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## SUNDAY MEDITATION

OCTOBER 19, 2003

**Group question:** The question today has to do with fear and love. We are assuming that fear and love are on a spectrum of ... there's a connection between them and we would like Q'uo to give us some information about how we can deal with fear, any kind of fear. Fear of doing something we haven't done, the fear of doing something that seems difficult. V mentioned that focusing on the love aspect tended to make the fear dissipate. Is that correct? Is there anything else we can do to deal with the fear when we feel that it's taking too much influence in our lives?

*(Carla channeling)*

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come. We wish to thank each of you for creating this time and space to seek the truth. We are humbled before your energy, your beauty, and the focus of your desire. We are most grateful that you have called us to your circle of seeking. Please know we are happy to share our opinion with you, with the request that at all times you listen with great discrimination, accepting those truths that sound good to you for further consideration and banishing all those that do not sound good to you from your mind. This will allow us to speak freely, knowing that you do not see us as authorities, but rather as those having a certain kind of conversation: a conversation about ideas and about those concepts that move too deep to be expressed directly in words, those concepts of which the one known as D was speaking earlier, the various

archetypes, whether they be four or twelve or twenty-two, that in some way or another give one another structure or ways to think about the Creator and one's relationship to the Creator.

There are two questions posed within the energy of this instrument's mind, although we have only the one on the tape recording which was done prior to our speaking, and we find it interesting that although these two subjects seem to be so far apart in nature, they benefit from being looked at together. The two subjects, being that of fear versus love and what the nature of various kinds of nature spirits is, would seem on the face of it to have little or nothing in common. And yet, indeed there is a great essence which they share.

The great *jihad*<sup>1</sup> of the struggle of love and fear is that rock upon which many have shipwrecked their lives, their spiritual ambitions, and their hopes of progressing according to some self-made, or authority-driven plan. Energy gets stuck. Energy that has been bruised and stricken defends itself. Everything that can be imagined has an energy, if it is imagined. This is not to say that when we are speaking of nature spirits we are speaking of imaginary beings, for we are not. Rather, they are imaginary in the same way that you are imaginary. You are illusory in a certain order, or grade, of

<sup>1</sup> jihad: "a campaign for or against an idea; a crusade" as well as the more usual meaning of "a Moslem holy war." The Q'uo intend the first of the two meanings, the campaign in question being for love and against fear.

illusion. You vibrate in a certain series of energy fields or spheres, which have their own order and their own purpose. And they communicate with each other throughout that grade or gamut of energy vibration. Consequently, all physical bodies are communicating.

The same is true of the first-density entities and the second-density entities among your peoples. These too, birds, animals, trees and plants of each kind, have their own nature, their own essence, their own energy. And insofar as they are given life, there exists within them a corresponding spirit to your spirit. Is the spirit of a flower or a tree or a stone or the wind the same thing as your spirit? Not at all. In the case of the elementals of first-density, there is a tremendous amount of infinite wisdom in such strong and powerful purity that there is an essence that is indescribable to entities as transparent and ephemeral as living flesh. That energy of fire, the energy of wind, the energy of earth, the energy of water, is that of the everlasting element, not simply in its physical characteristics but in the corresponding spirit of those characteristics. You have only to sit at the edge of a great body of water to begin to know or become acquainted with<sup>2</sup> the essence of water. You have only to stand in the high wind or to bow beneath it and, indeed, crawl on hand and knee to shelter against such a wind to understand the kind of energy that the wind offers. And the same can be seen of the energies of fire, and of earth.

This group has spent a couple of days exploring caves recently and has a special reason to become more and more aware of the power of the everlasting rock-ness. Many are the spirits that can be seen from these elements. They are seen by an eye that is not physical because their energy is that of the metaphysical energy that occupies time/space. Consequently, it has no body in space/time but only the impression, or the shadow, of the truth of such an entity. It is as though you were attempting to prove that you had ideas, ideals, hopes and dreams. Can you show them to someone? No. Do you still have them? Oh yes. In just this way, the mountain, the ocean or the wind has the expression, the thoughts, the hopes, the ideals, the process of its

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<sup>2</sup> This phrase "to become acquainted with," is a typical way of defining the word "gnosis" in Gnostic literature. It suggests a kind of knowledge beyond words or explanations.

nature; and because it has no hampering of self-awareness, it never moves from love. It remains blissful in its ignorance of any other choice and simply expresses its essence in a dynamic combination with those energy fields of time/space and of space/time that it may meet. Consequently, as you walk in nature or down the urban sidewalk, you are coming in contact with the sprites of the air and the undines of water and the salamanders of fire and the gnomes of earth, all unknowing because you cannot see them with the eyes of daylight. There are always special people who can see into inner planes, for weal or for woe.

