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P.O. Box 5195
Louisville, KY 40255-0195

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G: Q'uo, in the *Law of One* material Ra states that the "initiation of the Queen's Chamber has to do with abandoning of self to such desire to know the Creator in full."¹

I believe that there is a hierarchy or spectrum of desires. At one end of that spectrum are the desires that crave and find identity within the material, the shallow and the transitory. This frequency of desires vibrates with concern for the survival, the status, the pride, and the enhancement of the personality or separate self. On the other end of that spectrum are energy patterns which seek selflessness, transcendence, love, light, and unity with a myriad of desires between.

It would seem that in the Queen's Chamber, the entity must, key word, "abandon" all personality-oriented desires and self-regarding inclinations in favor of the supreme desire to know the Creator in full, which echoes the process of the burial chamber

¹ Ra, June 12, 1981, Session 57. Here is more of the quote, for aid in seeing the context: "You are aware of the concept of initiation and realize that it demands the centering of the being upon the seeking of the Creator. We have hoped to balance this understanding by enunciating the Law of One; that is, that all things are the one Creator. Thus seeking the Creator is done not just in meditation and in the work of an adept but in the experiential nexus of each moment. "The initiation of the Queen's Chamber has to do with the abandoning of self to such desire to know the Creator in full that the purified in-streaming light is drawn in balanced fashion through all energy centers, meeting in indigo and opening the gate to intelligent infinity. Thus the entity experiences true life or, as your people call it, resurrection."

wherein the entity dies to self and, through this confrontation of apparent loss and realization of essential gain, is transformed into a new and risen being.

This seems fairly straightforward: apparent loss, essential gain; release the small self, become the universal self; death and rebirth. Yet Ra says elsewhere in the *Law of One* material that "the proper role of the entity is in this density to experience all things desired, then to analyze, understand and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away."²

According to what Ra says happens in the Queen's Chamber, it would seem that at the threshold of the infinite the entity must cease to experience all things desired. Their instructions seem contradictory because in the Queen's Chamber the entity must release completely and forever the desires of a lower nature in favor of the single desire to know and become the Creator. The entity, in other words, is no longer experiencing all things desired. Some desires are released.

So, can you reconcile or build a conceptual bridge between these two seemingly divergent lines of thought?

² Ra, February 4, 1981, Session 18.

(Carla channeling)

We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is our privilege and our pleasure to speak with this circle of seeking upon the question concerning the dynamic between the initiatory or Queen's Chamber position and the everyday self whose instructions are to experience all things desired.

As always, however, we would request that you use your discrimination as you listen to or read these words. If a thought of ours seems helpful to you, by all means use it. If it does not resonate to you, then let it go. Your doing this will enable us to feel free to offer our humble opinions without being concerned that we may infringe upon your free will or otherwise disturb the pattern of your spiritual walk. We thank you for this consideration.

We thank the one known as G for this query. It brings into sharp focus the very real dynamic between that journey of self towards the gateway of intelligent infinity and the entity as a citizen of Planet Earth and of the third-density walk of getting to know the self and, when the self is known, accepting the self completely.

The initiatory experience of which those of Ra spoke was part of the long period of training in which initiates learned how to be those who could heal or, rather, could open themselves up as instruments for healing. Taken out of context, it would seem that there is the goal of remaining in the Queen's-Chamber-position attitude at all times.

However, the Queen's Chamber was used in the culminating ritual which the student experienced as he took on what could be called the robes of priesthood. This level of vibration which the Queen's Chamber position requires was considered to be the desirable default setting for a priest as he began to perform his priestly duties, whether those duties were teaching, healing or invocation and evocation for the benefit of all of humankind.

It was hoped that whenever the initiated priest or priestess set out to do healing, offer a ritual or teach, that the priest would be able to revisit and re-identify with that level of vibration which was first experienced as the intensely dedicated new priest offered himself and his life to the one infinite

Creator as an instrument of the highest and best good.

Because of the fact that the one known as Don did not further investigate the initiatory process, the Ra group did not discuss the fact that this level of vibration was intended to be put on like a robe and then taken off like a robe, just as one would don a physical robe and then hang it away when it was no longer needed.

Indeed, in any situation where the seeker wishes to function as a healer, a teacher, a channel such as this one, or any of the other ways in which the gateway to intelligent infinity might be accessed, there is the time-limited nature of that donning of the robe of the magical personality. Indeed, it is important to create a time-bound persona when magical work is being contemplated.

