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

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INTERMEDIATE CHANNELING CIRCLE

JULY 29, 2022

(Jim channeling)

Q'uo: I am Q'uo, and am with this instrument at this time. We greet each in love and in light, for that is all that there is. And we all are honored to be with you again this morning to share some aspect of this love and light with you. We would ask at this time if there is a query with which we may begin.

Austin: Yes, Q'uo. We have a question from B who writes a question regarding [#30.10](#) in the Ra contact where Don and Ra are talking about how bisexual reproduction originates in second density. In that passage Ra says:

“The second density is one in which the groundwork is being laid for third-density work. In this way it may be seen that the basic mechanisms of reproduction capitulate into a vast potential in third density for service to other-self and to self; this being not only by the functions of energy transfer, but also [by] the various services performed, due to the close contact of those who are, shall we say, magnetically attracted, one to the other; these entities thus having the opportunities for many types of service which would be unavailable to the independent entity.”

So B asks: “Can Q'uo expand on the various services, or the many types of service, that Ra spoke about in this passage?”

Q'uo: I am Q'uo, and am aware of your query, my brother. We will begin by reminding each that we are most aided in our ability to speak freely if you will promise to use your discrimination regarding

the words and the concepts we use to create a response to this query. We are those who know the value of free will and discrimination, and how powerful it is to use whatever information that you receive in a way which is appropriate for you, leaving behind that which is not useful. With this understood, then we shall begin our response.

In the second density, there is the quality of movement and growth of the second-density beings that are normally referred to as animals, of one kind or another, within your framework of perception. These beings have what you would call a sexual identity; that which is seen as the male, that which is seen as the female being primary in this type of designation. There is the sexual interaction that is possible when the male reaches towards the female. And the female receives that reaching in a manner which is physical and sexual, and allows, in many cases, for the fertilization of the egg that then becomes a baby or infant of the variety depending upon the animal chosen.

The baby that is born, then, is a product of the combining of the male and the female energies in the second density, and then carries forward into the third-density experience that would be the natural outgrowth of such fertilization. The producing of the child in third density, then, provides many services which the parents of the child may then find offered to them as they begin to raise the child through the series of stages of growth that each child goes through. Each stage of growth, then, requires a kind of investment of information and opportunity

for physical expression to accompany the mental and emotional child-nature that continues to expand as time, as you know it, proceeds.

There is an interaction of the parents with the child that is not only a service to the child in that it provides it a means by which to mature, as you would say, in body, in mind, and in spirit, for each child is indeed a mind body spirit complex that has the ability to utilize the functions of the mind, the body and the spirit in ways that continue to proceed in the pattern of growth that you would call the maturation of each complex. As these stages of growth proceed, the parents are tasked, shall we say, with the needs of the child, in order that it may become acclimated to the third-density body and begin to feel the pre-incarnated choices that it made prior to joining with the parents.

These choices have various qualities that will allow the child to become active in a more conscious way with its own process of speaking, of learning, of interacting with others, not only the parents, but perhaps with other children, with friends of the parents, with the, perhaps, pets within the family environment. All of these interactions are informative to the child in that they give it experience that may be stored within the memory of the child, so that its ability to understand and partake in its own growth process, then, is enhanced. All along the way, there are various kinds of lessons that are learned, so that the parents may be able to inform the child as to how it may speak various words, how it may relate to other children, to other people, and to expand its realm of being in a manner which accumulates more and more experience that allows the child to become more knowledgeable, more emotionally expressive, and more spiritually attuned.

At some point, this spiritual attunement is that which is the last of the features of the child to be energized or manifested, shall we say. The spiritual features contain more of the pre-incarnative choices, so that the child may begin to ask questions as to the nature of its own being, the nature of the parents, the nature of its environment, its house, its yard, the greater world around it. This is a process of continuing to expand the experiences and understanding of the child, so that at some point in, what you might call, the pre-teen years there is the potential for the beginning explorations of the

spiritual qualities of the child itself, of its perception of the world around it, and its purpose in being within the world. This is what you might call the ideal situation. In many cases within your third-density illusion, which is bounded by the veil of forgetting, this process of maturation of the mind, the body, and the spirit may be more or less effective, depending upon the understanding of the parents, and any other entities with whom the child experiences interaction on a regular basis.

