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INTERMEDIATE CHANNELING CIRCLE

APRIL 14, 2021

(Jim channeling)

I am Q'uo, and am with this instrument at this time. We greet each of you in love and in light, and we thank you for your invitation to us once again today to join your practice circle of channeling, to aid you in sharing Confederation philosophy that sees the One in all and glorifies that one with all thoughts, words, and deeds. We will exercise each instrument according to the desire of the instrument and the time constraints that each feels appropriate in speaking our words and thoughts. So at this time we would transfer this contact to the one known as Gary. We are those of Q'uo.

(Gary channeling)

We are those known to you as Q'uo and having passed to this instruments challenge we exercise his speaking apparatus that we may respond to any questions within this circle at this time?

Austin: Q'uo this isn't necessarily a new question but it is increasingly relevant and it's worth revisiting, I think. On the spiritual path, there are a lot of disciplines and exercises and various things that take time and require us to spend our time and energy focusing on them, and that is increasingly difficult in very busy lives where it feels like there is more to do than we have time to do it. So I'm wondering if you have any advice for a serious spiritual seeker who wishes to integrate spirituality into their lives, but feels like they are too busy to do so.

Q'uo: Thank you for that for this thoughtful query. We are those known to you as Q'uo. And indeed this is one apt to explore for your particular planetary circumstance, for your societies have found innumerable ways to fill their minutes and their hours and their days with various distractions, obligations, services, and the requirements of operating in a physical vehicle in this plane of awareness.

We would highlight that upon any third-density plane of existence there will be the minimum requirements toward the upkeep and maintenance of the body, the family, the society, the government, the infrastructure, the modes of exchange of communication, and so forth. And the attending of these things will require a certain quanta of the self's energy and bandwidth which may seem to preclude the higher pursuits. It is for this reason in some cases that the monastic vocation is safeguarded and made space for in the society—that some entities may be freed of some of these distractions and even necessary commitments in order that they may focus upon the felt presence of the One Creator.

But you ask not about the monk or the nun, as is known in your Western Christian traditions, but of those in the thick of your society and how they may bring their attention and energy into the seeking of the Creator when so much of that attention and energy is bound up in, or claimed by the demands of the environment and the social commitments and so forth. And we would build upon the mention that we just made of the attention and the energy. While

it may indeed seem that the tasks of the day make their claims upon that attention and energy, sapping it from you perhaps, or... this instrument is not satisfied with the next word that we were going to use...

We loop back to say that, while it may seem that these tasks claim the energy and attention, and indeed we can confirm that energy is needed and directed to the completion of these tasks, there is much within the self's domain that remains unclaimed, shall we say. Or perhaps it is better to say that the self, even when conducting these duties, may claim more of the self's attention and awareness such that there is not a sapping of this attention and energy but rather that the self holds the attention such that they self approaches each task with mindfulness. Each task then can become a conscious undertaking wherein the spiritual principles, as you would see them, are applied; wherein a spaciousness is sustained so that the self seeks to penetrate the illusionary construct of the circumstances of the moment in order to see what is really there, which, as we have said once or twice before, is the One Infinite Creator.

At the heart, then, of pursuing the path that your question seeks, would be the collecting of the attention. It is said, as this instrument has read recently from the one you know as Eckhart Tolle, that much of the mental activity is repetitive, is a distraction and perhaps even useless to a degree; and we would say that indeed much of the mental activity is of a compulsive nature. There is much that can be released in order to free up consciousness and present-moment awareness within your being.

And given your busy schedules, it may indeed be quite difficult and problematic to harness that attention and consciousness, which is why we recommend ad infinitum to you through these channels the necessity of daily meditation. This is a recipe given to you as a planetary peoples in particular because of your busyness. It is quite necessary to balance this with a disciplined program wherein the self trains the self to collect and hold the attention, to bring the faculties of will and faith into the conscious direction of the self that the self may not only wield them but strengthen them and not be enslaved to the circumstances and the needs of the day.