When one moves into the tuning up in order to achieve that abandonment of the everyday and the total focus upon the divine, it is understood from the beginning that when the purpose of donning this magical personality has been achieved, then the magician or priest shall, consciously and carefully, by visualization or physical action, end the time of dedication and remove, whether in the imagination or physically, the robe of the magical personality, and set it carefully away in the innermost heart where it can be called forth again, hopefully with less and less difficulty as repetition begins to create good habits of auto-suggestion, so that eventually slipping into the magical personality can be done fairly quickly, just as slipping out of it can be done quickly.

You might think of this as the same kind of situation as is addressed by a judge or a priest in one of your churches. The judge dons his heavy black robe and by doing so signifies to himself, to the Creator, and to those who must sit before him and plead their cases, that he has accepted the burden of office for which he has been trained and to which he has been appointed. He no longer has private interests or personal biases. He has only the scales of justice before his eyes and he is dedicated to creating a fair and just movement of events so that the entity who is accused may have his day in court and feel that he has received a fair trial.

In just such a way, too, the priest dons his alb and his rope belt and all of the garments of his office and as he does so, even kissing the cross [embroidered on

the stole] before he puts the stole across his shoulders, he is tuning himself up to be more than he is in his everyday persona. He is dropping away and abandoning that earthly portion of self in order that he may be transparent to the divine.

His are the words that shall evoke all of the qualities of Jesus the Christ, and it is his invoking of that Presence that creates of humble wafers and wine poured from an everyday bottle, the body and blood of Jesus the Christ, those substances transformed from the mundane into the entirely spiritual.

It is the people's belief in the integrity of the judge that creates the atmosphere for a fair trial. It is the congregation's faith in the integrity of the priest that allows them to enter into the magical ritual of the Holy Eucharist so that they may walk away from the altar knowing that they carry the very essence of the love and light of Jesus the Christ. This they may take, then, into their Mondays and Tuesday, their Wednesdays, Thursdays, Fridays and Saturdays. They do not have to leave the presence of the Creator at church. By this means they are enabled to become part of that essence and to know that this energy is literally moving through their bodies and touching every cell with sanctity.

A great deal of preparation goes into the training of an initiate such as a priest or a judge. And a great deal of training goes into the individual seeker's walk as he moves through that great distance that lies between the first experience of dedication to that which is larger than himself and the final moment of initiation when all that has transpired since the first dedication of self occurred comes to its final culmination.

The one known as G was quite accurate in noting that there is this beginning [initiation] below the pyramid, where there is the shaman's death experience that creates of the rest of the life a living and beautiful gift. The culmination indeed does echo that first dedication of the self. The difference between them is the difference between the beginner who is on fire to move closer to the infinite One and the initiated priest who remains on fire but who has learned to stoke the fire, control the fire, focus that fire, and then open the self in the most skillful way he has been able to discover through that long period of inner training.

Both the priest and the judge have many large books which they must study on the way to receiving their

robes of office. The seeker has none. He is the book he must read. And it is the work of many years to begin to be able to read the book of self.

Where does the [visualized] priestly robe go when the initiate has finished his teaching, healing, channeling or other work of the gateway? It goes absolutely nowhere. It is simply tucked away into the heart of hearts, that most sacred place within each of you where the Creator Itself rests in undiluted presence, a well of absolute consciousness, a sea of love.

We ask you to try to imagine what it would be like to maintain that focused self, that magical personality, in a steady state. Perhaps with great practice and repetition of intent an initiate could learn to hold that persona in absolute faith for a day. However, attempting to hold that high pitch of intensity, that abandonment of all but the deepest will and desire on a steady-state basis, would, as the one known as G noted, obviate the whole flow of the life lived, the experiences registered, the catalyst engaged and used to create experience, memory, deeper emotions and all of the many side effects, shall we say, of having come through many waters and experienced many things. It is not only impossible but it is also undesirable to attempt to remain in that Queen's Chamber for the duration. It is that which needs to be consciously put on and consciously removed when the working is done.