Thus, the grist for the mill, shall we say—the beginning of the catalyst and the processing of such—begins when the child is able to take responsibility for this process of maturation, which the parental couple has begun from the moment of delivery of the child into this world. The child then begins to depend less and less upon the parental input and more and more upon those entities that are within the schooling process of the child, so that it begins to become socialized, in a sense, which it is also expanding its understanding, if you will pardon our misnomer, of the process of growth that it shares with all around it, in its classrooms of the schooling process. There is then the input of many other ideas, concepts, and means of proceeding along the patterns of growth, though the parental influence is ever present and provides the foundation for this further building upon the process of learning and expanding the knowledge of the child.

This is a process which will continue far into the future of both the parents and the child. For it is an infinite process that comes into third density that is bounded by the finity of the length of the life and the experience within that life pattern. Thus, the child is continuing a process, which has begun many, shall we say, incarnations before the current one. And it is this process that the parents, the friends and the family, the school and the culture, then help to enable, so that the child becomes a participant within the society that it is growing into maturation within.

This process of growth is one which is continuing for as long as the child inhabits the body complex. And the child, at some point, will become a teacher in its own way. Perhaps becoming, in your terms, married or engaged in the reproductive activity that began within the second-density experience, and continues throughout the third-density experience, so that there is the ability to gain more and more

knowledge of the reason for existence. The path of the seeker of truth for the child that becomes conscious that such exists, this is where the growth of the spirit is most helpful, for it is that connection with infinity with the Creator in all things that then begins to inform the conscious spiritual seeker of truth which the child has become.

This is a never-ending process. As generation after generation of children move through the process of becoming the child within the illusion, the maturing adult, the older adult which then has gained a great deal of experience and hopefully—if the spiritual path has been chosen in a conscious fashion, [it] will then offer far more many types of services that the being then they offer to others as products of the spiritual path which leads the child both within itself to find the Creator within, and externalizes this process of finding the Creator without in the creation about the child which has become the adult.

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

(Gary channeling)

We are those known to you as the principle of Q'uo. We greet this circle once again through this human being, this human instrument meeting us from a place of human limitation and openness to serve in its fullness, whatever its combinations of strengths and weaknesses that may give its own unique voice and flavor to that simple message which we have to share about the love that binds all things, the unity out of which all things arise, and the light which contains all things in its body. We ask if there is a question to which we may respond. We are those of Q'uo.

Austin: I have one from myself, Q'uo. When giving instructions for how to prepare oneself about learning how to heal, Ra said in [#4.18](#):

“Imagine the more dense aspects of the body. Proceed therefrom to the very finest knowledge of energy pathways which revolve and cause the body to be energized. Understand that all natural functions of the body have all aspects from dense to fine and can be transmuted to what you may call sacramental. This is a brief investigation of the second area.”

They're referring to the second area of preparing to learn how to heal. Can you elaborate on that statement, that *all* natural functions of the body

have all aspects, from dense to fine, and can be transmuted to what you may call sacramental? And how can we come to understand these natural functions of the body in that sacramental way?

Q'uo: We are those of Q'uo, and we may indeed speak to this question. The self's relationship with that which you call the body and the way in which its underlying holiness can be realized and manifested. The way that the body shows up or is understood within the illusion [and] arises out of the consciousness of the self, the self who becomes a seeker. There is a great spectrum of understanding regarding the role, purpose, and function of this body, this yellow-ray chemical complex, with its interpenetrating layers of subtler and more subtle bodies within your illusion.