Now let us say here that in discussing the inner planes, we discuss a universe vaster than the physical universe and greatly populated with a very wide gamut of personalities. The most tremendous wisdom, compassion and mastery lives within the inner planes. We ourselves dwell in, shall we say, a parking garage in fifth density, as it were, as we are involving ourselves with your vibrations at this time. We are part of that network of inner planes that includes all of the spirits that seek to serve. Those within first and second density, those within fourth, fifth and sixth density; all seek to serve by their very nature. It is impossible for them not to be prompted to share energy and therefore to serve.

Those elementals of second density are far more complex and far less solid in their nature, as would be expected from beings which are, like yourselves, those who live and die fairly quickly. However, the subtlety of second density, with its movement to the light and its relationships within the tribe or pack, create a far more exotic and far more whimsical panoply of figures and of stories in which those figures have found each other and have joined worlds. And so creation becomes added to creation becomes added to creation, and, in the inner planes, there are many exotic kingdoms which have been created so that the essences of all of these energies, in the relationships with various humans and their cultures, can play. There is a tremendous joy and a feeling of play about the free essences of plants, animals, wind, storm, ocean and so forth. When an entity becomes self-aware in third density, she becomes cut off from the joy, the play, and the ever-continuing presence of all of the other members of the inner plane.

Each of the sub-planes of those inner planes has its own environment. Those who are able to sift through the planes have that experience, that feeling, of almost going through different grades of water as they move through the sub-planes to that precise vibration of energies that is equivalent to their most comfortable place within the inner planes. Entities who are able to do this come into a land of milk and honey to which they may go in their meditations. Each of you has one; and each of you has, in that vibration, helpers, those whose delight it is to find a way to make that experience which you—that individual soul, that very unique soul—will have to be joyful, playful and as the one known as J was saying earlier, a product completely of the spontaneity of the now. The energies that lie all about third-density humans as they earnestly struggle with their catalyst are energies that encourage the deepest response to the feeling which lies in the environment about the self.

Coming to a moment is coming to a banquet. How shall you enjoy the rich array of incoming experience? Shall it be a thing of love and joy and laughter or shall it be a thing of fear and defending? Each of you is painfully aware that you are not a flower, you are not the wind, you have not been a tree for years and years. And as a person you have been cast forth into an illusion which is bound to hurt and disturb and upset any shred of routine and surety that you may have; for all things pass and the experience of the third-density entity within the illusion is that infinitely renewable feeling of being behind the power curve, unaware of those things which it would have been good to know in order to plan for this change that seems somehow to be taking place. The one known as John<sup>3</sup> wrote in a song, “Life is what happens to you while you’re making other plans.” This is the cartoon-like nature of the catalyst that is available within your third-density world. It is always aimed at moving you from a balanced and comfortable place into a place where there is a risk to take, a challenge to meet, a cliff to walk off of, so that you may have the experience of choice. That is the one thing that is your glory and your challenge. You have the responsibility that is God-like: of choosing how you shall go on, how you shall think, how you shall meet

<sup>3</sup> John Lennon, from “Beautiful Boy,” on the album *Double Fantasy*. The actual quotation is, “Life is what happens to you/While you’re busy/Making other plans.”

the day, how you shall treat yourself if you’re not happy with how you met the day, and how you shall treat those other-selves that are a part of you. Shall you see them as other? Or shall you see them as the self?

There is a great journey to be taken in that regard, for third density begins as the great ape that you are is barely beginning to move into the traditional, cultural societies, forming tribes, forming instinctively those tribes that describe self and other as the tribe and not the tribe. That great sadness that we see within your political and societal planning these days is that seeming return to late second-density where there is tribe versus tribe with no hope of communication and parity becoming possible between them. Consequently, each entity moving through the various sub-levels of third-density is attempting, more and more, to move from the uneducated idea of self, as only self and other-self that looks just like you because it is the same tribe, to self being the same as other-self, because self and other-self are both ensouled parts of the same Creator.

The education between those two points is vast, immense and unimaginable. Each of you has spent lifetime upon lifetime attempting, with a pure heart and a good will, to penetrate the mystery of oneness. In a world where nothing looks like it is one with you, how can you catch on to what is not being seen? How can you hear what is not being said, what can not be said, for there are no words? The secret is energy, that energy about which the one known as J will speak<sup>4</sup>, sharing her passion for the beautiful simplicity of the healing touch, and not even the healing touch, but the energy of the healing heart. Indeed, it is that environment that is beyond words that moves into that walk of faith that exists only in midair. For in that particular discipline, as in so many disciplines that go under the modality of the laying on of hands, the true healing is not in a touch, but rather, in the love that that energy of the touch carries, because of the work that that particular instrument has done as a messenger of healing. The energy of other-selves can be a palpable thing and interestingly enough, you can affect the energy of others. How can you do this? You may do it mechanically by thinking to yourself, upon looking

