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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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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## SPECIAL MEDITATION

FEBRUARY 7, 2006

**Question from E:** (*Jim reading E's question.*) "Edgar Cayce said that most modern astrologers use the wrong zodiac and should be using one based on the "Persian calendar." The use of the sidereal zodiac, which accounts for precession of the stars as espoused by Cyril Fagan and Donald Bradley, results in rotating the planets about 24 degrees clockwise in the horoscope chart or eight-tenths of a sign backwards when compared to the use of the tropical zodiac. For example, my Sun sign is Pisces in the tropical zodiac, yet falls back into the sign of Aquarius in a horoscope based on the sidereal zodiac. I believe that my Sun sign is Aquarius. I also believe that the use of the Fagan/Bradley sidereal zodiac is more accurate than that of the tropical zodiac to determine the placement of the "planets," which also include our Sun and Moon, in the signs and houses of a natal horoscope. Can you confirm this?"

(*Carla channeling*)

We are known to you as the principle of the Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we visit with you today. Thank you so much for inviting us to join your circle of seeking at this time. Thank you for the gift of your calling and the beauty of your vibrations. It is a great pleasure to respond to your queries at this time.

We would ask of each present and each who may read these words, please, to value greatly and honor your own powers of discrimination. Be careful in discriminating between those ideas that seem

resonant to you and those which do not. Select only those ideas with which it seems resonant to you to work. We are then far more able to relax and offer our thoughts without being concerned that we might infringe upon your free will. We thank you for this consideration.

With regard to the query asked by the one known as E concerning the use of the sidereal astrology as opposed to the tropical astrology, we cannot confirm the choice of one type of reading over another, and we would make a few comments about our inability to confirm this preference.

It is our understanding—and we offer it humbly since we feel that it is only a rough approximation of the truth rather than the precise truth—that the use of both sidereal and tropical astrological charts is appropriate when studying the influences which make up the geography of an entity's interior landscape.

There are two aspects to a density. One aspect is relatively fixed; one aspect is relatively unfixed. The masculine side of the study of astrology is that of the tropical astrological chart. It represents that which is fixed into the Earth by the occasion of your birth into third-density existence.

There is another aspect which influences the use of astrology and this is the feminine aspect of the density. In this focus of astrology, the information is considerably helpful, but it does differ from the tropical chart in that it embraces more of the unfixed or soul-driven, if you will, aspects of personality.

Therefore, if an entity is actively investigating his own soul aspects, it is quite likely that he will find sidereal astrology more helpful in describing the environment in which he finds himself in his inner work than if he uses the tropical astrological chart.

Gazing at the differences between a sidereal and a tropical chart will give to an entity an interesting view of the various aspects of his own character. The sidereal aspects describe more the soul aspects of the entity, whereas the tropical chart describes more the personality or applied incarnational aspects of a personality.

Looking at the difference between the two gives to the student of his own personality an idea of the dynamics of the earthly self with respect to that self which entered incarnation and that self which shall remain after incarnation.

Neither aspect is higher than the other aspect. We wish to make that clear. The two aspects are, as it were, the vertical aspect and the horizontal aspect of that cruciform nature of personality. There is that vertical aspect that touches down into the earth and holds into incarnation certain aspects of the personality, and there is that floating or horizontal aspect to the personality that is never completely nailed down by incarnation, but rests within the energy body as the deeper aspects that the soul has brought forward into incarnation at this time.

May we answer this query in any fuller way, my brother, before we move on? We are those of the Q'uo.

E: No, Q'uo, that's fascinating information to learn about, and I'm still mulling it over at this time.

**Jim:** (*Reading from E's questions.*) The second question is: "I believe that the planets in the signs of our natal horoscope are representative of the energies of our inner or hidden soul pattern. Can you confirm this? I also believe that the natal planets in the signs in a sidereal horoscope are comparable to the potentiators identified by Ra in Book IV. I believe that the planetary aspects with small, close orbs in our natal, sidereal horoscope represent our lessons to be learned in this incarnation and I believe the transiting planets, which aspect our natal planets, identify the functional energies that Ra called catalysts of our experiences and signifiers of our choice. Can you confirm my beliefs in the

astrological relationships? Please offer any comments you feel may be helpful."

