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SUNDAY MEDITATION MARCH 10, 1996

Group question: We would like some information about the darker self, or side, of our self. What is the shadow and how should we relate to it? What is the most positive way to deal with it?

(Carla channeling)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is, as always, a great honor to be called to come among you at this time. We cannot emphasize enough how much we appreciate your kindness in asking us to share our thought with you, for by doing so you enable us to serve the infinite One, and in the garden of the Father there is always great pleasure in the budding new leaves that spring forth from thoughts of things heavenly. We are so happy to be a small part of that process for each. We do request that our information be regarded as opinion rather than fact, for we are often incorrect.

This day you wish to speak about the shadow self. Each seeker comes to a point where it decides what path it shall follow. Sometimes the choices seem shallow. Sometimes they seem profound. The choice is always between the perceived light and the perceived dark, that which is the higher road as opposed to that which seems less honorable. And in the making of these choices the seeker hopes to bring forth the light and to dismiss the dark. The hope is to become light itself, all that is good and correct and of the spirit. This is not a hope that bears fruit,

for the light and dark are the two sides of one coin, that coin being the very essence of that seeker.

As the process of graduation from third density continues each shall walk the stairs of light with each its own dark side firmly integrated into that self which walks for eternity. Therefore, the paradox that is the sign of all spiritual truth is laid bare. The challenge is so to acknowledge, accept and balance the shadow self that the total being is ready to gaze into that light which blesses fourth-density existence, for you can leave not one whit of self behind. Now, how can this be done? How can that blackness within which expresses within the self in ways of hurt and pain ever be a part of the love and light of the one infinite Creator?

Each entity walks upon two legs. When the spirit finds its legs, one is the light, one is the dark. Together they make one holograph which is identical to the infinite Creator. The shadow self is to be related to, then, as one of the two legs which cause the spirit to stand within the illusion in which each finds itself. One relates to the shadow self as to the musculature, the connective tissue, the power and the strength which enable the spiritual seeker to stand fast through times of difficulty and woe. The shadow that seems so heavy and dark is also that which grounds and sustains and makes secure. The will is part of the shadow self. This will animates, informs and vivifies those ideals, hopes and dreams which the light portion of being so loves to dream.

The shadow side is that which persists until all has been accomplished.

If your shadow self could be objectified, what animal would you choose to represent it? Perhaps we might suggest that to the naked eye, to the uninformed person, the dark side might be seen as a dangerous wolf, ready to savage and to tear those treasures which the seeker would protect. To the more informed eye, the dark side might perhaps have become half wolf and half dog and well-trained. That which feels like the dark side has tremendous, infinite vitality. It blesses the spiritual seeker with that night which envelopes as an eggshell does an egg, the newborn spirit, velvet, soft and black as midnight. It couches and sustains eternity and gives its gift to time by allowing the separation of light from dark. The evolution of spirit takes place within that night and as graduation dawns, so dawns that spiritual night at last.

We are aware that the demands of the physical vehicle may seem to be dark and inconvenient. The belly calls for food. Sexuality calls for the mate. The body demands to breed, and chaos threatens if these needs are not met. Then it is often that the seeker must deal with the shadow. May we suggest the taming of the wolf, the learning of discipline for the dog, and the love of master for a faithful companion and servant.

We feel that this is sufficient for the main query and since the one known as Jim is quite involved in attempting to record that which is being channeled through this instrument, [may we] ask if there are any further queries at this time?

B: I have a question with respect to a concept having to do with darkness and would ask you to comment on this. Is darkness from a positive entity's perspective simply the lack of awareness of the one infinite Creator?

We are those of Q'uo. My brother, we were using the image of darkness not as an absence of anything but rather as that fertile blackness of night wherein the spirit has its birth.

May we answer you further, my brother?

B: I am a little confused about something that you said early in the session. It had to do with pursuing or seeking the shadow as not bearing fruit. Could you please elaborate on that concept?

We are Q'uo. We were speaking of the desire to lose the darkness of the nature as not bearing fruit. We were suggesting that the seeker does not need to remove the dark side of the nature in order to progress. Rather, the seeker needs to come to an inner understanding of its particular workings, looking for ways to achieve such a discipline of the character and personality that the darker images are disciplined and allowed to move through appropriate channels. We are suggesting that once the dark nature of the will is grasped, the positively oriented seeker can then begin to see that shadow self as an asset rather than viewing it as an enemy.

The processes by which one becomes able to discipline this dark side is individual and each seeker shall wrestle with those dark angels as each continues to discover, accept and discipline new aspects or newly perceived aspects of that dark genius. We are asking each seeker, then, to take into the heart the full spectrum of self and to love each and every aspect and yet to find ways to express only those things which are intended. We do not wish you to run away from what is one of the great strengths of the self.

May we answer you further, my brother?

B: Thank you. In my present experience there are two characters on the stage with whom I interact daily. I look at them now after this last week of exploring various memories and I see blackness around them. I do not feel any ill will towards them. I simply see the blackness and know that they're there to teach as I am to teach them. I would ask for your opinion on an appropriate way to deal with these two souls.

We are those of Q'uo. My brother, we would suggest that you see each soul as the one infinite Creator.

May we answer you further, my brother?

B: No, thank you.

Is there another query?

R: I noticed that I would ask questions often as I joined this group. And now I observe that the desire to ask questions faded. And I am curious about the process. Would you comment please?

We are those of Q'uo. My brother, when one first climbs into the boat one determines to row very quickly to the opposite shore. After one has rowed

the boat for a while one becomes more calm. Each stroke is no longer brand new. In time one has rowed all over the lake. Just when the scenery becomes familiar, just when the questions are beginning to be less, something occurs, some critical mass within and the seeker realizes that he has no oars, that there is no shore and that faith alone shall move the barque within which he sits. How can one ask questions of the ocean?

May we answer you further, my brother?

R: I have no further question. I will say that it is a great joy to know that you sit in that rowboat for those who ask.

We are those of Q'uo, and we thank you for your thoughts. We and you, my brother, are bubbles upon the sea.

We would at this time ask if there is a final query?

B: If there is anything that we in this circle may do that we are not already doing to assist the instrument with her current physical pain?

We are those of Q'uo. My brother, the sending of love to this instrument is already being done and there is no greater gift or help for this instrument than that. We thank you for your concern and thank each within this group for supporting this instrument.

As we take our leave of you we encourage each to feel that balance point within which holds all the illusion of light and dark in calm and peaceful equilibrium. Third density, and fourth as well, move deeply within the ways of polarity and duality. There are many lessons the dark and light alike can teach. We ask each to rest in the essential and eternal goodness of that foundation which is the one infinite Creator. Light and dark alike find their source and ending in love. Know that you are loved, and allow that truth to sink deep within. Each entity is fragile. Each life is tender. Be tender with [each] other. Share love. Share burdens. Share encouragement. And we shall take our leave of you in love, in light, in the service of the one infinite Creator. Adonai. Adonai. We are Q'uo. ✽