It is hard work, my friends, we acknowledge this. It is not easy. And the program alone of meditating daily, of squeezing into one's schedule can be perceived as an uphill struggle. But if you can make time and if you can remain faithful to this practice, you can, we assure you, learn to reclaim your attention and your consciousness even from identification with the contents of consciousness, such that you can move through your days, whatever they may contain, and make a spiritual practice of your life.

May we answer further or another query at this time?

Austin: Thank you Q'uo. I have a new query. This one comes from Garrett and it's reworded a bit but he asks a question about the Hindu concept of Brahmacharya, which can loosely be translated as the path of the ultimate, or to stay and conduct with one's own soul. But it often refers to the idea of sexual celibacy, or celibacy in general. Ra describe describes the hallmark of the service-to-others path as acceptance, and the service-to-self path as control, and that includes control of the self. Garrett asks how one might follow such a spiritual path of abstinence without controlling the self in this context?

Q'uo: We are those known to you as Q'uo, and we appreciate this question from the one known as Garrett as it does plumb very useful inquiry into multiple dynamics, particularly the axis of acceptance and control. And indeed, in general and an overview, we would say that many seemingly positively oriented disciplines can be undertaken with the, we would add, mistakenly undertaken with the service-to-self-type of control and conversely, many seemingly negatively oriented disciplines can also be confused in their application of polarity. Though, we would note that such confusion is more prevalent in the former, whereby the positive aspirant inadvertently applies the negative attempts of controlling the self.

And the fundamental question of one's relationship with one's sexuality is a ripe area for the learning of polarity and the application or misapplication of polarity. One's sexual nature is, as with all things, perhaps even more so, to be accepted as part of the self. There is much, much in the way of distortion that arises within the self and within societies when this fundamental core aspect of the nature of the self

is not accepted and is attempted to be controlled or repressed or manipulated in some way.

And indeed, we would say that if celibacy, as you would call it, is undertaken because of a mindset which sees one's sexuality as impure or unworthy of the Creator, or animalistic or inferior or something which gets in the way of the spiritual path; and thus the self seeks to repress this core aspect and core need of the self, and seeks to control and compartmentalize it, or to cut the self off from this desire and this need; then the positively oriented entity, well intentioned and seeking the Creator with a full heart though it is, may instead be unnecessarily distorting the self. Because, as we have said, sexuality, being a fundamental portion of the self's beingness is the foundation for other hierarchically arranged aspects of the self such that if sexuality is distorted, then subsequent layers of the self will in consequence be distorted.

However, and to near the finish line of this response, we would say that for some entities' experience of their sexual nature, it is appropriate and can be a full embrace and acceptance of their sexuality to consciously undertake celibacy in order to embrace and direct that energy upward towards the seeking of the Creator. Fully acknowledging and loving and cherishing this energy within the self and within all other selves, indeed perhaps even allowing it to flow through nonphysical ways that still produce emotional or mental or other energetic intimacy with other selves, but whereas the physical aspect is reserved for heightened energy in the self's attempt to pierce the veil.

May we ask if there is a final query at this time. We are those known to you as Q'uo.

Austin: Yes. One from DJ, which is also reworded a little bit. DJ asks, in the context of reincarnation, how did the beings of first density die and reincarnate? Were we at one point, first density entities? What path of reincarnation did we take from that density to harvest and to the second density?

Q'uo: We are those known to you as Q'uo and we speak again through this instrument about which he feels some discomfort with in his own being as he receives this question, but we encourage the release of expectation and the lack of analysis. And to this question, we would address this idea of reincarnation

in the first density and we run into difficulties of language and the instrument's capacity to navigate, through our transmission, these waters, but we would convey that reincarnation as you consider it from the standpoint of the mind, body spirit complex in the third-density space/time illusion is not quite transferable to the experience of the elemental awareness of first density.

