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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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## C/C CHANNELING CIRCLE DECEMBER 5, 2023

*(Austin channeling)*

**Q'uo:** We are Q'uo, and we greet this circle and the love and in the light of the One Infinite Creator. We wish to express our appreciation for the honor of being called to join you in this circle of seeking. We find within this particular circle a very inviting sense of lightness, a quality of seeking that includes the light view of life and the approach to the catalyst of the difficult experiences within your illusion that incorporates the humor that we find to be absolutely necessary on the path of the seeker who wishes to serve others.

We appreciate this circle's intention to utilize this space and time in order to hone your instruments and to refine your practice in this art that is called channeling. We are willing to aid you in this attempt as we share with you both information relevant to this desire and information that can be applied in the life of any interested seeker wishing to hone their own service and understand more about the circumstances of your illusion so that you can pierce this illusion in order to allow the love and the light of the One Infinite Creator to shine through in greater and greater ways, whether that be through the service of channeling or any other chosen service of doing or being. It is our desire to aid you in this attempt for such as our service to you.

Before we move on to this intended practice for the circle, we would still offer our usual request or disclaimer; and that is for any who come into contact with our words that they are taken with a

sense of mystery involved, for we do not come to you as ultimate authorities attempting to impose a strict view of reality upon you. We do not prescribe a strict spiritual path for you to follow, but instead wish to offer our perspective so that you may relate to it on your own terms. If our words provide guidance and inspiration, then we take great joy in that. But if any should present a difficulty or a stumbling block, then we wish for you to cast these words aside. Do not take them simply because we share them, but instead, utilize your own discernment in determining what can aid you on your path in whatever way you can use it.

By doing us this favor, it allows us to interface with this act of channeling and to share in greater ways that are broader and freer and allow us to present our perspective in greater ways. If you would do us this favor, we would be eternally grateful for this opportunity.

At this time, we would ask if there is any particular query to which we may respond.

**Gary:** Thank you, Q'uo, for being with us and for those opening thoughts. I'll start with a more general question and ask, what is the relationship between the instrument's own knowledge base and the content that is channeled through the conscious mind from you as the source?

**Q'uo:** We are Q'uo and are aware of the query, my brother. We find that this query explores a dynamic of personal interface, not just with another source and the act of channeling, but in a way that allows

us to explore the notion of how your minds can be both individual to you and expand beyond you in a greater sense.

In the way that this query is formed, you reference a particular personal knowledge base that might be unique to the individual who is performing this act of channeling. This is what you might call the inner circle of your knowledge, those things that have been gathered and collected within your very finite experience within your incarnation that you—as an individual with a personality shell that explores this illusion in a very particular way—have gathered and deposited into your repository of knowledge.

When performing an act such as channeling in which you are attempting to connect to a source external to this very individual self, these things do play a significant role in how you can connect, for they form much of the illusory self that exists within the illusion. When you are performing this act of channeling, you are entering into it with this personality shell. But, as we understand it, [we] are attempting to relax this personality shell and find openings within it that allow for the infusion of something external to that.

But it is through this personality shell that you are even able to come to this act of channeling. It is from within this illusory self that you have made the decision to seek outside of you. And so, there is a great deal of orientation of the self and the experience and knowledge that the self contains that is involved in this outreaching; and this outreaching and how it is oriented by this experience forms the channels through which information or inspiration can travel.

We find this to be the case not just in the act of channeling, as you understand it, but for any individual who is attempting an outward seeking and opening the pathways of inspiration and imagination, that the accumulation of knowledge and experience will inform the ways in which anything external to the self—whether through a source such as us, the Confederation of Planets in Service to the One Infinite Creator, or even the greater human mind, the planetary mind, the galactic mind—all of these things can find inroads to the self through these particular pathways. And it is the accumulation of these bits of knowledge and experience that create this interface.

And so, when exploring this dynamic of how the personal knowledge influences this act of channeling, we find that this is the greatest way; and, as such, when an instrument such as yourself wishes to perform an act of channeling and bring in something that is seemingly outside of the illusory self which individuates itself from all other knowledge, the pathways formed by this knowledge—anything that you are experienced in—are more solidified and easier to access for whatever it is that is outside of the self to come through.

This can create a dynamic where it seems as though an instrument may better perform the art of channeling, or any grasping at inspiration, when that which is being sought is related to those things known already to the instrument. However, we may say that it is possible that an instrument can clarify the self in a way that is complete or holistic so that these pathways may be more general, and [therefore] more novel or unique information that is completely outside of the purview of the instrument may find various ways into this act of seeking outside of the self.

Is there a follow up to this query, my brother?

**Gary:** Yes, thank you, Q'uo. This notion of pathways reminds me of Ra describing the individual's relationship with the higher self as one that happens through pathways carved, so to speak, through the mind.<sup>1</sup> It also reminds me of ports in a computer system that open and allow the transfer of data.

You indicated that it seems pathways first and foremost connect to and run through the instrument's own personal experience and knowledge, but that pathways could also become more generalized, so it isn't necessarily attached to, or running through, the instrument's personal experience.