(*Carla channeling*)

We are those of the Q'uo, and are aware of your query, my brother. We find that we cannot confirm the correspondences that you so carefully have put forward. We find them provocative and interesting. There is fruitful subject matter within these assumptions for much thought, and we encourage you [to] go forward with your observations and your attempts to find correspondences.

We would, however, suggest that the attempt to wed astrological information and functions or aspects of the archetypes is doomed to failure if the attempt is made to bring correspondences forward on a one-to-one basis.

The reason for this is that each entity is a unique expression of the infinite Creator. Each relationship that an entity makes to an archetype is made often unconsciously and almost always without any firm intention of addressing an archetype. The situations that an entity enters are full of possibilities, and when an entity's response to those possibilities moves along a line that identifies feeling or emotion and allows that feeling or emotion to be filled with the information of love and light, by whatever means such an entity chooses to use, that entry into the archetype becomes a thing in itself, or as this instrument calls it, a *ding an sich*.<sup>1</sup>

It is not dependent upon the personality or the situation of an entity, but rather it is dependent upon the choices and the attitudes of a moment. For an entity to move as often as possible into archetypal work, it is well for that entity to observe carefully thoughts and their attendant emotions and feelings.

When thoughts contain passion, will, emotion or feeling—and we are vague about this carriage of energy because the color of thought is a very complex subject—then it becomes a candidate for helping a spirit who is seeking to move deeper in knowing itself to do so. Without this carrying of color, feeling or emotion, the thought remains interesting and valuable on an intellectual level, but it does not become fixed into a vehicle that will

<sup>1</sup> *ding an sich*: German phrase meaning "thing in itself." Carla studied in college German philosophers, such as Kant, who used this phrase. (See the *Philosophical Dictionary*, [www.philosophypages.com](http://www.philosophypages.com).)

move the entire seeking spirit deeper into its own experience of itself.

Consequently, although there is much interest and much potential within this question and the pursuit of it by the one known as E, we would suggest that the initial correspondences suggested are simplistic.

We would also suggest in this regard, that if the one known as E expands the kinds of information that he moves into this correspondence list, he may find interest in several different avenues of expression.

The one that we would suggest that this entity examine further is that seemingly disparate correspondence set of organs of the body and the various planets.

It may well be that as more details are compounded in this correspondence list, there will come to the one known as E a subtle and interesting pattern that creates for this entity a more satisfying overall set of correspondences than this entity has yet discovered.

Is there any further query on this topic before we move on, my brother? We are those of Q'uo.

E: No, Q'uo, I see I have my work cut out for me. Thank you for the suggestion of the comparison of organs of the body and planets. I'll pursue that.

**Jim:** (*Reading from E's questions.*) The third question is: "I believe that the positions of the moon's north and south nodes in a sidereal natal chart identify the energies that express the dharma and karma, respectively, that are to be experienced and possibly balanced in our lives. Can you confirm this? Please offer any other comments that you feel may be helpful."

(*Carla channeling*)

We are those of Q'uo, and are again, my brother, aware of your query and at the same time unable to confirm your initial conjecture. Again, we would suggest that you be very patient with gazing at and sensing into the kinds of correspondences that you may find.

The road that you are on in this query, we may say, is encouraging and we believe that you will find quicker bounty in working with this correspondence than you will find in your previous query. However, because of the complexity of the soul involved, it is impossible to identify the sidereal aspects as the only aspects that move into helpful information or

resources [with regard to] what you have called the dharma and karma.

We would further suggest that once you have uncovered and identified that which is your settled opinion, it is helpful to release such information and conjecture from becoming completely literal. It is helpful at all times to remember that astrology is partly science and partly art. It is partly an examination of mathematical relationships and the structure that those mathematical relationships build when one decides that the center of the universe is the self.

May we ask if the one known as E has any follow-up queries on this question before we go forward?

E: No, Q'uo, not at this time.