We do not conceive of distinct units of entities which incarnate as consciousness infused into a body complex to undergo lessons over a certain span of time into which they cycle in and out. Instead, as we have said, the first density is one of an awareness that is difficult to describe using your terms. In a sense there is selfhood but it is the selfhood of the air, the selfhood of the water, the selfhood of the fire and the earth, but not yet quite as you know these things. It is the beginning foundation of this awareness, this is the shape and the container of that which is to come as it manifests and takes on other qualities.

In this sense there is some dynamism, some learning as you might perceive it, some journeying through an illusory construct of time and space, as you may see it. But there are not quite successive cycles of birth and death except perhaps in the expanded perspective, which sees that its entrance into first density is a birth of sorts. And perhaps it's graduation into the second density may be seen as a death of the first.

At this time, we would transfer this contact to the one known as Trisha. We are grateful to this instrument and this circle we are those known to you as Q'uo.

(Trisha channeling)

We are those of Q'uo and we are now with this instrument. Is there a query at this time?

Austin: Q'uo, can you discuss the underlying spiritual nature of certain cultures built upon a fascination or interest in the darker elements of our existence here on earth? I'm thinking specifically about the culture that is built up around what's called true crime or serial killers, where there are large communities, podcasts, documentaries, books all centered around exploring this topic. What creates this attraction to this aspect of our reality? And do you have any advice on how it can be engaged mindfully and compassionately?

Q'uo: We are those of Q'uo and we thank you for this question. For we feel that this instrument perhaps fits within this specific population of which you speak. The exploration of what you have termed darker sides of this planet's societal exchanges or processes, that which you might call crime or violence, is one that can be a productive exploration.

We shall say that the undergoing of discovering various flavors or hues of individual reality and experience is a practice that can bear much fruit, not only in this instance. We can see that this could be perhaps determined to be what you may call an unhealthy interest for an entity. However, we would note that this could perhaps be an opportunity for this individualistic expression of the Creator to learn and visit all parts of the creation, seeing that darkness has its place within the light as well, pain has its place among the pleasure, sadness among bliss. Everything has its place in what you call your experience.

We see this variation of experience as a color wheel, if you will, that expands, adopts more hues, more tints, more shades, becoming more varied, more expressive, more close to what you may call whole—though always being perfect and whole in the truth of it—but ever growing deeper with continued exploration of all possible expressions of inter-and intra-personal relationship. We shall say that there is a sense among your people that curiosity in such things like crime or violence or other injustices could be seen as what you would call morbid, and we would balance that by saying that it is still a reflection of a part of the Creator when the entity who engages in its interest to explore topics such as these with an open heart and a service-to-others guidepost for living, then the opportunity for empathy and compassion may too grow, as well as forgiveness and acceptance, as well as motivation to further serve for what you may call the greater good, to try to find ways to respond to civil injustice and interpersonal pain.

We would further say that this specific exploration is similar to one who would, shall we say, study a different way of life to learn more about it or to learn about a new religion or culture or interest outside of their own, to gain an alternative perspective and to what you would call broaden your knowledge.

We would stress again that an entity with an open heart and the desire to serve others can use such interest to grow spiritually, though it may seem to be an uncommon or unlikely path. In regards to how one can interweave their experience with another self who has such interest, we would simply state that one should keep an open heart and open mind. While that interest may not be one that you would like to engage in or follow, you can still be able to see the other self as a reflection of self and of the Creator and perhaps, put oneself into other selves shoes, if you will. You may find that the other self is not merely, for lack of a better word, bathing in a tub of misery and bloodshed but instead is choosing a quirky or not perhaps most accepted path to further understanding other self and the way that experiences of individuals are interwoven into this tapestry we call our illusion.

If one wishes to understand other self's interest, we would suggest simply asking for them to explain to oneself where the interest comes from. Just as one would do if one wanted to find out why other self likes Chinese food. We understand that this seems both to the point, we correct this instrument, we understand that this suggestion may seem simultaneously to the point humorous and also vague and we would just point out that it is but another dance with an other self with a different flavor, a different tune setting the pace of the dance, setting the mood of the dance.