Can you speak to that?

**Q'uo:** I am Q'uo, and I'm aware of the query, my brother. Indeed, this indication that instruments such as yourself may find more ease through these portals, or channels, with which one carves through

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<sup>1</sup> Ra: "The higher self [...] may communicate with the mind/body/spirit [complex] during the discarnate part of a cycle of rebirth, or during the incarnation may communicate if the proper pathways or channels through the roots of mind are opened." [#36.10](#)

one's own knowledge and experience is the case as we experience it. And it is easier for us to connect with an instrument through those channels.

The act of generalizing these channels, or broadening them, so that more novel or unique information may come through is primarily, from our point of view, an act of will and faith and some practice, for there is much about this process of channeling that requires a certain structure of belief, a belief that it is indeed possible, that it is effective, and that what is happening in this process is at least meaningful in the moment to the instrument.

We find within this circle of seeking, to speak directly to you as practitioners, that there is some hesitance to believe that what can come through you is indeed completely novel and completely new. And this belief hinders the ability to broaden these pathways. We find that, attempting to examine these beliefs of what is possible, what informs these beliefs, how is one's worldview limiting oneself, and what one might find is possible within any act of service—whether channeling or otherwise—is a fruitful and very meaningful aspect of one's journey to contemplate in meditation.

Beyond this, we find that engaging in other acts of spontaneous creation and imagination where one is not necessarily attempting to bring through specific information in the form of words, as we understand this process of channeling, but rather engaging in what you understand as acts of creativity—in which, though you are not attempting to gather information to share with others, you are massaging the boundaries of self to allow something beyond words and beyond logic to come through—helps to make this interface that we reference as a channel more malleable, and gives you as instruments more practice in being spontaneous, and allowing something new and novel to present itself to you that can then be relayed in this more specific act of seeking inspiration that is the spiritual information that we share with you.

Is there a further query, my brother?

**Gary:** That was great. And I want to dive into it further. But first, I'm wondering if I can ask a quick question that might elicit a quick response. And that's regarding this notion of pathways and their actual reality.

My sense is that pathways are quite literal in the landscape and terrain of the mind complex which has roots that go down to the collective mind. But *through* that landscape and terrain, geography, geometry of the individual mind, which goes down into the collective mind, these are actual channels, actual pathways, the actual circuits, so to speak, or lanes (or other synonyms that I could come up with) that run through this mental landscape.

Would you say that's true?

**Q'uo:** I am Q'uo, and insofar as any aspect of your solidified experience as an individual mind/body/spirit complex that sees itself as only one part of the whole Creator, this is true. But we would reiterate that these are, in a meaningful way, *illusory* pathways. This is not to denigrate the meaning behind them, for this dynamic of how these pathways are formed, and how they inform your experience as an individual are quite intentional, and an aspect of your archetypical mind as very carefully designed by your sub-Logos.

Is there a further query, my brother?

**Gary:** Yes, to pursue this inquiry of how these pathways are broadened, generalized and opened, I think back to the genesis of our current lineage of channeling. The Confederation has been able to channel information that was completely unknown to the instruments. For instance, I consider how much of your cosmology was articulated to those we now call the Detroit Group in L/L Research's history.<sup>2</sup> The instruments of that group, so far as I'm aware, had no conscious prior knowledge of things like your names, nor concepts of densities, and harvest, and so forth.

So, I want to ask, you indicated that these channels can be broadened through practices such as spontaneity, imagination, creativity, will and faith, and a structure of belief that says, *information can be received which I the instrument do not know*. Was that at play with this group, the Detroit Group? Did they have a certain openness, a certain faith, a belief, even naivete, that allowed this information, allowed those channels within themselves to open to receive all of this new cosmology?

**Q'uo:** I am Q'uo, and I'm aware of the query, my brother; and we appreciate the way in which you

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<sup>2</sup> See the [History & Origins](#) page.

have structured this query, for it allows us to explore an even deeper and interesting dynamic at play in the process called channeling.

We would start by addressing an aspect of these pathways that we referenced earlier in a tangential way, and that is related to what you have called the lineage of channeling that you are a part of, and those who engaged in this process early on in this exploration, and the information that they were able to receive through this process. We would offer a slight clarification that these individuals, while perhaps not directly aware of certain concepts, that were able to be channeled in those years, there was [nevertheless] an awareness within the collective mind of these various ideas.

And it was a potent moment, you may say, within the lifetime of these instruments and the cultural movement of spiritual seeking within your society that allowed for these concepts to come through, not just because of our desire to share them with you, but because of our ability to move through these pathways formed not just by the individual, but by the collective mind of your society.

These particular ideas that were able to be brought forth were not necessarily completely novel or completely unique to you as a society or a culture. But we were able to, you may say, move the needle somewhat further and oriented this information in an unique configuration to express these ideas in a new context that allows for deeper understanding of the individual, that may then further propel the individual to discover new and unique, novel information.