Within the daily practice of the day, the Queen's Chamber position is appropriate only when there is a desire within the self to enter into the magical personality. This is especially appropriate if the daily chapel time, as this instrument calls it, includes the dedication of self to the one infinite Creator. The desire to sink the self completely into devotion is a magical ritual of a kind, using the gateway. Or if the entity is preparing to serve in some way, [he may do as this instrument did when she] tuned and brought herself to the Queen's Chamber position insofar as she humanly could, using her will, her faith and her set intention, before this channeling session.

You might even consider taking on this magical personality or this Queen's Chamber position during a time of contemplation in nature or when inspired by that which has been read in a book or heard in a lecture. However, it is well always to be mindful of what the self is doing so that you show the ultimate respect that the state deserves by going into it

consciously and moving away from it just as consciously.

This instrument is aware of a group of people that called themselves Cathars. It was their belief that they could indeed move into the initiatory position of the Queen's Chamber and stay there. This placed them in a false position in terms of living a daily life. And, indeed, so skewed was their belief system away from the normal that they hoped truly for death because they would then be able to enjoy the consolation of this position without having to deal with the needs of an earthly body.

It is interesting that the members of this sect were burned as heretics by those who could not understand such intense devotion or such otherworldly intensity of dedication.

May we answer you further, my brother? We are those of Q'uo.

G: Yes, Q'uo. What would you say the difference is between what you described as consciously putting on that vestment of magical personality and consciously taking it off and an entity such as the Buddha who has awakened to the all-self?

We are those of Q'uo, and are aware of your query, my brother. The all-self of the Buddha was a long time in coming, my brother. There was the walk of humanhood and all the exploration that that called for before the one known as Gautama came to the awareness of his own divinity. This entity expressed his divinity by becoming a ferryman and ferrying people back and forth. It is typical of mythical stories that the central figure is painted as having the ability to remain in the Queen's Chamber position or to remain in the position of priest.

However, the energy of humanhood for the Buddha, for the Christ, or for you, is part of the equation of self. Without probing too deeply into the Buddhist mindset, shall we say, we may say that for the Buddha, as for the Christ, the robe of magical personality or the robe of Christ-hood or Buddha-hood took over for the human Buddha and the human Christ. What comes down to us through the pages of history, then, is that Buddha and that Christ which the devotees and disciples of those figures wish to see.

One may even take a current saint, shall we say, such as Peace Pilgrim, and from the outside in, look upon her life and feel that she had achieved the initiated

role on a continuing basis. However, if one were to ask this saintly woman whether she was indeed in her priestly robes at all times, she would say, "Not at all," and she would talk about the struggles that she had on the inner planes of her own heart and her own mind, with the day-to-day business of being human. Indeed, this instrument read recently that the one known as Mother Theresa wrote many times in her private diaries that she despaired of herself because of her many doubts and fears.

That is the difference between looking at a figure such as the Buddha from the standpoint of history and of the religious beliefs of those who are devoted to the Buddha, and looking at the same life from inside the mind and the heart of the one known as Gautama.

May we answer you further, my brother?

G: Yes. I also read that about Mother Theresa and saw that she felt that God had abandoned her, that she couldn't feel that Presence consciously. I also read that a yogi responded to that and said something along the lines of, "Well, if only she'd come to us we could have taught her some techniques of opening up to that state of consciousness."

About the Buddha and the Christ, I understand what you're saying, that their followers and devotees, especially those that came after them, would want to write them up as super beings. I understand that mechanism of making them more than they actually were. But at the same time, an entity like the Buddha represents to me the highest state of consciousness. It's awakening to the divine nature of reality. I understand that maybe I have some misconceptions about that, but my understanding leads me to believe that that level of realization of awakening is permanent. Once one is awakened, one does not slip back into sleep. One does not become unconscious.

Of course, there are always practical decisions to be made in the world. That human self is still intact. But that human self is transparent forever to the divine. I don't see regression or struggle any longer. I was hoping you could clear that up for me.

We are those of Q'uo, and are aware of your query, my brother. Humanhood has elements of struggle in it which are built into the very physical vehicle which carries you about and whose care and feeding

is your responsibility. Certainly an experience of realization, satori, initiation and so forth creates permanent changes in the basic vibration of an entity. However, it is not backsliding or going back to sleep to wake up each day and need to deal with the contents of that day. Whatever the day brings, it cannot be easily predicted, at least not entirely.