**Jim:** (*Reading from E's questions.*) The fourth question is: "I am preparing an Archetypes in Astrology presentation that I believe may be comparable to the use of the Tarot's major arcana cards for archetypal study as outlined in *Book IV* of *The Law of One*. How may I improve the presentation to reach others interested in studying techniques for spiritual growth and evolution using astrological archetypes?"

(*Carla channeling*)

We are those of Q'uo, and are aware of your query, my brother. We respond to your query indirectly, in a certain sense, in saying that we do not wish to discuss with you any of your concepts. However, you asked how you may improve your presentation and we find that you are in a good position to increase the efficacy of your presentation because of the fact that you are very visual, as you have told this instrument, in the way that you see things and in your ability to create visual aids.

We would suggest that in a presentation of this kind your greatest challenge is familiarizing entities who come from many different places in their own knowledge and understanding with the basic icons or images used in the discussion not only of the archetypes but also of the astrological signs.

Create, then, clear-cut and recognizable and somewhat simplified images and use them repetitively so that, by approximately halfway through your presentation the participants in the discussion that you are facilitating have become aware of your images. Then, each time that they are

seen again, the repetition will help to seat the information that you are offering.

We find that entities are also aided by the objective, or what this instrument would call the hard-copy, representation of that which you have to offer. Therefore, it would also improve the entity's ability to follow your presentation if you give out fact sheets. The first of these fact sheets, then, would be the simple or simplified images that you are using in your presentation. Backing these up would be information sheets on each of the images which an entity would be able to read at a later time when the entity was reviewing the information in attempting to seat it.

Is there a follow-up query to this question before we ask for further questions, my brother? We are those of the Q'uo.

E: No, thank you, Q'uo, that's good advice.

**Jim:** (*Reading from E's questions.*) Question 5 is: "I believe that there are correspondences in the energies of the planets and our chakras. For example, Saturn's energies correspond to the first chakra; Mars, the second; the Sun, third; Venus, the fourth; Mercury, fifth; Moon, sixth; and Jupiter, the seventh chakra. Can you confirm this? Please offer any comments you feel would be helpful."

(*Carla channeling*)

We are those of Q'uo, and are aware of your query, my brother. Again, we cannot confirm these correspondences. We would instead suggest that it may be helpful for you to examine each chakra in the sense of identifying the octave of energies that are available to that chakra. That is, in the red-ray chakra, for instance, there is the red ray's relationship with itself. There is the red ray in its foreshadowing of orange. There is the red ray in its relationship to the yellow ray, the green ray, the blue ray, and the indigo ray.

For each of those chakras, one through six, there is an entire octave of correspondences that may be used to consider the more subtle aspects of work within any one chakra. Any of those chakras mentioned—that is, the first six chakras, not counting the seventh chakra—may have over-activation, under-activation or blockage. And that blockage may be simple or complex. It may involve one chakra or it may have connections into two or three chakras.

For the most simple work, it is enough to think of a chakra and its basic attributes or the material with which it is associated. For more subtle work, when the initial blockages and so forth have been examined and yet the entity still feels that there is more examination that would be helpful because of some set of feelings, analyses or reasoning in the process of attempting to see the self and to help the self evolve, then it may well be helpful to do the more subtle work and see what some of these more subtle relationships feel like.

Sometimes there is a situation where two chakras at once are caught in a dynamic that is hard to see, and it is very helpful if you will take the time, perhaps at the end of each day, to sit down with the self and move through the thoughts and feelings of the day. When you can identify a particular feeling that you wish to investigate, ask yourself if it reminds you of more than one center of activity.

Perhaps it is a relationship between a question of survival and a question of ethics that moves into either personal dynamics between the self and another self or legal or family dynamics in the relationship with a family member. This is a simple example.

The ways that an entity can become caught in a dynamic between two chakras or even three are almost infinite, and no two entities can do work the same way, not only because each entity is different, but because the experiences that impinge upon each entity are unique.

Our final comment to you, my brother, is not to be discouraged by our many negative responses to your questions on correspondences. You are on a good track of research and a better track in terms of the metaphysical attempt to enter into an understanding of dynamics both in astrology and in the study of the archetypes that escape the bounds of reason, and are found half, as we said, in the science of the subject and half in the art.