To speak further to the seeming differences between those individuals who came before you, and your own journeys as they currently stand, there is a very, very different dynamic of culture alive within your society at the present moment, as you understand it. There is much that assaults your senses, and much technology that was only in its formative stages in those what you would call early years of this experiment, that has been honed and refined in order to capture these pathways of the self and imagination.

We find within your current culture a much more difficult prospect to engage in spontaneous creation, for much of your attention is drawn by forms of media and technology that tend to constrict these

pathways. And this is not a difficulty that those who came before you had to contend with as they were first learning this art of channeling. And so, it came more naturally, you may say, and there was not a necessary effort to free oneself from these bounds imposed upon you, seemingly, by these forms of technology and media.

So, we find that it may take a more intentional effort upon your part to attempt to enter these states of spontaneous creation; to free the mind from those things that are attempting to grab it; to grow in awareness of how your attention is now seen, more than in previous times in your society, as a commodity to be captured and traded.

But we do find that it is well within the individual will of any mind/body/spirit complex to learn of this dynamic and free oneself from these binds by realizing their illusory nature. There is an active habit that might create some difficulty in this process. But all that is needed to make the shift is contained within the individual. And one may find this seeming freedom by refining those processes of will and attention primarily through the act of acquiring and persisting in a practice of meditation—any kind of meditation that allows one to become aware of one's own mind and the turbulence that it may contain, and attempt to silence and still it. If such is done, then the act of realizing those things within your environment that vie for your attention, and engaging with them in a more conscious way, becomes a much greater and easier prospect.

Is there a further query, my brother?

**Gary:** So, you're recommending that we remove the apps from our phones? Gotcha.

That was illuminating. Thank you.

You described how these pathways between the seeming individual and the channeled source, illusory, though they and all things ultimately are, are created not just through the individual's personal biographical experience and knowledge, but through the collective as well. And how that collective landscape had features in place during the 1950s, within which the Detroit group began its operation, that allowed you to speak... rather, that allowed you to transmit your frequency, and allowed those instruments to receive it. At least this was one key part.

So, when I consider our individual and collective landscape now, particularly those of us at L/L Research who are the inheritors of now over four decades of conscious channeling, and who are on the other side of the Ra contact, I see a whole universe now that's been made conscious; that has been read and studied and contemplated over and over; that has become internalized and become a part of the self.

Could you discuss the strength/weakness of this landscape that currently constitutes our individual and collective selves?

**Q'uo:** I am Q'uo, and I'm aware of the query, my brother. There is indeed, as we understand, this circle has discussed in some terms, a what you may call double-edged aspect of this dynamic in which you, as channels who are attempting to serve, having come to this service through a very deliberate and informed body of information, that this process has created within you certain pathways, as we have referenced them, that restrict your ability and refine your cognition in certain ways that are both beneficial in receiving information through these pathways, but, because there is such a long lineage and solidified journey of these pathways, that it can be more difficult to broaden them and expand them to receive information that might be more novel or even completely outside of those aspects contained within the information that you have studied so thoroughly.

There is another complicating factor involved in this dynamic in that as you, as individual seekers, have taken it upon yourself to study this information so thoroughly, to contemplate and to apply it to your own lives, you each have very individual and idiosyncratic takes or perspectives on what this information really means and how it is relevant to you as a seeker. And this relevance then informs the pathways through which we are able to offer new information.

This might be illuminating and helpful in the process of coming to understand how you can massage and make these pathways more malleable, and contemplating how you as individuals have related to this information in your very thorough studies, and how you have applied it to your own life and to attempt to release these preconceived notions of the value of this information, for it is not that the value that you place upon it is harmful or distorted

necessarily, but it does restrict these pathways in a very particular way.

Is there a further query, my brother?

**Gary:** Maybe. One moment please. I'll shift direction a little bit. So, the quality and precision of the information that came through the instrument during the Ra contact increased dramatically because the instrument had been put into what we call the trance state in order to channel a sixth-density source. Is it possible to achieve this trance state to channel a positively oriented fourth or fifth density source? And if so, is it any safer or are the hazards the same?

**Q'uo:** I am Q'uo, and I'm aware of the query my brother. We find some complication in addressing this query, for there are limitations imposed by what we would call the Law of Confusion in that we understand that the way that we answer this query will inform your pursuits upon your spiritual path in a meaningful way, beyond that which we are comfortable sharing through the boundaries of free will.

We can say that the act of what you call trance channeling is a skill that can be learned, and that there are teachers within your vicinity—perhaps not that you are aware of, but that are near connection to you—that you could learn from if you desire to understand more about this different form of channeling. And we may also say that this act of what has been called conscious channeling does help build a foundation and a prerequisite to this act of trance channeling in the sense that [though] it is not mechanically the same in the metaphysical realms, the act of will and faith and surrender and the willingness to open oneself to something outside of the self greatly inform the ability to engage in the act of trance channeling. Whether this is possible or safer than the circumstances that you have described in the history of our contact with your group we cannot speak further.