We would like to end this particular answer by saying that an interest in these types of topics does not necessarily equal a glorification of action of violence or hurt, and that one can be divorced from that interest, oneself can be whole and pure and righteous, for lack of a better word, while maintaining said interest. It is but one tile in the great mosaic of the identity of that person, that other self. And that other stuff has trillions of other tiles as well.

Is there another query at this time?

Austin: Thank you Q'uo. We have one from Spencer, who asks, could you please give some general metaphysical possibilities to the reason behind chronic migraines?

Q'uo: We are those of Q'uo and we are with this instrument and find her reaction to this particular question humorous for she, upon hearing this

question internally, felt the need to say “yeah, I would like to know that too.”

That which you call physical pain of all kinds is but an opportunity for learning. All of your challenges and catalysts are pregnant with endless paths to greater understanding of the self and greater understanding of greater self. We would state that internal physical issues often provide a spotlight on more emotional or spiritual holdups, if you will, or areas where perhaps the heart and soul needs some tending to.

We would say to this question-asker that sitting in silence and asking one's higher self for insight may provide a few breadcrumbs or a string, if you will, to follow for deeper understanding of what deep inside is causing this pain in the physical. Is one not forgiving of one's past or current actions? Does one treat oneself with harsh or negative or defeatist language? Does one overload oneself with too much responsibility as one tries to serve other selves, leaving oneself to feel stressed or without the strength to lift said burdens? Does one have places within its heart where it feels pain or sadness of any sort? We would suggest to the question-asker that those are questions one may ask of their higher self in times of quiet and stillness, as well as questions one may ask oneself in times of conscious study and full awareness.

We would also like to say that this pain is again a facet or ingredient of the full experience of this individual egoic selfhood and it is difficult, we understand, to have gratitude for such pain. This instrument knows this as well. Therefore, we would finally suggest that the question-asker welcomes that pain with open heart and open mind and open arms and let oneself sit with this pain, experience it, know it's true flavor, accept it and send love to it. Send love to oneself as oneself experiences it.

And we will finish this answer by saying that we would also stress the question-asker to exercise patience and gentleness for oneself as one experiences this physical experience you call migraine: to not be too harsh on oneself, to let oneself be with this pain without expectation of what one must do or should do, and to know that it is a fleeting experience, it is one that will have an end, and [to know] that the question-asker is fully loved and supported by higher self's help and the

creation around it, giving it exactly what it needs when it needs it.

Feeling that this instrument is losing her focus, we will at this time transfer to the one known as Austin. And we would also like to thank the circle for this opportunity to move through this instrument. We are those of Q'uo.

(Austin channeling)

I am Q'uo, and I am with this instrument. We thank this instrument and this circle for the diligence of what you have called the challenging process. This repeated process not only generates the protective nature of this contact, but with each iteration of the challenge allows us to more and more align our intentions and our wills with your own, helping to allow for a more fluid and organic channeling process. At this time, we would ask if there are any queries to which we may respond.

Gary: Yes Q'uo, and this question comes from Stephen who asks: “Given the risk that each wanderer accepts in undertaking this service here on planet Earth, would you say that it is important for a wanderer to discover they are a wanderer so that they can focus on trying to understand what it is they're meant to be doing here?”

Q'uo: I am Q'uo, and I'm aware of the query, my brother. We find in examining the population of so-called wanderers upon your planet, that it is a relatively small percentage of these individuals who become aware of their nature as a wanderer, and an even smaller percentage who then are able to utilize this awareness to refine their seeking and their service. However, we find in examining the remaining population of these individuals—those wanderers who remain relatively unaware or perhaps semi-aware of their nature—that indeed, there are many of these individuals who yet are able to serve and offer the love and the light of the Creator to this planet as they had intended prior to incarnation.