The life of a religious recluse is designed to eliminate all possible distractions so that the seeker, the disciple, the student, may do nothing but wind the coil of the intensity of desire to know the Creator day after day and year after year. Nevertheless, there is no escape from humanhood within the bounds of flesh and blood, breath and desire. The most humble and self-abandoned disciple shall still find itself desiring those things which shall bring comfort to the body, the mind, or the spirit.

The initiate does not stop being human. The initiate becomes transparent to its humanhood and is able to gaze upon the requests which the body or the mind may make to the self with a certain amount of detachment and a larger point of view which enables the disciple to act in a more skillful way than one who has not become initiated.

It does not remove the business of living from that disciple. That disciple still must find ways to imbue all of those necessary parts of being human with awareness, attention and often ritual, which all are designed to keep the disciple in a good state of tuning.

You yourself, my brother, have had some experience with this constant tuning as you use the name of the Creator in your tuning, or offer the Prayer of St. Francis, or use any number of things that you have learned are very helpful to you for keeping you on the beam, keeping you true to the path that you wish to take.

However, you would undoubtedly be the first to own up to the fact that many are the occasions within a day that is basically an on-the-beam day where there is a distraction, or a trigger is pulled somewhere in your psyche, so that you find yourself replaying old material from your past. Many things can sneak in to distract and divert your attention from that seeking to be one with the infinite Creator

This does not mean that you have gone back to sleep. This does not mean that you are backsliding. This means that you are a human being and that you

are engaged in living a life that is as full of love and service as you can make it.

May we answer you further, my brother? We are those of Q'uo.

G: I appreciate your thoughts, Q'uo. I'm definitely keenly aware of the cyclical nature of light and darkness within and I understand that many who experience things like satoris or epiphanies do not enter into a permanent state where that is their experience day in and day out.

I know that there's a long struggle with the human self and I think everything you said applies to the vast majority, almost all those on the spiritual path, but I still hang onto the notion—perhaps future experience will prove me wrong—that once the sun really rises within the self, as was the case with the Buddha, and to whatever extent the entity known as Jesus experienced it, once that sun rises, I think it's there. It's what Ra described as the entity that can walk the universe with unfettered tread³—not that I personally expect that to be my experience in this incarnation, but I see it as a sort of permanence. Sorry for the long talking!

I do have another question, but first would ask if R has one he would like to ask. No? Okay.

This ties into what you have been saying, Q'uo and I would preface it by saying I understand that there are no shortcuts to enlightenment. I know there's no substitute for self-discipline. I know any experience of a higher-consciousness nature needs to be grounded in self-discipline to be made useful. Nonetheless, I ask this question because I'm interested in what you have to say.

The question: The understanding I take from the *Law of One* material is that if seekers wish to accelerate their evolution, they must embark upon a committed path which involves a great deal of work. Is it possible, through faith alone, without years of inner work, to effect a massive and transformative

³ Ra, April 22, 1981, Session 48. The surrounding quotation is: "There are adepts who have penetrated many, many of the energy centers and several of the true colors. This must be done with utmost care while in the physical body for as we noted when speaking of the dangers of linking red/orange/yellow circuitry with true color blue circuitry the potential for disarrangement of the mind/body/spirit complex is great. However, the entity who penetrates intelligent infinity is basically capable of walking the universe with unfettered tread."

change in an instant, simply by making a choice, by removing the limitations upon the point of view and getting a deeper glimpse into the mystery of being? If so, what is the catalyst that would allow the entity to do the equivalent of years of self-discipline in the span of a moment?

We are those of Q'uo, and are aware of your query, my brother.

(Side one of tape ends.)

(Carla channeling)

The usual cause of such an abrupt and unintended opening into satori or the realization of the true nature of existence and the self is trauma. For instance, a soldier in the heat of battle might suddenly develop such an enormous distaste for the business of killing that he may stand up and walk away, thereby expressing a whole new level of awareness in which the shooting of guns to do harm to other human beings is unacceptable. Or, in a time of emergency, a mother might become preternaturally strong and be able to lift the entire bumper of a car off her child

In these states, one is simply swept away by the circumstances which have, seemingly instantaneously, brought about a change in awareness. In actuality, the inner workings of such moments indicate long strings of events moving back in time from that moment of realization where the stage, shall we say, was being set for that moment in time.

The few times that this occurs, the occurrence is as genuine and authentic as one which has been anticipated and hoped for. The profundity of realization makes its mark, leaves its brand and the life is forever changed.