Is there a final query for this instrument at this time?

**Gary:** In the same ballpark, what defines trance channeling is the virtually complete absence of the instrument's own mind. Their body thus becomes something of a mechanical speaker or radio for the source to transmit through.

What might we do to reduce the participation of the mind of the instrument in conscious channeling and go deeper?

**Q'uo:** I am Q'uo—

[Doorbell rings, dogs bark.]

We pause.

[Pause]

I am Q'uo and am again with this instrument. We find that comparing the state of the mind/body/spirit complex during the act of trance channeling to the state of the mind/body/spirit complex during the act of conscious channeling may have some informative benefit, but such a comparison can only be taken so far, for the ways in which these processes work can change significantly or vary significantly.

And so, we would not necessarily say that it should be the goal of the instrument in conscious channeling to attempt to recreate the state of mind or the state of the instrument in trance channeling. However, in order to decrease the instruments hesitations or assessments or judgments of that which comes through it and to allow for a more open flow of information, we can suggest that, again, the practice of engaging in creative endeavors outside of the act of channeling—where there is not so much pressure, you might say, to perform or engage in this process in such a specific way, but rather one is allowed to simply express that which is coming through it without judgment and without the pressure of it being analyzed and perceived by others in such a particular and meaningful way—can help to engage those muscles, you might say, that allow for the instrument to become more open to new information and [to become] clear in this act of channeling, in the conscious sense where you are still somewhat conscious and engaged in this process of receiving the information, but you are able to step out of the way in ways that uniquely hinder this process as well.

At this time, we would take leave of this instrument and transfer the contact to the one known as Gary. We are Q'uo.

*(Gary channeling)*

**Q'uo:** We are those known to you as the principal of Q'uo, and we are with this circle again sharing in that which you are in the grand context that is that

which we all are, that being the Infinite One, the background against which all forms of light and shadow, birth and death, creation and destruction take place, that primordial formlessness out of which arises all forms, yourselves and ourselves included, as we dance together across the boundaries of space and time and densities, all with the shared goal of seeking the One Creator; seeking to uplift and to support and to teach, learn and learn/teach one another, with our focus being on this particular world at this particularly critical moment in the illusory lapse of time and evolution, as your disharmonious, troubled, and largely distracted world attempts to lurch its way into the birth of a new density, of a new earth that awaits and calls with love to those whose hearts are open to this frequency, and [who] may hear and receive and respond to this love and broadcast it outward for the healing of your world and the healing of your peoples.

At this time, we would ask if there is a query to which we may respond through this instrument. We are known to you as Q'uo.

**Austin:** Yes, thank you, Q'uo. This instrument has indicated a desire to expand his capabilities and practice by receiving queries that he might feel are beyond his conscious capabilities to answer outside of channeling. So, I have a few that might challenge him in that way.

First one I can start with, Ra said:

The hallmark of time/space is the inequity between time and space. In your space/time, the spatial orientation of material causes a tangible framework for illusion. In time/space, the inequity is upon the shoulders of that property known to you as time. This property renders entities and experiences intangible in a relative sense. [#71.6](#)

So, my question is, in space/time, we conceive of our reality as having three spatial dimensions, at least that we are consciously aware of, and we can conceive of these as being, for instance, the X, Y, and Z axes. Is there a way that we can conceive of time/space in similar terms? For instance, are there three dimensions of time/space like there are that we see in space/time? And if so, what are they and just generally how might we conceive of this inequity of time within time/space?

**Q'uo:** We are those of Q'uo, and we appreciate this inquiry about, as you had referenced, the inequities



between these, or rather, this inverse system which allows movement and growth and beingness in a manifested and unmanifested sense through the densities. It gives the selves participating within the constructs of space and time an environment, a house within which to explore the dance of creation.

You are intimately familiar with the realm of space/time, as, thanks to the veil of forgetting, it seems the only mode of experience generally available to your peoples, particularly from the scientific perspective which has built its worldview upon study of this half of that yin/yang, inverse dynamic, and glimpses—but does not fully grasp—the implications and beingness of that realm known to you as time/space.

You as beings of consciousness straddle both worlds. There is as much of you in time/space as there is space/time; and that former half, so to speak, is a realm of its own landscape or geography wherein one may indeed travel through what you would call time and what may appear to you to be a forward and backward and something of a lateral sense, but we have great difficulty in attempting to communicate the properties of this realm, which is intangible to you, due to your vocabulary and concepts being built of a world of spatial dimensions where you are locked into that unidirectional arrow that is the seeming forward movement of time.

There is a unique interface between these two realms which, [though] not within your present sciences, may somewhat be analogized to the coordinates with which you use in the sense of the GPS and the map which pinpoints locations. We find difficulties as things such as location may be something of a misnomer when applied to the time/space realm for location and the spatial sense is much more limited in the realm of time/space. But through the movement of consciousness, there can be a traverse of time within the realm of time/space as it is known to you.