We believe that it is not necessary to fully grasp this nature. And indeed, in some ways, it was not expected by the self to fully understand and come to terms with this true nature of the self but instead to awaken to the biases and the distortions brought with the wanderer through the veil of forgetting. For the wanderer who has not awakened to their true nature, they may yet still sense that nature in an indistinct way and still feel called to perform the

mission. And in some cases this lack of awakening to the nature of their wandererhood serves to allow them to integrate more fully within your society and your cultures and allow their true nature as the Creator to shine even more brightly.

However, we do believe it is true that for a wanderer to awaken to their true nature, to integrate this knowledge successfully and with humility, and to explore this aspect of their experience, the potential for such a wanderer is immense and rarely tapped by those so-called unawakened wanderers.

Speaking to the questioner's mention of the dangerous aspects of incarnating into the third density as a wanderer, we do find that it is more common for those unaware wanderers to, in their confusion, generate what you might call karma or act in ways that then perpetuate their need to continue incarnating in the third density in order to balance that which was imbalanced. Though, we would like to offer comfort to those who may feel concern for these individuals, for such a journey is not a delay, it is not a sidetrack, but instead is another thread woven into the grand tapestry of that individual's journey from and to the Creator.

We understand that from your perspective within the third density that continuing in such metaphorical darkness might seem as an extension of a form of punishment or imprisonment, but we encourage you to consider the point of view from outside of your veil of forgetting in which experience within the third density is a true gift that may have a great and enduring benefit for the individual on their own spiritual journey.

Is there a further query, my brother?

Gary: Thank you, Q'uo. In that response you mentioned that for the wanderer who does awaken to the nature of their identity in the third-density experience, an "immense potential" was what you said—can you elaborate on what this immense potential is for the third-density entity who awakens to their wanderer roots?

Q'uo: I am Q'uo, and I am aware of the query, my brother. The description in your understanding of the so-called wanderer contains an innate expanded view of the universe. Such a notion that the universe is alive infinitely, and within this infinite aliveness there is a cycle, and from the perspective of the third-density entity, a pathway for each individual to

grow and to learn and to expand their consciousness and awareness of the creation in more and more refined and expansive ways.

This very context opens certain pathways of inspiration to the individual and asks one to consider the creation about one in an entirely new perspective. When a wanderer opens up to this nature and accepts it, they not only recognize the potential of their own beingness, [they also] understand that they have walked far upon the path that they cannot remember, and that they have chosen to forget that path, and that such a drastic decision was made in order to serve and to aid those still upon the path that one has already walked.

When this perspective is taken, it orients oneself in a great way towards service of others and towards a certain faith that allows the wanderer to take in the difficulties of your reality and to look upon the sorrow that drew the wanderer to the service to begin with, and to understand that it is all part of this alive universe functioning in an intelligent way. This understanding that aids faith increases the potential for the wanderer to remain effective within the incarnation, to prevent the wanderer from becoming overwhelmed, and, further, opens up certain pathways of inspiration that allow the wanderer to move with more effectiveness within your third-density illusion.

We note that this is not what you might call "a given" for those wanderers who awaken to their natures. We find that, though this potential is available upon such an awakening, it takes a certain effort of will to tap into this potential; and the circumstances, particularly upon your own third-density planetary experience, challenge even the most stalwart of wanderers to maintain this will and focus. But for those who do, the light of the Creator shines brightly through such an individual and draws other seekers and wanderers to it, offering the potential for stability of the will and the awareness to then tap into their own potential. And such a ripple effect continues out into your troubled realm. And the population of wanderers upon your planet continue more and more to stabilize and raise the vibration of your planet.

We have such great admiration for those who have made such a choice to incarnate and forget in the hopes that this potential might be manifested and awakened within the incarnate itself.

Is there are a further query, my brother?