The usual way that this sudden new awareness is achieved within your culture at this time is by the use of mind-altering substances and the results are always memorable for those who have realization experiences while using a drug such as LSD. The experiences are valid; the awareness that is gained is authentic.

However, there is a problem with using drugs to achieve a spiritual state which is very difficult to overcome. That is that if one is used to playing in shallow water and suddenly one is plunged into a deep ocean with its riptides and many swells, one is

unprepared to deal with the possible side effects of such realization. This has resulted in many cases in the energy body of the one seeking satori through drugs of being damaged.

This instrument generally describes the condition as "holes being blown in the aura". When one is attempting to let a huge amount of light, far more light than is usually allowed, to come through the energy body, it places a great strain on the energy body. And wherever the energy body is weak, in whatever chakra there is imbalance and blockage, then that seeker is liable to have the holes-in-the-aura experience of running too much power and being burned by it.

It would be preferable, then, to hope for, and aim for, taking the life itself lightly, so that there is not that feeling of struggle with the spiritual path but rather a feeling of playing and dancing and even romping with the spiritual path. There is something in the work ethic that suggests that it is important to work hard, even on the spiritual path. Yet, we would suggest that there are other ways to frame this effort so that it is effortless and simply becomes a game that is fun to play and fun to think about. Then, where before you were worrying or striving, you now are relaxed and moving in a dance, graceful and light-stepping, ready to laugh, ready to let it go and simply be.

In reframing the effort of the spiritual life into the dance and the game of the spiritual life, the sense of toil and tribulation can be lifted away and you can then enjoy every step along the King's Highway, resting, as this instrument said earlier, in gratitude, peace and joy. Framing spiritual seeking as work can yield to framing spiritual seeking as play with good effect. Think of dancing and singing and all of those ways that the humdrum of life is lifted and given more energy, more breath, more space, and more room to play.

May we answer you further my brother? We are those of Q'uo.

G: Not on that topic, Q'uo. Would you like me to ask another?

We are those of Q'uo, and we believe there is energy in this circle for one final query, my brother.

G: This query comes from M in Florida. M is a very service-to-others oriented individual and he's investing all of himself into becoming an engineer.

His ultimate goal is to build or help to build a free-energy device. I believe his intention is along the lines of what Ra said Tesla's was, in that he wants to free his fellow entities from darkness.⁴

So M asks, "Does the technology currently exist on our planet for constructing a working physical device or system to produce more energy than is put into that physical device or system? Some might term this type of device, a 'free-energy device.' Can Q'uo give information on the spiritual principles at work behind such a technology?"

We are those of Q'uo, and are aware of the question of the one known as M. Since the time of the one known as Nikola the technology has existed for using the energy of the Earth to tap into that energy, much as one would tap a siphon into a maple tree and let the sap be collected. However, the political and economic climate among your people at this time is such that those who have been able, as the one known as Nikola was able, to create models of such devices were seen as threats to the economic equilibrium of the country and of the planet. Therefore, such knowledge has been ruthlessly removed from the public domain as soon as those forces of government and the world economy have become aware of them.

If there could come to exist an entity who is able to channel those essences such as Nikola who have gone before, there would be seen to be models of such devices that are even now running on the inner planes. For the one known as Nikola did not take down his last experiment and it is still running. However, it is not running in space/time but in time/space.

We believe, however, that as the one known as M continues his studies, he will be guided to the studies of electromagnetics, gravity and the energy of the Earth itself in ways that will enable him eventually to accomplish his goal.

May we answer this question in any further way, my brother? We are those of Q'uo.

G: On behalf of the questioner, "Thank you," with a capital T. He will be a happy entity. Thank you for myself, Q'uo.

We are those of Q'uo, and we thank you, the one known as M, the one known as R, the one known as Jim, and this instrument. You have all made our experience a very rich one this evening. We shall leave you at this time in the love and in the light of the one infinite Creator. Go forth rejoicing. Adonai. Adonai. ✨

⁴ Ra, January 28, 1981, Session 11:

QUESTIONER: How was Tesla's work supposed to benefit man on Earth, and what were its purposes?

RA: I am Ra. The most desired purpose of the mind/body/spirit complex, Nikola, was the freeing of all planetary entities from the darkness. Thus, it attempted to give to the planet the infinite energy of the planetary sphere for use in lighting and power.