It is difficult to imagine such movement. It is not as simple as imagining travelling forward in time from a place of space/time or traveling backward in time from the standpoint of space/time, but that one can move in the sense of moving through the realm of time/space is possible. One can, from the standpoint of time/space, move in such a way as to witness space/time, even from different temporal vantage points.

There are properties which may be discovered by the traveler of this realm, which, though it lies on the other side of the veil which you seem to exist only on one side of, it is nonetheless open to you through certain doors or means of penetrating the veil. Particularly through disciplined work in consciousness and the disciplines of the personality much may be explored, experienced, and learned in this time/space around the... we correct this instrument... as we transmit these thoughts, this instrument attempts to bring the focus back to the question of the analogy of the three dimensions of space upon its own, not taking into account time, which some of your scientists posit is the fourth dimension of space. And we find a difficulty in conceptual understanding and lack of vocabulary to speak to how a similar system may be mapped into time/space to illuminate your thinking.

May we ask if there is another query, my brother?

**Austin:** Yes, thank you. I'll go with one that is a topic that the instrument is familiar with, but I feel like it's an angle that is probably not contemplated before and so it will have some novel elements to it. When one looks at the history of ufology, and the studies and reports of UFOs, particularly older reports such as from the time before the invention of the atom bomb, the appearance of flying objects in the sky often differ from our current sort of sci-fi-like technology and visual representation of UFOs. They took other, various forms, like sometimes literally sailing ships in the sky, or just things that didn't look like flying saucers or spaceships.

Can you explain why this shift has happened and why we see more technologically based flying objects in the sky, versus what was previously perceived and accounted for in folklore or historical religious accounts? And how is this sort of shift related to our spiritual progress as a society?

**Q'uo:** We are there those of Q'uo and have received your query, my brother. We would start by assuring you that our preference for craft is not so changing as are the seasons of your fashions upon your world. For we do certainly evolve, as do our negative brothers and sisters, upon a constant deepening of our awareness of the Creator and our refinement of our ability to manipulate consciousness for the purpose of service to others. Whether that is an outer technology or an inner technology, as we learn to use light, and as we ourselves become that light,

we do evolve, we do change, but in our interaction with your peoples, the form that the craft takes is not so much indicative of evolving technologies on our end, but rather, how we calibrate our service in a way which may, for those of us of the positive polarity, more non-invasively interface with those of your world in a way which also may catalyze and inspire the seeking and the sense of a great mystery of the beyond, of that which is not of this world but which is within some bounds of understanding.

There are many ways we could attempt to appear to you or in your skies in the historical journey of your world which could not even be computed on an intellectual level, for there would be no frame of reference, no means even to conceptualize what it is that is being seen. So we must appear in some forms that are as familiar to you as nature is itself or which are unfamiliar, but still recognizable to some degree that they invite the contemplation and the seeking; that they may excite the senses and awaken entities from their slumber of habit and circular thinking such that the attention peeks through the curtain and then finds its heart asking questions.

We would ask if you could repeat the latter half of this query. We are those of Q'uo.

**Austin:** Yeah, thank you for what you've shared. I guess the latter half is still relevant in that I was wondering what this shift is and how you appear, or at least how we perceive you as a culture upon this planet, how that change, or what that change indicates about us on a spiritual level.

I guess the intention behind my question is kind of how can we utilize these forms that you appear in as a reflection of ourselves? How can we conceive of them and reflect on them for our spiritual growth?

**Q'uo:** We are those of Q'uo, and we have understood this query, my brother. If one seeker wishes to take into contemplation the evolving nature of these shapes—which we would remind those receiving our words that many such shapes are not those of the Confederation but are of other both terrestrial and non-terrestrial sources, as we prefer the least invasive route possible and often seek to operate through other means, such as channeling or the dreams—the seeker may fruitfully consider, just as they would with any marker of change, what it reflects back about the nature of the individual and the collective consciousness.

Does this changing craft indicate a greater openness or a greater closed-ness to this phenomenon? Do these craft indicate an increase in the sophistication of the thinking of your peoples? We would, as in the case of the dream, ask the subject what comes up for them? What are the feeling tones? What thoughts arise? As they contemplate the role and appearance and impact of these things which seem to appear in your world, what opportunities for a service do such phenomena open? What implications does it have for the societal worldview, neurosciences, philosophies, religions, [etc.]? What might be learned or understood in some aspects of how and to whom and to where such things manifest? Just as is the natural world around you, so too is the world beyond the second and third density, or beyond your space/time offering always reflections and clues and messages about the nature of reality, about its boundaries and what lies beyond.

The appearance of such phenomena is not accidental and is even more conscious and more intentional than is the second density being who may cross your path at the right moment. This is true for both those who would enslave and control and those who would seek to empower with love, nonjudgement, and acceptance.

May we ask if there is another query? We are those of Q'uo.

**Austin:** Yes, thank you very much. I do have another one, along the same lines that, I think, hopefully does the job of testing the instrument and the way that he's hoping to be tested. I appreciate the references, as you just mentioned, to the fact that not all what we describe as UFOs or craft are of the Confederation, and that there is a negative influence also attempting to interact with us.

