See them within the context of life abundant, yielding its harvest of wisdom and compassion to those who simply persist at gazing at that which goes before the eye, comes before the ear, arrives at the nose or the skin. For the creature that you are is most special. We encourage each again and again to touch into this space where love may be felt in the silence, where comfort moves deeply within, opening the heart, relaxing the grip of circumstance. Move away from the particular often within your days and nights, moving in mind to the more profound ground of your being, that eternal, undying awareness beyond all distortions. It is love. You are love. This is the deeper truth.

We would at this time transfer this contact to the one known as Jim. We are those known as Q'uo, and leave this instrument in love and in light.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light. We would, at this time, offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

S: I am wondering if people who come to this planet who have what we call disabilities—what is their special place, and what is their purpose on this planet?

I am Q'uo, and am aware of your query, my sister. It is not an easy task to move within your illusion of third density and to be able to love under the circumstances which one finds here with so much mystery surrounding the basic qualities of your life patterns and interactions betwixt peoples. Yet, one may look at this illusion as one would look at a school which has many grades and many course offerings, all with the purpose of enhancing the student's abilities to give and to receive this most precious quality of love.

Each entity, before the incarnation, will set about reviewing those lessons which have been learned and those which await the learning according to previous incarnational experiences. As each entity is unique, and as the interrelationships enhance this uniqueness, it is difficult to generalize in every situation and yet be accurate. But we can assure you that each entity which incarnates has some, what you would call, a disability—that is, a difficulty or blockage in the free flowing experience of love.

Many have blockages that are from previous incarnational experiences and are expressed in the present incarnational experience and are expressed as a distortion of one kind or another. Each distortion, whether it be of the physical, the mental, the emotional or the spiritual complex has as its purpose the allowing of the learning of love. When love has been absent in some facet of the entity's life pattern the opportunity for adding it to the reservoir of information is usually programmed as a, shall we say, a difficulty or blockage, a distortion in some facet of the being that serves much as the sand for the oyster which will eventually produce the pearl, yet with some irritation in the process, shall we say.

The process of learning to love is one which will oftentimes be experienced in a difficult manner, a traumatic manner, a manner which is intense and rich with opportunity for growth. Only when this type of intensity has been experienced can that

which has been learned from it carry a weight in the totality of the being that will enhance that being's total nature. Thus, to learn is to experience a kind of pain, for one is enlarging a portion of the self in a manner much like giving birth for your entities within this illusion. The process of the birth is filled with pain, yet the joy which comes from the birth of a new entity is great; so it is with each entity within your illusion as each continually gives birth to a new portion of the self.

In order for this entire process to make its mark, shall we say, upon the soul, upon the total being, there needs to be the exertion of great effort. Those with what you have called a disability of a physical, mental, emotional, and in some cases, a spiritual nature have increased the degree of difficulty, shall we say, for that learning process. This increased degree of difficulty has as its reward an increased level of learning to love and of allowing others to learn to give love to the self.

Thus, if you look at this illusion as the laboratory in which the student seeks to put to the test those ideals which it holds dear prior to the incarnation one may then see all that occurs within the incarnation as the conducting of the experiment to see if love can be found in this situation, in that situation, in even that situation. For there is an infinity of possibility and opportunity that awaits each entity within the mystery of this particular illusion, for as you seem so separated from each other, from the Creator, from the environment, from those principles of love, truth and beauty and all other principles that are valuable to you, feel yourself isolated, alone and perhaps at times unable to make sense of all that is about you and much that is within you, yet just this dilemma, just this confusion, doubt, anguish and pain is that quality of angst that shall push, provoke and prod you further. These are the ways that the soul has to remind itself in the incarnation that there is yet more to do, and each portion of the incarnation offers the opportunity to give and to receive this precious quality of love, and each circumstance that one finds one's self with is yet another opportunity to give or to receive or perhaps to give and to receive love.

Is there another query, my sister?

S: No, thank you very much for answering that.

I am most grateful for your query, my sister. Is there another query at this time?

**A:** Can the sensual or animal being be the total person where the spiritual part is not recognized?

I am Q'uo, and am aware of your query, my sister. The nature of the animal which we spoke about earlier which carries each of you about so faithfully is indeed one which has the senses which are rich in their ability to perceive and to bring information into the brain/mind organism in order that the entity may learn, may choose, may grow, and may be able to offer itself eventually as a servant of the one Creator, and, indeed, may realize itself to be the one Creator at some point in its evolutionary path.

The various qualities that compose each entity are always available for utilization of this process of growth. One may see the self and all other selves as being what we have heard described as the 360 degree entity, that is, with all potential, all abilities latently available. As an entity pursues an incarnation with a certain set of lessons revolving about the central quality of love it is possible for an entity to focus upon any set of abilities or even to focus upon one particular quality in preference to all others and for the time of that focus to seem as though it has no other dimensions. This is an intensive form of practice for an entity and will aid an entity in balancing an area which has perhaps been less than fully utilized in its previous experiences.

It may seem to the entity itself and to those which observe it that it has perhaps become overly stimulated or interested in some facet of its being, whether it be the sensual nature of the animal that is each entity's beginning or basic self within this illusion. It is possible for entities to move so far into a portion of the self that it becomes blinded to other portions of its self. However, we see the cycles of your lives moving endlessly as a spiral through time and space and can assure each that there is ample opportunity for the balancing of all distortions and the experiencing of the self as a true 360 degree being, which is another way of saying experiencing the self as the Creator.

Is there another query, my sister?

**Questioner:** (*Inaudible*).

Is there another query at this time?

**R:** In the moment when you feel the anger pulsing through you, is there anything that you can do to benefit from the anger or to deal with it?

I am Q'uo, and am aware of your query, my brother. It is our suggestion that as you experience all of the emotions including anger which are available to you that you allow them to spontaneously ...

(*Side one of tape ends.*)

(*Jim channeling*)

... Only if the expression of your anger has the possibility of injuring another person would we recommend that you damp it down, shall we say. Far better is it to experience the emotions as they occur and then to work with them later in your meditative times, balancing the anger with the love that naturally replaces it when one sees the object of the anger as the other self and as the Creator as well.

It is well at that time to investigate the complete ramifications of the situation which brought about the anger and to use the mental faculties then. To do so at the time of the experiencing of the anger is to confuse the process that is moving through you and is to pull the reins too tightly upon the animal upon which you ride. Far better, as we have said, to do this analysis at a later time which, as the process continues, may allow you to find more harmonious means of relating to the entity for which you experienced the anger previously.

The efforts to rectify difficult situations can oftentimes lead to breakthrough experiences with the other self as hearts open honestly to each other. That this does not occur often makes the desire for it all the greater in those who wish to give and to receive love within your illusion. The constant desire and effort made in this direction is that which builds within you the metaphysical or spiritual power which is much like the power of any battery which stores energy. As you increase the positive polarization the battery has the ability to do more work.

This is so in conscious[ness] as you intend, and intend, and intend and work without stint to attempt to find love within the self, within others, and within the situations that you share. That you shall feel that you fail most of the time is not of central importance. Of central importance is that you continue to try.

Is there another query, my brother?

**R:** No. Thank you.

I am Q'uo, and we thank you, my brother. Is there a final query at this time?

*(Pause)*

I am Q'uo, and as we observe we have exhausted both the queries and some of the physical vehicles present from sitting overly long, we shall, at this time, thank each once again for inviting our presence. We are most grateful for your invitation and for your dedication to learning. We walk with you upon your path and rejoice at the opportunity of sharing our opinions with you. We shall take our leave of this instrument and this group, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✨