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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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INTERMEDIATE CHANNELING CIRCLE

JULY 7, 2021

Group question: What does it mean when Ra says that the great virtue and the great handicap of third density is the rational/intuitive mind?¹

¹ Questioner: [...] Is the primary reason for the weakening of the physical body and the elimination of body hair, etc., so that this catalyst would act more strongly upon the mind and therefore create the evolutionary process?

Ra: I am Ra. This is not entirely correct, although closely associated with the distortions of our understanding.

Consider, if you will, the tree for instance. It is self-sufficient. Consider, if you will, the third-density entity. It is self-sufficient only through difficulty and deprivation. It is difficult to learn alone, for there is a built-in handicap, at once the great virtue and the great handicap of third density. That is the rational/intuitive mind.

Thus, the weakening of the physical vehicle, as you call it, was designed to distort entities towards a predisposition to deal with each other. Thus, the lessons which approach a knowing of love can be begun.

This catalyst then is shared between peoples as an important part of each self's development as well as the experiences of the self in solitude and the synthesis of all experience through meditation. The quickest way to learn is to deal with other-selves. This is a much greater catalyst than dealing with the self. Dealing with the self without other-selves is akin to living without what you would call mirrors. Thus, the self cannot see the fruits of its beingness. Thus, each may aid each by reflection. This is also a primary reason for the weakening of the physical vehicle, as you call the physical complex. – 19.13

(Jim channeling)

I am Q'uo, and am with this instrument at this time. We thank you, as always, for inviting our presence in your circle of seeking. We are honored to be part of this journey. We would ask, as always, that you grant us the simple favor of taking those words and concepts which we share with you today and use them in whatever way has meaning for you. If there are words and concepts which at this time have no meaning for you, then please set them aside. We do not wish to present any stumbling blocks to you on your spiritual journey. If you will do us this small favor, then we may speak freely with you.

Today, you ask a most interesting question, especially from the third-density point of view. How can what you call the rational and intuitive mind be both an aid and hindrance in the spiritual journey of the third density entity? This is full of paradox, my friends, as a concept for the consciousness, the mind of the One Creator, is that mind which has created the octave of densities which you are now traveling within. The desire of the Creator is to know Itself. Thus, the octave of densities gives it the chance to move in an ever more intelligible form or manner through these densities, and provides it with more and more opportunities to gain this knowledge as progress through the densities proceeds.

The simple awareness of being, that is the primary quality of the first density, is that simple beingness of the Creator that is as yet without movement or any type of personal identification. It is that which is

the foundation stone, shall we say, of further progress within the densities for the Creator to become more and more individualized as it is in transit, shall we say, from first to the second density, where there is the movement in growth potentially possible for what you would call plants and animals that inhabit this level of being.

It is a primary feature of such second-density creatures that they are still much aligned with or congruent with the cosmic mind of the One Creator, and utilize what you may call, an intuition or perception of their own nature, and ability to grow in this conscious awareness, that results from intuitive perception. Thus, there is, at this point, that quality of being that begins to become more and more individualized.

At this time, we shall transfer this contact to the one known as Austin. We are those of Q'uo.

(Austin channeling)

I'm Q'uo and am now with this instrument. Just as each mind/body/spirit complex progresses through its own journey throughout the octave, so too does the sub-Logos or sub-Logoi partake in their own progression. The query presented today speaks to the perhaps most formative point upon the progression of the sub-Logoi as they evolve and learn, taking the light and love of the Infinite Creator offered to it through the Logos, and refine this light to offer an experience to the further sub-sub-Logoi. This formative event is that which defines your journey within the third density, and that is the implementation of the veil of forgetting. In more relevant terms, this implementation of the veil may be said to be the making complex the mind, allowing for the potential of a conscious and unconscious portion of this primal aspect of the self.