Gary: That was most excellent and, man, there's a whole line of query to explore here, but while we're on the topic of wanderers: I was studying session 76 with the Asheville Law of One study group recently and something in that session prompted us to consider wanderers here in third density. And we were presuming that for the fourth, fifth or sixth density wanderer who incarnates here in third density, that they take on the group mind as well. That is, wherever they incarnate, they take on the racial mind and the planetary mind. If indeed that is the case, then what happens to their native group mind? Does it go dormant? Does it hibernate? Is it compartmentalized in favor of allowing the earth group mind to hold sway? I hypothesize that perhaps it can be likened a bit to an app that is plugged into a different operating system and the app must use that operating system's programming. But anyway, I'd be interested to know if you have any thoughts on that question.

Q'uo: I am Q'uo, and I'm aware of the query my brother. We find some difficulty with language in describing this interesting and unique dynamic being touched upon within your query. We will do our best to describe these dynamics of the mind in the simplified terms with the understanding that such terms are not fully adequate in grasping the incredibly intricate nature of such interactions.

Within your query, we find a proper distinction made between groups of consciousness, we correct his instrument, groups of conscious. This instrument has a problem with its speaking apparatus. We pause to allow this instrument to deepen its state.

[Pause]

We are again with this instrument. We were speaking to the distinction in your question between groups of minds, what might be termed a social memory complex or, on other levels, the racial mind or the planetary mind. We appreciate the distinction between such levels and such groups, particularly from the third-density perspective where such distinctions make sense and allow one to consider the metaphysical dynamics. Yet in our experience and from our perspective removed from third density, such distinctions, while present and apparent, do not hold as much sway as the third-density perspective might imply.

Using the example of the wanderer who incarnates from a higher density (in which they are a member of a social memory complex) into the third density (becoming a member of what you may call the dormant social memory complex of the third-density population) we find that this entity is still very much plugged in and in tune with their native social memory complex, yet the veil of forgetting and other systems and distortions accepted by the wanderer dim the awareness of this social memory complex within the mind of the wanderer. The more that the wanderer engages with the group mind of the planetary population, that native third-density social complex that is a social memory complex awaiting activation and cohesion, the more the wanderer may gift the beingness of their native social memory complex to the third-density social complex and merge these two seemingly distinct minds.

This does not imply that the native planetary mind of the third-density population is then absorbed or fully integrated into the higher-density social memory complex, but that there is a link or a connection or a window that widens and allows more and more love and light and consciousness to flow between these two distinct mass minds. We find this dynamic similar in many ways to how a third-density population with disparate cultures and disparate group minds, very much like your own, may dissolve the barriers between those distinct cultures within a singular population and open the pathway to manifest a fully realized social memory complex.

This process is aided by wanderers who might find themselves incarnating in one lifetime into one culture and adopting certain distortions and mindsets and subsequently incarnating into a different culture adopting seemingly disparate mindsets and distortions. And bringing the potential of the wanderer to offer love and light in all situations helps to bridge the gap between these disparate group minds.

This process may also be done by those native third-density individuals who have reached a point within their seeking that they are consciously choosing the circumstances of their incarnation and are aware of the distortions into which they incarnate. Such individuals—having a desire to aid their native population and their brothers and sisters of their own social memory complex—may take upon

themselves this task. And though it is a more difficult process for such a native third-density individual to become aware enough within the incarnations to help bridge these gaps within the disparate group minds upon the planet, the potential in doing so is much greater, for their home, if you will, is with that social memory complex. And they have many, many connection points with the planet and the population upon it that increase the effect of this opening and this bridging of cultures throughout multiple incarnations.

We thank you for this opportunity to speak to the joys and the sorrows and the difficulties and the opportunities of the wanderer and the conscious seeker. At this time, we will take leave of this instrument and transfer the contact to the one known as Jim. We are Q'uo.

(Jim channeling)

I am Q'uo and am again with this instrument. We thank the one known as Austin for his conscientious transmission of our thoughts. And we would ask at this time if there might be a question to which we may respond through this instrument?