For those identified with the material realm only, the body can be described in physiological terms for its myriad specialized and interconnecting functions, in part or as an holistic functioning unit. And the emotions, memories, experiences, wounds, and so forth of the self, from an electromagnetic and energetic standpoint, affect and modify the functioning of this body such that the body becomes a teacher to the self. But at the lower end of interpretation and understanding, the material end, the body has a function that seems without particular spiritual significance or implication, but is instead simply a result of physical evolution.

For the seeker who wishes to see beyond these outer and opaque images of the body at this level, a deepening relationship with self and with body is needed. A going within, a listening, a becoming sensitive to that which exists underneath the physical sensations of the body, that which is subtle, that which is of the upward spiraling light. Through this process of sensitization—which also may involve for the self a purification of the body, which also may involve ways of dieting and detoxification and other forms of respect shown for the body—the self can more clearly perceive the pathways of subtle energy that are always animating and supporting the body behind and beyond the physical or, shall we say, chemical metabolism that keeps the body viable and useful upon the physical level.

In sensing and becoming aware of these subtle pathways, one has already done a great deal of work to shift their consciousness toward the metaphysical, recognizing the body as a multi-dimensional, multi-

layered vehicle, intertwined inextricably with consciousness and light itself. Sensing of the subtle pathways opens up much for the self in the way of working with the body, working with the mind, exploring their relationship, and learning to balance these two fundamental aspects of the self to open and support the spiritual channel through the self with mind and body balanced and in cooperation and surrendered to the subtle wind-like movement of spirit.

From this deeper perspective, those biological survival-oriented aspects of the body—form respiration to digestion to elimination to circulation to perspiration to homeostasis and the various regulatory mechanisms and operation of the nervous systems and organs and so forth—can, on a very simple but profound level, be appreciated for their service to the mind-body-spirit complex.

They can be thanked and embraced even if they hold distortion or illness in one degree or another. And the relationship [then] changes from one, perhaps, of hiding or embarrassment or shame or demotion or, as your people might see it, disgusting or unclean, to that which is of love, that which is beautiful, that which, whatever the apparent distortion, is true. While much technique is involved, it is these fundamental orientations and energies that most help to unlock this relationship. For, as we have said many times, one is not seeing clearly if not seeing with the eyes of love. And this begins and applies first and foremost with the self, and with that which is most intimate to the self, that being the body.

As this perspective is more fully inhabited, the body may reveal more and more of its secrets, shall we say, to the conscious mind, giving the conscious mind more ability to work with and cooperate with that closest ally, which is the body. Those aspects formerly seen as physiological or demoted in some way that ascribe value and meaning to these functions may be uplifted—not by the self promoting these functions, in the way, say, that an employer would promote an employee, but by coming into a relationship of truth with the body by releasing the illusions and distortions of understanding and misapprehensions about the body by recognizing what it is and what is really happening within the body and the self.

Though it appears as a promotion or upliftment from the former perspective, in truth, however, it is

coming into the light from which the self had been keeping from the self. It is allowing to flow that which had been blocked of the love and the light of the One Creator—which the self is—such that those energies that had formerly been denigrated or were even, without the assigning of value, simply of a dense nature are, from this perspective of becoming, transmuted into that which is fine and finer and subtler still until those rivers flowing through the self are allowed to continue their journey into that which is holy, and the true nature of the body is understood as a manifestation and an embodiment of that which is sacred.

Again, not that it has achieved some seal or label from without that says that it is sacred, but rather than that the self realizes who and what it is through the ally and athanor of the body. The mind in combination with the body then cease obscuring the Creator from its presence in this moment, interpenetrating every aspect of bone and sinew, cell, vessel, and strand of hair and molecule of this body. It ceases being a stranger estranged from the self, and becomes part, indivisibly, of a unified whole, and exudes then self-radiating light. It becomes a sacred temple through which the self may worship and merge into the one again, whatever its apparent distortions and limitations of learning and mortality baked into the body or accumulated along the way, we may say. Whatever the shallow standards of culturally-dependent physical beauty that your peoples distort their perception with, the body radiates true beauty.