In my recent sort of foray into this resurgence of interest in UFOs, among both government and other academic institutions, I have been wondering about that dynamic a lot, and my desire, as I see this growing interest in UFOs from more traditional sources, such as academic institutions, I think a lot about the attempt by the Orion empire to influence through their own appearances.

So I'm wondering if you could offer any guidance on how to conceive of this new resurgence of interest in UFOs and how people contemplate them, because I'm noticing that it is challenging our institutions



and causing a catalyst of sort of breaking things open, which the Confederation's desire would be to break things open in a positive way. But I imagined the Orion desire would be to break things open in a way that is more chaotic.

So, is there any advice that you can offer to help guide the more traditional view of UFOs in terms of the academic institutions? And how we as a society can sort of orient ourselves to the difference between positive and negative appearances of UFOs and how we conceive of them?

**Q'uo:** We are those of Q'uo and have received and appreciate this far-reaching and multifaceted query, which on our own level, even outside of channeling, challenges us in terms of how best to approach and relate to and serve your people, as your peoples are a highly volatile one. It is quite difficult to predict what mode of service would be most efficacious for us and for you in eliciting a greater awakening to love and to the powers of nonjudgmental acceptance that is the key to working together, that you may, as a society, participate more directly and consciously in the universe, in your neighborhood, with and among other sources of intelligence, that you may finally breach your isolation.

It is difficult for us, and made all the more challenging that, as you know, we too have a loyal opposition who, for every act we seek to make, seeks themselves a counter-action, their objectives being to wield and preserve power where it can be exercised by those of the elite to reduce transparency, to sow seeds of that confusion that blends with fear and paranoia such that power used in the dominating sense can be exercised.

Those of our negative brethren have quite a fertile field within which to exercise their machinations in this regard, as your governmental powers, corporate, and military authorities have worked to keep such understandings undisclosed to your peoples, creating an ambiance of misinformation, disinformation, and true information that becomes very difficult for your discerning minds to navigate through, and to know into which category or categories any particular piece of data may fall. It is a fraught landscape for both, or rather all parties, those of your world and those of the higher densities, both positive and negative.

That which the positive polarity seeks to break, to use your term, is that which keeps the self enslaved

to concepts and limited ideas about who and what the individual self is, and who and what the societal self is. If those of the positive polarity are to break, it is in service to healing—it is to break those shackles clasped tightly around the wrist or the ankles, or the blinders which the self has placed over the self's eyes.

Breaking is not sought to sow chaos or create greater harm or dis-integration such that your peoples lose the capacity for coherency and coherent collective action. Nor at the same time, do we necessarily seek to treat your world as fragile. We seek the least interference possible with those of your people that we may safeguard the free will of all involved; that we may not artificially, so to speak, influence the evolution of your peoples and the choices that only your peoples can make.

We attempt to operate only within the bounds of the sanction offered by the request for service which may be articulated by a need, by an awareness, by a broadening of understanding that opens the door for our operation. We have no, so to speak, engineering designs, social or otherwise; we have only ourselves to offer, our information, our service, our energies.

We have attempted and will continue to attempt offering ourselves in service in this regard. When, if, and how such service is accepted will, of its own, by the nature of such dynamics, create ripples and have consequence for that which—as is true in any evolutionary sense, even minus higher density beings—accepts or resists a new reality.

Open-mindedness has not always been the hallmark of your peoples or your institutions. Though you grow ever forward in that journey, many are also the regressive energies very much active and alive upon your world which would move in the other direction: closing down and building the walls higher.

May we ask if we have answered this query or if there is more with which you would like to explore for a final query? We are those of Q'uo.

**Austin:** Yeah, you have adequately addressed that query. I have more on other topics, I wasn't sure if that was an opening for a new line of questioning or if you'd prefer to move the contact along.

**Q'uo:** We are those of Q'uo and are available for one more query of any stripe through this instrument.

**Austin:** All right, thank you, Q'uo. This one also not necessarily totally outside the purview of the instrument, but I do think is an angle that might be challenging.

Ra said:

You may begin to see your relationship to the Logos, or sun, with which you are most intimately associated. This is not the relationship of parent to child, but of Creator, that is Logos to Creator, that is the mind/body/spirit complex as Logos. [#65.17](#)

It seems easy to consider the sun as being something akin to a parent for us, particularly with the view that it is basically the architect of our archetypical mind and thus much of our reality. But it also seems too that Ra is impressing the importance of a more co-equal relationship for us with the Sun as though we can offer something to it as it offers something to us. Is this accurate? And if so, can you expand on that relationship and what it is that we can offer to the Sun, that is, the [Sub-]Logos?