In considering the expression of this now complex mind being identified as the rational and intuitive mind, we encourage each seeker to consider and imagine the life of the second-density entity. We find among your peoples that this is quite a difficult task, for upon this stage of your collective journey, the complex mind has developed to a point where the story of self within the universe, as a separate aspect of this universe is so engrained and so profound that it is easily projected outward onto other aspects of the universe. And especially so when considering the consciousness of those second-

density entities about you. We encourage you to stretch the capacity of your imagination in dissolving this sense of self—the self that recognizes its own story within the universe.

And when considering the life of the second-density entity, particularly those existing within the natural world and possessing similar biological capacities as you, that being similar neurology and what you call a brain, we encourage you to imagine the life of this entity as it exists in the natural world. This entity has no story of self within nature, for the story of self for this entity *is* the story of nature.

A second-density entity does not consider itself in any capacity, but instead is moved and pulled by what you may call instinct and reaction to the environment about it in a way that does not question the propriety of its behavior. For the second-density entity, life is simply life and it is moved as it is moved without consideration from the perspective of the third-density entity.

This might seem like a great blessing for the second density entity, for there is little worry. There is no need for the second-density entity to consider questions about itself, about the life that it lives, and about the world around it. There is a certain blissful existence that persists. Even though the second-density nature may at times seem traumatic, violent, and destructive, these aspects do not influence the entity in a way that it becomes part of that entity's story of self. The second-density entity is merely shaped in instinct by those events and continues upon its path unaware that it exists as a distinct aspect within nature. In considering this existence of the second-density entity, you may begin to understand why such an existence might seem preferable, and how the loss of this innate understanding of the self as part of nature might be described as a handicap.

Yet, as this entity evolves into third-density and the mind of this entity becomes complex, the entity may then consider the self in a new light, and for the first time, turn its awareness inward. Recognizing that its movement, its instinct and its worldview may be examined, and contemplated, and shaped to change based upon thought alone. This capacity requires that the mind be made complex and certain functions made distinct. Those functions being identified as the rational and the intuitive mind when this complexity is introduced to the mind of

the self, that self may then consider any aspect of the creation about it, and within it in an abstract way, no longer does an experience move through the entity without consideration. Instead, experience is collected and remains with this entity in a way that may be drawn upon and considered.

And as this process unfolds, the entity develops what you may call will, and an understanding that the energy within it that potentiates movement and behavior may indeed be directed and altered, and each experience becomes something that may transform in a very conscious way. This my friends, is the highlight of the third density. The ability of the self to understand that this self has the capacity to choose. And what will be that choice?

At this time, we transfer the contact to the one known as Trish. We are Q'uo.

(Trisha channeling)

We are those of Q'uo and we are now with this instrument. As has been stated, the movement from second to third density allows for a wider and more colorful incarnational experience for the entity. The term, density, is appropriate in that the amount of opportunity, and for lack of a better word, experiential information becomes more dense as one progresses from second to third. With this density, the entity can feel a weight, if you will, a noticeable difference in pressure, in influence, in consideration.

As was stated before, the entity that has moved from second into third density is presented with the ability to engage and/or create for itself a story and identity that is simultaneously collective and united with the all while separate and inward. This is via this vehicle known as the rational mind, the intellectual mind. The idea or the concept that this vehicle can be a gift and hindrance is one that, we imagine your people feel immensely at many times in your incarnational experience.

Take for instance your second-density other selves, the flower in your backyard, the butterfly on your windowpane, that they do not self-identify inwardly, but rather act via process and instinct. These tried and true methods that have evolved for them over time for self-sustainment, for each incarnation, for each vital period. And that may seem at times to be an easier incarnational experience, one where the self is perhaps seen as having only one choice, and that being the instinct, the ability to only identify self in

the scheme of environment and in moment to not create a larger narrative. The third-density entity may see this process as one that frees the second-density entity from responsibility or difficult emotional experiences as you may see them.

However, that choice that is presented to the third-density entity as it moves and progresses ever forward is a powerful gift. For you see, the second-density entity needs not to make sense of where, and why, and how. That is not to say that the second-density incarnational experience is devoid of vibrancy, and color, and opportunities for learning. However, the saturation, the width of full experience of being the Creator is measurably different than that of the third-density entity. The third-density entity has the opportunity to realize itself within this illusion more fully.