<sup>4</sup> J, a Reiki healer, was speaking to a college class about healing energy in the week ahead.

at someone else, "This too is me. This is my brother and I love him," or alternately, "Thou art God." Or alternately, as this instrument often says, "You are my mirror." You too are a mirror. What you forget, because you are sitting within your own space, is that you are radiating. Each within this circle is very powerful, has done a good deal of work, no matter what the biological age of those in the circle. Each of you has a metaphysical essence that is powerful. As you allow that feeling of your own self to open up, as you simply allow yourself to be yourself, to flower, to look out of yourself at the beauty of all of those around you, as you listen to each energy and "feel into" the energy of those who are speaking in desultory tones about the room, you can begin to make those heart connections with each mirror, with each part of yourself, thanking each part of yourself, knowing that if you were to pursue that particular person, that particular relationship, that would be a very valuable mirror that you could not get from anyone else. Each person then becomes a treasure trove of undiscovered things, [undiscovered] simply because you have not spent the time to open up to that person and to share what the energy has to offer each of you in that dynamic between you.

When you can, for the first time, move from an intellectual appreciation of the oneness in all to a feeling within your own heart that you are looking at the Creator as the Creator, there is a magical occurrence that reduces fear. That magical occurrence is love, a feeling of love that springs forth like a fire. In the glow of that fire there is a communication from essence to essence and the hearts of those that you are speaking to know that you love them. And there is that within their being that again opens and then, they love you back. And the supportive energy of that relationship, once begun by the open heart, is irresistible. Trust the energy that is yourself. We do not say, "Put aside all fear." We would not do that to entities that might feel undefended and naked and vulnerable beyond their ability to enjoy creation and existence. We are aware that for some it is powerful even to take part of the armor away, to lighten it, to shorten it, to leave it off for small periods of time. Have the feeling when working with fear of "a little is a lot," because it is so difficult to judge the self, and it is so seldom accurate when attempted that we would suggest, rather, focusing simply upon the process, upon giving it a good try and upon being

extraordinarily good to yourself no matter what the perceived outcome.

What you are attempting to do as you filter the experiences of your life through the processes of the disciplining of the personality is to become easier and easier with yourself, and easier on yourself, while at the same time, remaining honest concerning your process; that is to say, it is well to be ruthlessly honest with yourself and with the Creator, in your continuing conversation with the Creator, but it is not a good idea, no matter what your basic feelings of irritation may be at the self, to berate the self, or to lose respect for the self, or to act in such a way that there is the expression to the self of dissatisfaction, of feeling that the self is unworthy. These things are all too easy to promulgate within the inner life. They are those stumbling blocks that trip up your feet and keep you from moving forward. They have been put there by voices not your own, but in many cases you have accepted them, internalized them, and made them live far past their time of truth, if there ever was a time of truth for some of those deeply painful childhood insults. See the pain and the suffering that has been endured by you, that has caused fear to become a habit returned to again and again. See with eyes of love and compassion. This instrument carries a doll frequently when it is at home. It talks to the doll and it asks the doll to tell her its dreams. It is in this way that this particular entity seeks to undo damage done to her as a child by those who did not make her feel wanted, needed or listened to. There are ways to work on these difficulties that can be perceived as perhaps being the foundation for those fears that now trouble the seemingly grown and adult life. It is most helpful to open heart and mind together to the processes of seeing where these threads of fear take you. They are the breadcrumbs along the trail that will lead you to a deeper appreciation of self and a deeper ability to interpolate and amalgamate the self of all of those perhaps slightly separated parts of self that have moved away from other parts of self because of wounding, because of difficulty in holding the energy of self completely together.

We would at this time ask if there is a continuing query upon this subject or if there are other questions at this time. We are those of Q'uo.

J: Hi, Q'uo, this is J. I really appreciate what you said and I just wanted to ask you a quick question. I

was told this weekend that I'm an adult indigo and I was wondering if you could speak to this and if that's why I have been so attracted to doing energy work and vibrational medicine. Does it have to do with the fact that I am an adult indigo?

We are those of Q'uo, and are aware of your query, my sister. That phraseology is acceptable as a way of designating a particularly opened-up and lively, shall we say, energy of the merkabah or the—I give this instrument [an image] of the spirals of the DNA and [that] there is more light there than is normally carried. We are having difficulty because of the phraseology of "indigo child." There are those who are wired strictly for third density, there are those who come into incarnation with some of the wiring for fourth density already in place and simply needing to be, shall we say, hooked up, and that is your designation. There are others who are completely activated and some of those designated as indigo children are of the latter type, others being of the middle type.

May we answer you further, my sister?

J: No, that's all for now, thank you very much.

We thank you, my sister. Is there another query at this time?