When you consider mythology with its many stories and when you consider the story-telling nature of almost all representative art, music and literature, you may easily see that the stories and their influence, in terms of being parables or containing pointed morals or lessons, is quite rich. You may find such considerations interesting and helpful.

May we respond in any further way to this query before we ask for any more questions, my brother? We are those of the Q'uo.

E: No, thank you.

*(Carla channeling)*

We are those of the Q'uo. In that case, my brother, is there a query that you would like to ask at this time before we leave this instrument?

E: Yes, Q'uo, one final question. Am I correct in believing that the energies or vibrations of the Sun, the Moon, or planets do, indeed, affect a being on Earth? Could you comment on the energies that permeate the atmosphere?

*(Carla channeling)*

We are those of the Q'uo, and are happy to comment on this query, my brother. The energies of planets are very powerful in their drawing of certain geographies that are like a street map or a road map of a person's inner landscape. The influences, both fixed and non-fixed, that affect an entity at the time of his birth, and certainly before the birth in terms of the unfixed energies, create the structure of ways which an entity may move to get from here to there.

Now, if this instrument wished to go from Louisville to Chicago, she would look at the map and discover that there was a big interstate that connected those two towns. She might decide to go up Interstate 65 north from Louisville to Chicago. If she decided to go that way, the situation as regards repairs to the road and problems that were experienced on that road at the time that you were traveling to Chicago would impinge upon that journey.

If this instrument decided that she did not wish to go directly to Chicago, she would find that her map extended all the way around the planet. She could choose to go to Europe and then to Asia and then to move around to Siberia and Russia and Alaska, coming over into Canada and down into North America to reach Chicago. That is also a route, and it is interesting to look at an entity's information, as regards astrology and so forth, to make an educated guess as to whether an entity shall choose an interstate and a very direct route to a certain lesson, or whether an entity will choose a roundabout or an outrageously roundabout route that still, eventually, has the capacity to deliver one to the supposed location of one's desire.

Perhaps it may be seen by this example that a great part of the use of astrology is in gazing at one's desires and looking at the use of one's will. What is the most efficacious and skillful way to set about choosing one's goals? And, once those goals and ambitions have been set by the self and acknowledged as that about which the self feels passionately and which it wishes to pursue with all of its heart, all of its soul, all of its mind, and all of its strength, then it is interesting to ask, in the light of these pieces of information about the self, what are the most skillful ways to pursue such a goal?

We would emphasize that the influences upon the self from the stars, planets and other aspects of astrological charts are both clear and offered without the necessity to give up one's free will. One retains one's free will to a complete extent. One may choose to disregard one's planetary influences.

In our humble opinion, it is well to cooperate with one's planetary influences.

The choice that each entity entering incarnation made as to the moment of that birth, as well as the moment of conception and the moment of the entity's entrance into the fetus and/or the infant, are interesting points to consider.

They do not mean that your free will is limited. They indicate the strengths, weaknesses and general topography of the inner landscape. It is always helpful to have a reasonably good idea of what one's strengths and limitations may be as an entity as one gazes at the self, its goals and aims in life, and its heart, its desires, and its will.

In this regard, it is well to know that built into astrology, built into archeology, built into study of the archetypes, indeed, built into almost every way that one can examine the self, there is that combination of science and art, fact and myth, reason and inspiration. Allow these dynamics to play as your mind considers these relationships.

We thank you, my brother, for all of these questions. They are most interesting to consider and we have greatly enjoyed this conversation.

We wish that we could share more positively pointed information with you but we hope that in clearing out some of these first suppositions, we clear the way for you to consider afresh the subject matter before you, which is indeed most ambitious.

We wish you good fortune and good hunting, for  
you truly are one who puts together the puzzle.

E: Thank you, Q'uo.

We thank you, my brother. We would at this time  
leave this instrument and this group, as we found  
you, in the love and in the light, the thought and the  
manifestation of the one infinite Creator. We are  
known to you as Q'uo. Adonai. Adonai. ✽