**Q'uo:** We are those of the principal of Q'uo, and we thank you, as with the other queries, for this well-fashioned question which examines not just that which transpires on your world, but across your galaxy and all galaxies, as this is the procreative, iterative, and even in some ways fractal nature of the outbeating heart of the Primal Logos which manifests Itself in step-down frequencies of locus of awareness known as the Sub-Logoi and the Sub-Sub-Logoi, and so on infinitely as you understand it. Those of the third-density population are Sub-Sub-Logoi to your Sub-Logos, which you call the Sun.

We would ask that the seeker not to get too tripped up, you might say, on this system of subs and sub-subs but reference it only as a helpful means to understand this procreative nature of the Creator whereby a Logos manifest Itself as a sub-Logos to it in a hierarchy of growth—but, not that which remains forever, that of the parent to child as you were asking about.

It begins that way as the Logos provides the foundation of consciousness, the environment within which this third-density consciousness shall evolve, the foundation of the biological second-density life which will chemically house the third-density consciousness, and some other important parameters that set the stage for the exercise of the Sub-Sub-Logos's free will that it, like the genetic

instructions of the seed planted in the ground, will, according to its own configurations, determine how to make use of the soil and the available nutrients, sunlight, water, and so forth of the third-density environment within which it grows.

Each of your third-density beings is planted in such a soil that is a social climate and geographical climate, a temporal climate, that the circumstances of their birth and their life are the conditions that they, as they become conscious beings, may use to chart their own journey of self-understanding and of eventually making the Choice of service to others or service to self.

Part of those conditions which the third-density entity uses, the most important part is the catalyst, that which gives the third-density entity an opportunity to react, to respond, to change, to move upward before the third-density entity has begun to form a bias in its consciousness and set its chosen course. That catalyst [begins as] what you would call random; that is, it is not shaped to a conscious entity's free will but rather is a swirl of shifting potentials that meet and greet the self; catalyst, still, just not yet fully invited or crafted by the individual consciousness, but that which, the hope is, the entity will [be caused to] react to, and begin to form bias.

Are the, for instance, unpredictable weather patterns something that should cause me to steal the resources of my neighbors and hoard it for myself that I may survive these conditions? Or alternatively, are these same environmental patterns of weather and climate that fosters in me the need to communicate to my neighbors that we may collectively share in our fate and work together and so forth? Through such reactions to what began as random catalyst there are formed biases, in this simple example, in your earlier versions of the third density, though such remains true in all portions for this example.

As the self proceeds further in their bias and becomes more of a conscious being, and thus more of a conscious exerciser of their will and faith, then catalyst more and more intelligently responds to this exercise of free will such that what seems to happen to you, what seems to happen around you or in your life, is magnetically attracted by the exercise of this free will, which [still] remains true [even] when [the exercise of free will is] uninformed, confused, unconscious, and even fragmented.

Thus, often, the confusion as to *why* such phenomena visit one in a particular life: the self not understanding the various layers of free will at play, including and especially the pre-incarnational and the subconscious operation of free will; or [the self] may be attracting or operating in such a way as to create painful conditions that serve as signal to the conscious mind of the work that needs done, and the greater integration of the will being sought.

As the self develops, becomes more conscious, and exercises free will, then it is less and less the Logos which offers the catalyst, but it is the self which generates the catalyst for the self upon the base of the catalyst of the senior Logos, shall we say. And as the entity develops the higher centers and moves more and more upward into the gateway energy center, the entity can become that which you described, the self-realized, Logoic entity: aware that it is a child of consciousness, that its consciousness is connected to the Creator, that it has immense creative power and capacity to form and to mold and to serve reality, much as the parent Logos does.

Such a self who has awakened its Logoic identity understands that it is—however its physical vehicle may be bound by the constructs of space and time—not itself so bound. Instead, it recognizes its innate sovereignty, its power to choose and to create whatever may be the outer circumstances of the illusion. Whether such a self indeed is locked into a prison cell in your penal system or whether such a self is in poverty and/or lives in a remote cave with seemingly no social impact, such a self has transcended—through their exercise of will and faith and, for the positive entity, the activation and opening of their green-ray energy center—they have transcended the container into which they were planted, so to speak, by the senior Logos.

They may thus offer great catalyst, you might say (though not quite in the sense that those of third-density experience [catalyst]) to the parent Sub-Logos; as the Sub-Sub, or junior, Logos *is* the parent made manifest through Its creation, through Its formation of this particular solar system, this particular planet, these particular parameters of the experiment. The Sub-Sub Logos is that agent which has been born within the environment created by the Sub-Logos, and taken that environmental material—as would the seed with the soil in the environmental conditions—and manifested itself as

a third-density being, and then liberated itself from the confines of being strictly a third-density being, such that it, too, awakens its primal essence, its true nature as a Logoic being.

Thus, much is, in that act, communicated back to the senior Logos. A pathway has been made through the environmental material. That material became conscious through the first and second and third density; it became aware of itself and then awoke, no longer dreaming that it was strictly this environment, that it was strictly a human. This is of immense value to the senior Logos as the Sub-Sub-Logos forms a portion of the learning of the senior Logos Itself, and that learning is communicated throughout the many other Logoic which act as cells within a unified body, as each experiment repeats successively, endlessly.