And with that, can come the beautiful and painful gifts, which some may believe can also include hindrances, obstructions, difficulties. For there are no mistakes in this process, the stories the rational mind can create for the third-density entity to make sense of the incarnational experience can be fuel for spiritual evolution, for growth towards the next density. Especially that choice of service, of working in love and in unity as an extension of the One Creator.

And with that responsibility can come a great variety of opportunities to make or color that choice in ways that may feel like emotional and spiritual stumbling blocks—the stories that can lead to those moments of pain, that can influence actions, that incite or inspire relation with self and other self in ways that are catalytic, as you may say.

The third-density rational mind is quite beyond scope, in terms of measuring its ability to explore the Choice. The choice can be infinitely explored in all areas, in all directions through innumerable reiterations of purpose, of meaning, of intention.

We again stress that this rational mind is a gift and hindrance in that— we correct this instrument— and we would also invite the entity to see how hindrances are gifts in and of themselves. These opportunities to look inward, and grow, and evaluate motivation. Evaluate one's position, and relationship with self and other self and with the Creator, to have the opportunity to see everything within your illusion as either “other” or as a fraction

of the greater, larger all. And those hindrances though painful they may be, though you may often feel like the rational mind creates more trouble than perhaps it's worth, we would stress that the rational mind provides a whole new color spectrum or lens through which the many facets of experience can be internalized.

This instrument is struggling to maintain contact and is worried she may be driving in a roundabout repeatedly, but we thank her for her diligence. And thank the instruments in this group for providing her this opportunity.

And we shall now take our leave of this instrument and transfer contact to the one known as Kathy. We are those of Q'uo.

(Kathy channeling)

I am Q'uo and am with this instrument at this time. The experiences of growth and evolution relating to the traversing through and advancing within the densities, from second density into third density and upward, is a most important concept to explore. Especially, when examining the idea of the development of and use of the rational mind and intuitive mind, and the space of between second and third densities, and in the third density itself. For this is where the awareness blends with consciousness of choices made through free will, developed in the third density. The rational and intuitive portions of the mind act as both filters and operators of these free-will choices that entities explore as they grow in the third-density experience.

The rational mind, as was previously stated, is both a gift or virtue and a hindrance, depending upon the awareness of these faculties, and the choices, and using them. The same could be said of the intuitive mind. These aspects of mind, intuitive and rational can be seen as opposite sides of the coin, we may say.

Where one may employ— we correct this instrument— where one entity may employ through free-will choice, the rational mind, only emphasizing that faculty as primary or dominant over an intuitive aspect of the mind, an entity could predispose itself, and its choices, and its incarnational experience toward experiences that reflect more hindrance in outcomes.

An entity may learn from this over-selection of rational-mind thought to include a more nuanced use of that faculty, realizing as awareness grows, that

a blending of the rational with the intuitive, and a variety of proportions or degrees according to the situations in which the entity finds itself, is the point where an entity begins to learn and employ the full spectrum of mind, balancing rational with intuitive for they are not exclusive of one another, these aspects of mind.

In fact, the rational and intuitive mind when blended in a perfect balance, represents the idea of virtue, a virtue or gift attained in the third density, worked on and polished through countless incarnational experiences of learning and growth, ever reaching toward wisdom, ever reaching toward love and understanding. The rational and intuitive aspects of mind are represented physically, emotionally, mentally and spiritually in the third-density entity as in a portion of the brain known as frontal lobes.

These frontal lobes physically connect with the mental and spiritual part of the entity represented by the indigo energy center, the center of the developing higher understanding and wisdom in the entity. In the journey of development, the entity takes through the densities second, third, toward the fourth density, is the journey of the upward development including and harmonizing of the energy centers, from red, orange and yellow, green, blue and up, to the indigo energy center. This blending for the greatest development of the entity on all levels of being, physical, emotional, mental and spiritual culminates in a certain way in this energy center you call the indigo energy center.