This is a long and disciplined field of study with much, much more material, shall we say, for contemplation. But at this time, we would wrap up our reply and transfer our contact to the one known as Trisha. We are those known to you as Q'uo.

(Trisha channeling)

We are those of Q'uo, and we are now with this instrument. May we ask if there is a query to which we may speak?

Gary: Yes, Q'uo. H asks:

“Q'uo states multiple times on this planet at this time, that there are lots of entities who need to learn the lesson of being of service without expecting anything in return. Carla had such a lesson to learn and her parents helped her with it. I have this lesson to learn and my parents helped me with it. This

lesson implies that the entity will be confronted repeatedly during the incarnation with a certain lack of compassion from some of the people close to her. I assume this is a relation and a lesson which are established before any incarnation. Does the person who is unloving expect to have their positive polarity reduced by behaving without compassion for the sake of an entity learning the lesson? Or do they gain positive polarity for being of service to another entity, even though in incarnation the service looks more like a disservice? Could you clarify the metaphysical arithmetic paradox here?"

Q'uo: We are those of Q'uo, and we thank you for the query, my brother. In this dynamic of which you speak, the service of providing an entity with an experience that allows that entity to foster compassion for others is indeed a seeming paradox, as you have said. From the closed-eye view, if you will, the perspective of the onlooker, it would seem that the service of the caregiver—the service being that lack of reciprocity—would seem to be a service of a negative or diminishing quality. It would seem to negatively impact the spiritual trajectory, or karma, of that entity, that caregiver or individual with the lack of reciprocity. However, we would like to suggest that the illusion, as it is so aptly called, provides an environment of experience that is at times not completely as it would seem. These relational agreements, though at times painful and seemingly negative in orientation, may actually be seen in the larger perspective as positive in terms of their contribution to entity and Creator finding ways to further know and love itself.

Therefore, in the larger perspective, it could be said that no service or relational agreement is truly completely negative, in your words, for you will remember that the path ultimately becomes one, ultimately leads to unity, the one beingness of the Creator, and the realization of this oneness. The role of the non-reciprocal other-self is one seen to be at a disadvantage, or not in alignment with the path towards this unity. However, we would like to highlight that when it comes to relationships, no matter their configuration, the learning is mutually provided the lessons available for both involved. What each entity does with said lessons can indeed move in a variety of directions. However, the offering of the lesson itself, from self to other-self, is a gift, is an offering of experience and opportunity to learn love and know thyself more deeply, and can be

seen as a positive contribution towards that larger experiment of the Creator knowing itself. We do not say this to diminish or invalidate the experience of the entity who gives freely and does not receive that which they desire in return, for we understand that that experience is pregnant with opportunity to experience pain. That pain, though, can be accepted and healed and transformed within that self to help that self along its journey.

The walk of the other-self, the self not seemingly giving or compassionate, is one that holds the potential to be similarly or equally painful as the journey of the self it has affected. Often those on this path are afforded opportunities wherein they are able to witness the pain of the other, the desire for reciprocity from the other, alongside witnessing the unconditional love giving of the other. And through those opportunities the entity undergoing transformation may see the unconditional love giving the acceptance and the lack of expectation from their other-self, and begin to accept and discover the path of connection, the path towards open-heartedness reflecting the actions of that compassionate other self.

So, it could be said that both paths, both entities, both seeming opposites of this relational dynamic, are offered opportunities for positive spiritual growth. And it may be seen that the role of the antagonists, for lack of better phrasing, in this dynamic is taking on both a service to its other-self and an incarnational opportunity to learn. Of course, there are instances wherein this type of dynamic has a potentially, what you may call, harmful or negative outcome for one or the other-self. And yes, there will be incarnations where that is experienced without the lessons fully learned. However, it is the movement towards healing and acceptance of self and other-self wherein this dynamic proves positively fruitful when the judgment of self and other-stuff is released and the open arms and open heart more easily accessed, more easily reflected one to the other.