Gary: Yes Q'uo, I believe that any manifested level of experience in any octave can probably rightfully be called an "illusion." Indeed, Ra does speak about the curtains coming up, and the acts ringing down as the entity, including Ra, moves from one grand illusion to the next.¹ But the Confederation speaks specifically of *the illusion* in terms of third density. So I would like to examine this concept of illusion and I'm wondering if the illusion is the manifested existence of planets and stars, rivers and mountains, birds and insects and people? Or is the illusion the perception that all these seeming objects are separate from oneself? What is the illusion?

Q'uo: I am Q'uo and I'm aware of the query, my brother. We shall share with you our perception of what this illusion is in the sense of the third-density illusion that we are now inhabiting with you at this

¹ I am Ra. We leave you in appreciation of the circumstances of the great illusion in which you now choose to play the pipe and timbrel and move in rhythm. We are also players upon a stage. The stage changes. The acts ring down. The lights come up once again. And throughout the grand illusion and the following and the following there is the undergirding majesty of the One Infinite Creator. All is well. Nothing is lost. Go forth rejoicing in the love and the light, the peace and the power of the One Infinite Creator. I am Ra. Adonai. – 104.26

moment and the illusion that all of creation partakes of. This is our opinion and we suggest the exercise of personal discrimination as you listen to our words and thoughts.

The greater illusion that is the creation of the One Infinite Creator can also be seen as a distortion of unity that has the purpose of allowing the One Creator to know Itself in ways that are more various, more purely experienced, and more, shall we say, individualistic, according to the expression of each entity of intelligence within the one great creation. All of the various planets, populations and species of intelligence have the ability to make choices that allow the One Creator to gather an infinity of knowledge from these choices, concerning Itself, Its nature, Its potential, Its desires, Its feelings, and the various attributes of every created mind/body/spirit complex that has originated from the One Creator in Its plenum of the Logoi.

This great distortion or illusion is the vehicle for experience of each form of consciousness within it so that it may partake more and more fully of the One Creator, as it travels his journey back into unity with that one from which it has come. As we look now upon the level of illusion that is experienced within the third density, there is, of course, an added feature which is most effective in aiding both the Creator in knowing Itself more fully and each entity within the third density who must work within what you have called the veil of forgetting. This great experiment in polarization is that which offers to each third-density entity a greater level of seeming reality which must be penetrated in some degree in order for experience and progress in polarization to occur.

Within the third-density experience, all of the creatures and features of the illusion that you mentioned in your question, seem to be quite separate from each other, from each seeker of truth, from each entity within the illusion. And herein lies the challenge: to look beyond the illusion of separation as the seeker of truth becomes conscious that it is more than it thought it was before the desire to grow, to seek and to serve was born, bubbling up from the subconscious mind of the entity that has been able to find some kind of answer to the meaning of life.

At some point within the pre-incarnated choices as they are expressed within each entity in the third-

density illusion, there is the opportunity for each entity to look within and to look without to find pieces of the puzzle that might provide a greater expanse to the point of view and meaning and purpose and that quality which is vaguely perceived as love. There is the power within the being to go deeper within its own being to find answers to these questions as it looks also into the illusion about it for the same answers.

So the illusion offers to each an opportunity to find unification and factors of commonality that seem to be pieces of the puzzle that offer a greater viewpoint, an expanded awareness, a glimpse of the journey that lies beyond the self as previously perceived, the surroundings as previously experienced, the manner of the living of the life, the expenditures of energy, the direction in which these energies shall be expended and the purpose for such.

So, the illusion offers to each a kind of question that becomes the focus for the life experience. Why am I alive? What is it I am here to do? Who are all of these people around me? Is there some connection between us? There must be a purpose. This cannot be random in this universe of creation where there is so much expression of individuality in so many different ways. There must be a reason. Thus, this question and others like it are pondered in the conscious state, in contemplation, in meditation, and in prayer.