The rational and intuitive mind aspects can also be seen as light and love combining. When these aspects of mind, rational and intuitive, are blended in appropriate and helpful ways, it is the work of the entity to direct its will—we correct this instrument—to learn to direct its will toward these harmonizing uses of aspects of the mind so, that the experiences become joys and expressions of true learning toward the higher choices of free will.

In such cases, the virtue of the gifts of these aspects of mind, becomes more and more apparent and predominant marking the growth upward of the entity. Every hindrance can be seen like catalyst to be learned from, to be incorporated in the learning experience spiraling upward toward the harmony of being at the higher and higher levels, and becoming virtue and joy.

We are those of Q'uo. We have been with this instrument. We now transfer this contact to the one known as Gary.

(Gary channeling)

We are those known for you as Q'uo and we greet you again through this instrument. And if we may offer reflection for the joy that we feel at the capacity of the previous instruments at transmitting the fullness of our thoughts which gives entry into the terrain and the journey of the third-density experience. For the rational/intuitive mind is such a predominant part of the complex, the mind/body/spirit complex, that is at once as we have described, both gift and hindrance, depending upon how it is used, how it is blended, and whether it helps the seeker to make efficient use of its catalyst.

Toward that end, we might speak to the relationship of the rational mind to the intuitive mind and point the reader to that process of courtship about which the ones known as Ra spoke of.² In the larger picture of how the conscious mind relates to its own unconscious resources for the positively oriented entity, the appropriate and helpful and maximally useful relationship is to approach those resources—of that which is beyond the boundaries of the self's conscious awareness—as a resource containing gifts that are available for request, but will be yielded to the patient, the respectful and increasingly disciplined seeker, when and as they are needed.

These subconscious resources are not to be exploited as carelessly, and mindlessly, and selfishly as are the resources of your natural world [exploited by third-density entities at this time]. They are to be approached with great care for the self, for the other self, with the intentions set upon being a transparent instrument for the One Creator who wishes to know in order to serve; who wishes to understand the self, that the self may heal and become whole, that the pretenses and armor, and illusions about the self may

² Ra: Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind seeing it in the guise of the maiden go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves. – 99.8

fall away. The seeker must hold a fearless vibration that seeks the truth of their self, that which is pleasant and unpleasant.

The intuition is, you may say, a bridge or a channel, connecting this rational mind to its unconscious resources. Beginning first and foremost with the personal unconscious: all that which has been hidden from the self, behind the veil; all that which has been forgotten and repressed; all that is wrapped up in the pre-incarnational programming which represents the deeper or higher will of the now incarnate itself.

And from the personal subconscious behind the veil, under the ground, in the anatomy of the tree-of-mind, as it were, the unconscious moves into the racial mind, the first group mind. [This is] a subgroup of the planetary mind, which is the next step along the way in the deepening and expanding of the unconscious mind, that being the planetary or akashic mind which contains the unconscious, so called, of every living third-density entity upon the planet as a single mass mind, however fragmented it may be in your illusion. [This layer of mind] also contains the mind of your planetary sphere itself, Gaia, as you call her.

And from there, it descends deeper into an even broader layer, which may be called the archetypal mind, which contains not only the blueprint of the mind itself, patterning the workings of the rational and intuitive faculties, but also is the mind of your local sub- Logos.

And from there, the mind deepens and expands further into that which may be called the cosmic mind; which may be called the mind of the Creator, and the mind of the primal Logos; which is the mind of the infinite universe in which you find yourself presently. And these unconscious layers through the channel you know as the spirit complex, may connect to Intelligent Infinity itself—that which is Source, that which is mystery, that which is without quality.

In our thumbnail, we have given you description of the largest layers of the roots of mind, which send information, nutrients, energies and data upward to the trunk and the crown of the mind. That passage of information from these deeper layers is [performed by] that which you call the intuition. The intuition may be experienced and manifest in a

variety of ways. Some of those include perceptions and sensations about the moment, about the self, about the other self, about making a decision that may seem not to be the product of analytical processes or mental reflections, per se, but may arrive as a certain knowing, or a certain awareness, a certain insight into the deeper layers beneath one's experience, or [insight into] the present energetic configuration of the other self that may not be present in their words, but is nonetheless emanating from their being and funneled to your conscious awareness through the faculty of intuition.