So, we would like to simply point out that both roles can be seen as gifts, and we do not mean to use that word with any connotation other than a neutral one meaning that both paths have a possibility for positive growth, for lessons learned before evolution. It is the will and faith of the entity and the ability to accept self and other-self wherein the true grist of the

mill resides, where the growth and the potential are found are housed.

Before transferring this contact, we would also like to impart the thought that the other-self who is non-reciprocal, perhaps emotionally cut-off, unable to give the positive energetic offerings to the other-self, may have within themselves the struggle of universal love. The entity in this dynamic who is unable to fully open and express the heart is struggling, potentially, on both interpersonal and intrapersonal soul levels.

We recall through this instrument a quote that this instrument will attempt to paraphrase, and apologies if she is misremembering, but the quote that states, “The entity who is wounded is more truly at war with itself, with its own beings, than with its other-selves.”¹ So, we suggest that that thought-seed be kept in mind when traversing these particular arrangements, these particular relationships that the other-self, who is unable to fully meet it its peers, is merely projecting or manifesting its inability to fully accept and love itself. And therein lies the core lesson which can be learned: The love and acceptance of self.

This entity in this dynamic and all creation provide all the potentials for growth and healing. The entity need only be open and ready to undertake them for the catalyst will appear and reappear until those lessons are learned.

This instrument feels the need to apologize for her lack of, or perceived lack of, ability to stay focused. However, she appreciates this opportunity to exercise herself as an instrument and appreciates this circle and the patients in care for which they have for each in this group. And we thank this instrument for the opportunity for ourselves, our group, to work through her and her group, as well. At this time, we shall transfer our contact to the one known as Austin. we are those of Q’uo.

(Austin channeling)

We are Q’uo, and we are now with this instrument. May we ask if there is another query to which we may speak through this instrument?

¹ [Q’uo, January 13, 1991](#): “It is the wounded entity that is truly at war. All other expressions of disharmony come from this adversary relation of self to self.”

Gary: In simple definition, I understand the act of contemplation to be a process of thinking deeply and steadily about something. It seems that contemplation necessarily involves two things: focused attention and thought. One uses their attention in combination with thought to mine insight, as one mines the earth for gems, or to probe a topic generally, and then to make the self receptive to that insight which is delivered. Is it true that thought is used in this manner? If so, thought seems so limited a tool for spiritual contemplation upon the unity of all things, the love inherent all things, et., which are beyond thought. By focusing our thought in contemplation about the central subjects of unity, love, light, and joy, do we somehow open portals of revelation and understanding and gradual transformation?

Q’uo: We are Q’uo, and are aware of your query, my brother. We appreciate the thoughtfulness put into this query—no pun intended—and we may begin to explore this topic by first addressing what is so often a concern in discussing these topics, and that is a matter of, what this instrument refers to as, semantics. In exploring the semantics of this question and taking the knowledge available to this instrument, limited though it is, we may suggest that within your language and within your culture there are multiple approaches and definitions to the concept of contemplation. One, a primary definition, is as you have described within this query. Another, which there are hints of within this query, may be called, what this instrument is familiar with, as religious contemplation.

The query that you have woven together attempts to combine and find a unifying thread to these semantical differences. But, initially, we may point out that the general definition of contemplation, that of pointing one’s thoughts towards a certain topic and actively attempting to explore that within one’s own mind, is somewhat different from the general definition of religious contemplation, which may be more akin to what you’re familiar with as meditation or prayer. And this particular form of contemplation has been explored by many of your more mystical religious figures within your society. Taking these two similar definitions, we may respond more directly to the query and to the heart of what you are asking, in terms of the use of thought within the mystical seeking, the attempt to realize the oneness within oneself and the unity that

one may realize with the entire creation and the selfhood as the Creator.