The conscious seeker of truth finds a path within itself that is expressed without the self, on the exterior of the self as a means of seeing all as the Self; the smaller self, to ask the question; the larger Self that provides answers in various coincidences, synchronicities and expanded awareness. Thus, the illusion is much like the weight that is lifted to make one stronger. The illusion requires the effort to penetrate the outer levels of consciousness and to look within to see the One residing there; to look without to see the One residing there; to find the love and the light of the One glowing brightly within, and to seek in some fashion, to be of service to that one and to move further and further along the trail of evolution of the small self into the great self that exists within all selves.

Is there another query my brother?

Gary: That was beautiful, thank you Q'uo. T writes: In the case of the unborn child dying before it's

born, perhaps early in the pregnancy, does this serve as catalysts for the parents and family members as it gives them a chance to show love into the situation? Or are there specific purposes that could be spoken to? In such a case would the spirit come into the next viable physical body that is delivered and born normally? In other words, while the mother and father are sad for their loss is the baby soul telling them "Hey, I'm still here, hurry up and get over the sadness so I can be born into a body that works correctly"?

Q'uo: I am Q'uo and aware of the query, my brother. We find that there are many answers to this query, for the loss of a child of whatever age can have various pre-incarnative purposes. It could be as was said that the child was aware that the body in which it was to be born had some anomalistic deficiency that caused it to seek another opportunity so that its own pre-incarnated choices of a lengthier life with parental other selves might be possible. Thus it will take its leave of the defective body and realize that its loss might well cause the parental other selves to grow in their desire to try yet again to have the birth of this spirit that they felt for just the briefest of moments and wished to feel again in a manner which would allow the sharing of love and light between them to be prolonged in what you would call the lifetime of shared learning.

It might also be that the pre-incarnative lessons of the parental other selves would have programmed the loss of this child to provide other opportunities of serving a greater number of your so-called friends and family and society by undertaking work which would not be possible if there were a child involved in the energy expenditures of the parents.

There is also the possibility that the loss of the child is that which would allow the parental other selves to contemplate the meaning of the loss. Could the loss have some lesson to teach? That there is perfection, even in loss; that the moment by moment experience that occurred before the death of the baby was that which was of such inestimable value; that there was a purpose served by such an intensive experience of love and joy and purpose. This then may allow the parental other selves to consider having not only one more child, but perhaps a number of other children, so that this experience of joy with the baby which lived but a short time might be multiplied by other

experiential nexus intersections shall we say, the birth of more children.

We could go on and on with the various possibilities for such experiences of loss for there is much to be learned by the loss of any child opportunity, concept, or possession that is much valued. Gains and losses are the province of the third-density experience, for through the overall experience of gains and losses it is hoped that entities would see that in the overall sense of the purpose of the life experience, all gains and losses are lessons to be learned, and each entity within the third density is within this experience in order to learn.

Hopefully, the lesson to be learned is that if there is love within the life experience. Whatever the gain or the loss is but the frosting on the cake. The cake is love, the love of the One Infinite Creator that flows through the open heart; the heart that has experienced both gains and losses and knows that they are but the fleeting moment and that which endures is the love of the On Infinite Creator that shines forth in all experience, for this is an illusion in which the lesson is to open the heart in unconditional love. Any experience has the potential of allowing this lesson to be learned.

At this time, we would thank each entity here for allowing us to speak through them. It has been a great honor to do so. We thank you for the conscientiousness you have exhibited in each effort to speak those words and concepts which we have offered through you. As always, we are most pleased with the progress that each has made. Even though some may feel that they have not lived up to their best and highest ideals, we assure you that in each type of channeling experience, there is the progress that is made as you continue to receive the concepts which we offer you, for it is always a challenge to go beyond what you have done before. And in some way each of you have done that at this time.

We will now take our leave of this group, leaving each as always in the love in the light of one infinite creator. We are known to you as those of Q'uo. Adonai vasu borragus.