The data which is made known to the rational mind must be appraised by said mind. That rational mind has ample opportunity to wholly reject and ignore that intuitive data, which speaks again to the necessity of the processes of courtship, where in the one seeks to become listener to the intuition, respecter of the intuition. And if one does not wholly ignore or reject or turn a deaf ear to the intuition, then one may still misunderstand that which is coming to the self. Perhaps, intuitive data given to the self, to the upper portions of the rational conscious mind, may be responded to with fear. Perhaps there is something that the rational mind is not ready to integrate or see; or due to its inherent beliefs, creates walls around; or in some other way, the intuitive data does not accord with the established beliefs or worldview of the rational mind. Perhaps that data which arrives is misused—for the positive seeker, that would be to pursue separation instead of the path of healing.

Or perhaps, instead, that data is sat with and listened to and unpacked as you call it, and, as we were speaking through the previous instrument, blended into the processes of analysis and synthesis. For the intuition offers to the self inspiration. Inspiration is connected to grace. It asks of the self that some more work be done, indeed, in the processes of reflection and thinking and examination of catalyst, but it creates space whereby that which is outside the purview and understanding of the conscious mind may arrive as inspiration which illuminates the mind and helps the self to process catalysts that the journey may continue ever upward, in the falling away of distortion, that the self may recognize the true self, who the self has always been the self beneath the camouflage of its beliefs, that is the One Creator.

The rational mind can offer a hindrance to the third-density entity when it abuses or cuts itself off from the intuitive channel, [and becomes] left to its own devices, shall we say. The realm of conceptual understanding almost necessarily leads the self to piecing out a unified creation into boxes and categories and distinction and difference.

These tools of thought are enormously helpful for reasons that we have described, chief among them the individuation of the self. But without aid of the intuitive faculties connecting the rational mind, the crown of the tree to its roots below the ground, this conceptual understanding can make for the rational mind a prison of concepts and artifice—or systems of illusions—whereby the self sees not the self or the other self, but instead sees instead only its walls of concepts, projecting them outward and spinning endlessly in an infinite variety of a shifting kaleidoscope of rational thought.

We note in your illusion that the word “rational” tends to have a positive connotation. And we would affirm the positive value of the rational faculties. But rational by itself, without aid of the intuition which connects the incarnate individual to its greater self and to the universe around it, can and often does lead one astray. The rational mind is, or rather contains the necessary tools of third density. We give this instrument the image of the surgeon with the scalpel and scissors and other tools which poke and prod the body which are necessary for the operation. But the rational mind does not contain, in its own domain, the full awareness which the seeker seeks.

As ever, there is more to explore here, but at this time, we take our leave of this instrument, grateful for this opportunity, and we would transfer our contact to the one known as Jim. We are those known to you as Q'uo.

(Jim channeling)

I am Q'uo and am once again with this instrument. We thank each instrument present for its diligence in speaking those words and concepts which we have created as a means by which to answer the query of the day. We feel that each has made significant strides forward in practicing the art of channeling. You have opened yourselves wider and wider in the heart, in the mind, and in the spirit to be able to grasp concepts which are usually beyond the rational

mind's ability to perceive. And we applaud your efforts.

This type of dedication to seeking to serve the Creator is one which will move you forward more rapidly upon your own journey of seeking. For you are not channels only here in these circles in which channeling is emphasized, but you also channel your life daily as you move through, attempting to utilize the catalyst provided to you, to open your heart in love and understanding, to open your minds, and the ability to express yourselves clearly, and to listen to others with care and concern. You are always channeling some portion of the One Infinite Creator and you are moving ever more fully into the realization, the fuller realization of the Creator which exists within you.

At this time, we shall take our leave of this instrument and this group. We leave in love, in light, in joy and in peace. We are known to you as those of Q'uo. Adonai vasu borragus.