T: Yes. I have said several times that the need for polarity in our illusion can be fulfilled by using the memory. In other words, you don't have to have good and bad or good and evil right directly in your experience every day. You can look at the negative aspect and draw from your memory of negative aspects in your life, in the past. Will that suffice for the polarity that is necessary to stay in this illusion? Could you comment please?

We are those of Q'uo, and are aware of your query, my brother. Indeed, there are those whose discipline is such, and whose imagination has focused so, that this is possible. For, shall we say, the majority of entities, a purely inner vision lacks satisfaction, whereas we would say that, as the one known as V had noted in conversation not too long ago, the function of the video game is so to populate an imaginary battlefield with imaginary enemies that one may bash heads in glorious carelessness of the propriety of doing so in the outer culture, for there is only the image that is being bashed. Nevertheless, when it is done as a spiritual practice it is amazingly efficient. The key is the imagination and the

discipline to make the connection between those energies which need disciplining and the seeming abandon of the so called video game.

May we answer you further, my brother?

T: No, thank you, that's fine.

We are those of Q'uo, and we thank you, my brother. Is there another query at this time.

G: Q'uo, if it's not too large for this working I was wondering if you can comment on how one can distinguish between one's own feelings and those of another? How can one protect against the negative feelings of others, and how one can transmute those feelings taken on from others within the self?

We are those of Q'uo, and are aware of your query, my brother. You are indeed correct that it is a larger query than some, and perhaps we shall make this the last query of this particular session because of that fact. For most entities brought up within your culture, the difficulties of knowing what feelings are one's own and what feelings are not, is not a problem because there is a characteristic self-involvement that dictates that there will be no confusion between the feelings of self and the feelings that are not of the self. However, when one has begun a process of opening and sensitizing the self to that which is more real, more true, more beautiful, more to be admired, the self does become less aware of the boundary between one's own universe and the universes of others. This is due to the fact that there is no boundary between the universe of the self and the universe of others except those boundaries that are created by the mind of the person. If it is assumed, as this instrument often does without realizing it, that all are one and all are thinking as one, then one sees one universe and one's feelings naturally move in that one big happy universe where all is known, all is good, and all is loved. This instrument has done a great deal of work in the past few years learning how to make boundaries so that it is able, as a person, to take care of itself and also to have the ability to love others as the self; as opposed to thinking that all feelings were her own and all needed to be addressed equally. It is a very confusing universe to one who has become unable to make those boundaries between self and other-self and as you have said, my brother, it is especially difficult when those feelings which are being imported into your system from a system of another are perceived as negative. It becomes a most

uncomfortable and pertinent question as to how to make the boundaries that create comfort zones within the situation where there is overlap in aura, as there is in virtually every urban setting, and certainly in a household such as you enjoy at this time, where there is a constant presence within the dwelling of people whose auras do indeed overlap.

This is not, per se, a negative or positive thing. It can be either. What is occurring in a situation where there are overlapping auras is that there is the opportunity to exchange energy. The downside of this exchange of energy is when the exchange ...

*(Side one of tape ends)*

*(Carla channeling)*

*(A portion of the channeling was not recorded.)*

The question of how to determine one's own boundaries can become very subtle. It may be as easy as physically removing the self from an environment, repeatedly, to see what changes may occur when one is in the environment and then out of it. It may be that there is talking to do to the self; that there are voices within the self that need to speak and say, "This is not me," and, "This is me," and, "Let me get you to understand this point of view even though it is not me." One can have some interesting conversations around the campfire of self and in some cases talking out loud to the self, about the self, one may begin to hear the true self and hear what one has picked up as a rider, and hear the difference between what really is the self and what has been simply picked up and started to be carried around on the coattails of the self.

There is also the entire arena of physical cleansing that is helpful in creating boundaries, the smudging of the self with the sacred sage; the ritualistic immersion in meditation of the preferred kind in which that question is put to the self, "Show me myself, show me the shape of myself." There are many ways to ask and indeed, for each person this is a very personal and very idiosyncratic work. Be open with the self, feel confident in following the intuitions and the hunches of self. Use journaling, use the dream process of writing the dreams down and thinking about them, use the conversation of others, and use all of those mute signs of the energy of the environment about you, the wind and the birds and so forth, all of those messengers that have spirit and wish to share energy with you. There

comes out of all this amalgamation a growing sense of being able to be a discriminator and that is a very important feeling to gain. So we greatly encourage those disciplines that put one in touch with one's own powers of discrimination. It is a beautiful thing to know that all is one, [but also] that each of you is unique, each of you has your own shape, your own bloom, your own pollen, your own scent. Nobody like you ever was, nobody like you ever will be again. Only you have that breath to breathe, those words to say. We bless each of you as you move into your hopes and your dreams. May you walk with faith, may you walk with joy and may you know that you are never alone, and as the one known as D so often says, that you are loved more than you can imagine.

We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu. ❄