We encourage any who seek to endeavor upon this journey of contemplation used as described within your query that first, before the thought is introduced in the form of pointed exploration by utilizing one's own concepts within one's own mind, that a preliminary and vastly important exercise is that of attaining silence of the mind. For any endeavor as described within the query risks becoming a, shall we say, bumpy journey, a difficult endeavor akin to attempting to dance upon a floor that is littered with obstacles and has different gradients and bumps causing many difficulties in this dance. The seeker, in order to dance this dance of contemplation effectively, must first discover a level dance floor within themselves, so that the heart of this dance may be realized in its fullness. This may only be attained by the regular attempt to seek the silence within the self, and by what might be called a discipline of regular daily meditation in which silence is sought and obstacles to that silence are greeted, pondered, and balanced or processed, so that one's own mind will less regularly offer obstacles to that silence.

This may be, for many within your culture, a long journey to discover this true state of silence, for there are many distractions, many storms of energy, many influences upon the self that require much balancing. And we would suggest that prior to, and more important than, the act of contemplation is the recognition of these influences and attempting to discover within the self what these influences are attempting to reflect to the self, so that they may be balanced and become less noise within the self. Once a modicum of silence may be attained, then the dance floor is clear, and the usefulness of the practice of contemplation becomes exponentially greater. It is upon this stage that the utility of one's own thought might bear some fruit for bringing one's own thought into this sacred space of silence, yields it as a tool consciously chosen by the self pointed towards a specific end.

If this is done before the seeker can adequately find this silence, one may find oneself yielded by the tool, rather than the other way around, for that thought may find its origin within the noise of one's own mind and self. But for the conscious seeker, who has achieved this steady state of silence, the thought is a

way to orient one's own mind towards a certain end. And one may use this thought, to clarify one's own patterns within their own body, mind and spirit to create a very conscious pathway of inspiration within the self so that, upon focusing on this thought and opening the self to the deep wells of the unconscious self, one may receive a type of grace, an infusion of light and the consciousness of the greater self that is beyond the thought that originally brought the seeker to this place. In this way, the concept of one's own thoughts is not a limit, but rather an orienting tool that has its function and a process that expands far beyond the thought itself.

It is this specific dance of contemplation that you may find many of your mystics within the various religious systems upon your planet have discovered the bright light of the Creator and the oneness of all things within what may be seen as otherwise distorted systems of religious seeking. For these systems that have been distorted by many thoughts, contradictory and with various motivations, still offer to the seeker who can bring those thoughts to the silence, the right orienting tools to open that seeker to the creator and to discover one's true selfhood as the creator.

This is an aspect of the journey of what has been called the adept, and, for many of the seekers upon your planet, may take lifetimes to achieve. But we encourage each seeker compelled to this form of seeking that you have lived many lifetimes in pursuit of this goal. And though you find yourself now at a very particular point of inflection upon this planet, the seeking of this state and the ability to open one's self in this way is one of the most powerful acts you can achieve upon a planet such as this at this time.

Such an opening through contemplation imbues the self with a light so powerful that it infuses the planet itself and may be available to all others upon the planet in their own seeking, and the more of your seekers who attempt and achieve this infusion of light through the self and offer it to the planet and to your other selves, the more readily available it becomes and the more effectively others upon your planet may find that light within themselves. And so, we commend each to this task and offer our own greatest encouragement and blessing for any seeking in this way. We join you in this seeking. We perform our own acts of contemplation and join you in infusing your planet with this light.

At this time, we would leave this instrument and transfer the contact to the one known as Jim to offer our closing thoughts for this circle. We are Q'uo.

(Jim channeling)

I am Q'uo, and am once again with this instrument. It has been the most fruitful and inspiring experience that we have been honored to share with your channeling circle today. It is with great joy that we continue to feel each instrument becoming more able to perceive and transmit our words and thoughts accurately and with the emphasis we employ with each. We are always able to be of this kind of service and are pleased to do so when given such opportunities as this. We see our own service in sharing what you call the Confederation philosophy that is amplified by your service in perfecting the art of channeling.

At this time, we shall take our leave of this instrument and this group, leaving you as we found you: in love and in light in all that there is. We are known to you as those of Q'uo. Adonai vasu borragus.