As the entity of third density awakens, so, too does the creation. This is why you hear of the enlightened consciousness enlightening its environment and others about it when coming into contact with it, for it has a necessarily uplifting and illuminating quality. The ground which the enlightened consciousness touches is made sacred. It was always sacred, but the illusion did not see it as such. The enlightened consciousness reveals its true nature, which is sacred.

We thank the questioner for these questions and for challenging this instrument in our dance with this entity. At this time, we would transfer our contact to the one known as Trisha. We are those known to you as Q'uo.

*(Trisha channeling)*

**Q'uo:** We are those of Q'uo, and we are now with this instrument. Through this instrument we recognize a difficulty in maintaining pure contact with those of Q'uo. This instrument is recognizing both the catalysts of the physical vehicle as well as the power and value those of your density and upon your planet place onto the elements which you call responsibility. This instrument is challenged in this dance between this opportunity to practice this process of channeling and that of the grounded-within-third-density experience. We shall attempt to penetrate more deeply and more purely in our contact with this instrument.

We are those of Q'uo, and we feel as though this instrument may have the ability to attempt to act as channel for perhaps one query at this time. May we

ask if there is a single query to which this instrument may practice channeling our words?

**Gary:** Yeah, there is one question, Q'uo; and I want to both thank the instrument presently and apologize. Our clock is at 1 hour 42 minutes, which is a long time. So, thank her for her patience, particularly as she exists in a compromised body with a long medical history.

So, for my one question, I'm wondering if you could speak to what the difference is, if any, when channeling between hearing the question in advance of performing the channeling, thus potentially giving the mind the opportunity to chew on the question, versus hearing the question spontaneously asked and channeling a reply right then and there.

**Q'uo:** We are those of Q'uo, and we are aware of the query, my brother. Indeed, there is a difference in terms of processing that the grounded mind takes when a question for a channeling is presented prior to the tuning and channeling actually begins, and those instances wherein the question asking is spontaneous and is separate in terms of the instrument's historical experience in what you call recent time.

We see the difference as having no connotation in terms of bad or good, if you will. To hear a question in the non-channeling state prior to entering the channeling state allows the instrument to set an intention to answer said specific question to the highest and best of their ability, and we can understand how that may seem to provide openings for the instrument's own interpretation, the instrument's own influence upon the message which is channeled through said instrument.

However, the instrument who is of pure heart and intention, who sets boundaries in place such as that which you call your tuning process, who challenges their source thoroughly, genuinely, and completely that those influences, those biases have of little effect in terms of content, in terms of overall general direction.

Of course, there is room for personal experiential sharing or insight that may bleed through into the message. However, the core of the message would still be one of pure source with a set of training wheels in place, if you will, if said guardrails are enforced to protect the contact and maintain purity of intention.

In terms of receiving the question for the first time in the moments of channeling, this particular mode of the practice allows for a more freely moving river, if you will, of channeling, one that is perhaps more dance like, one that is more potentially fluid in that it takes, or strips from, the message the energetic investment that the instrument may have instilled had the instrument heard the question prior. This type of method will likely require more test of the will and faith of the patience, of the bravery.

We see both avenues for channeling to be equally pregnant with potential, equally valuable, equally beautiful in the gifts that they can give. And by gifts we do not mean a bestowing of something higher or something of a God-like value, but gifts in terms of exchange of energy. Ultimately, it is within those long-honed and genuinely trusted and tested rituals of the tuning and challenging process, and the setting of intention, that ensure that ground that place the instrument into a more sure-footed foundation when entering the channeling process.

There are challenges and benefits to both methods but the entry exercise, if you will, is of the most importance, is of the most basic aspect of this process.

We could explore further the dynamics between these two potential avenues for channeling. However, this instrument unfortunately is now attempting to maintain an already somewhat slippery contact with the background of a leaf blower and a coughing dog. We thank this instrument and this circle for giving this instrument this opportunity and giving us this opportunity to connect and exchange energy and information. And we are so inspired by your attempts to contact us, knowing how overstimulating this third-density environment can be as this illusion is fraught with endless avenues for distraction.

We thank you for your patience as well, on both the behalf of this instrument, and of this contact. At this time, we shall, with gratitude, transfer the contact to the one known as Austin. We are those of Q'uo.

*(Austin channeling)*

**Q'uo:** We are Q'uo, and we are again with this instrument. We again offer our gratitude to this circle for the invitation issued to us to join you in your endeavors and your experiment. We would take this opportunity to share our perception that each

act of service, whether in the form of a channeling circle, such as this, or any other expression of the self done with a genuine desire to serve others, is measured by the intention within one's heart, and that so long as the step is taken and the attempt is made to serve, the metaphysical influence resonates with the power of the One Infinite Creator which can be made manifest through this act, whether it is apparent or not, based on the outcome of the attempt.

We leave you as we found you in the love and in the light of the One Infinite Creator. We are Q'uo.  
Adonai vasu borragus.