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C/C CHANNELING CIRCLE

MAY 9, 2024

(Trisha Channeling)

Q'uo: We are those of Q'uo, and we are with this instrument. We gather with this circle on this day with great joy, with great admiration, and with great excitement. We thoroughly enjoy the company of the partnered path, the seeking among friends and family for the spiritual home. And we feel immensely blessed to be part of this configuration, to be of service to one another, us to you and you to us. We are attempting to feel our way through this instrument and this instrument likewise with us. For this is a new process in terms of the timing of our contact. And we appreciate the space for the patience and grace as she feels her way through, so to speak, and in, our contact.

And through our words that are channeled, we would ask one favor of those who may receive these words, and that is that one exercise the personal discernment; that when one receives these words, reads these words, and deems these words, that one allow the messages that do not resonate to fall away. If you or any seeker who may happen upon these messages would grant us that favor, we then would feel more free and have a clear pathway to communicate through this instrument.

We shall take one brief moment to deepen our connection and contact through this instrument.

[pause]

We thank you for your patience, and we would ask if there is a query to which we may speak?

Gary: Yes, and first let me give thanks to the instrument for her willingness to attempt this new experiment in receiving the first contact. So, I often feel that the instrument has a role in determining where the channeled response goes, what part of the "concept ball" is unpacked. Is the instrument's role passive and led by Q'uo or the source? Or does the instrument participate in directing the focus?

Q'uo: We are those of Q'uo, and we are aware and thankful for this query, my brother. And we would, additionally, like to speak a word of gratitude and thanks for the kindness that you have voiced to this particular instrument as she is feeling a bit self-conscious, though is honored to attempt this first contact.

In regard to your query, the orientation, the directioneering that the channeling, that the thought, that the message may find itself progressing towards can be of two, varied responsibilities. We find, at least insofar as we speak through this instrument, that there are perhaps layers or strata of depth in channeling of the conscious variety that both allow the instrument to exercise more free will and participation, and those that are perhaps, what you had termed in a previous conversation, a trust fall. These various strata of channeling are neither differentiated by quality, per se, nor by quantity of the material that is produced; simply, that they are but two avenues, two differing paths towards the end goal of the channeling process.

With that, we would state that the free will of the instrument to, as you called, unpack this concept or thought may be exercised with discernment. For it is the instrument who intends to be a clear channel, the one that invests the energy to thoroughly challenge the contact, the one that, as this instrument says in her tuning process, allows the self to be meek yet brave, that the exercise of this free will in the untangling of these thought or concept balls that is of a variety that, how you may—we correct this instrument for she’s feeling challenged by the thought and concept balls she is now attempting to untangle, but will hence do a trust fall into this—that is with the pure intention setting and the thorough challenging that the free will exercise of this unpacking allows that which comes through the seeker to be of a crystalline nature, to be pure.

So, the instrument merely acts as the driver in terms of the pushing of the accelerator and the steering of the wheel. However, the information is the roadway, if that metaphor is clear. The information that comes through the seeker who has purely intended and thoroughly tuned themselves in service to others and in service to the universe, that this track appears. Again, the instrument merely is exercising the free will of the self to decide to put the energy into the unpacking to be able to note where that ball of yarn unravels and to follow that string.

And we say that knowing that, often, these concept or thought bubbles, if you will, these balls of yarn have many strands, many offshoots. But with the dual practice of the will alongside the faith, the seeker, the instrument may be able to navigate this concept or thought in a way that is free of the mental distortion that may present itself when the instrument is more present in its illusory vehicle, the egoic, the grounded self.

This instrument says, as the one known as Squash bats her leg,¹ will attempt to go a bit deeper before speaking further on this topic.

On the other side of that coin, there are instances wherein the fully vetted and purely intended instrument may release itself from the binds of the self-judgment, of the questioning of what is coming through them, that they may allow themselves to be

¹ Squash is Trish and Gary’s cat to whom they became home and caretaker after inheriting from Gary’s sister. A sweet, deaf, and old cat, he leapt onto the instrument’s lap and did not at first sit still.

more of an open window, the stained glass still present, but the breeze more self-directed. As with the instrument who elects to freely pull that [yarn] string, this particular style of channeling, of blind faith, and allowing the self to be free of the detective work, if you will, will be of a nature that is pure, that is of little distortion so long as, again, the intention and the tuning and challenging are exercised genuinely and fully.

You may see this particular style of channeling present outside of gatherings such as this. For there are the artists, the musicians, the writers who feel inspired to tackle a topic or an idea and find themselves teasing away in contemplation to find the direction to which the energy wants to flow. And there are, likewise, the artists, the musicians, the writers who allow the energy to flow through them freely. It is always in the service of the self-expression that it may ultimately be in service to the larger whole that the end product is one of the channeled variety. There are plenty on your planet at this time who practice such techniques, the automatic writing, the scribbling and doodling, the improvisational play of the instruments of the musical variety.

[pause]

We apologize for the pause. This instrument feels as though this contact could be made deeper, and this topic could be further explored through her. However, we may ask that that attempt be made at a later time or through a different instrument in this session. For her ability to maintain the focus is feeling diminished and depleted at this time. We feel the need to speak through this instrument her desire to continue. Though she feels insecure in that prospect. For she wonders if it is foolhardy to not attempt to go deeper to explore this first question.

Gary: Q’uo, if I may interrupt for a moment. Would it be supportive to the instrument to remove the one known as Squash who has invited himself onto her lap?

Q’uo: We are those of Q’uo, and we appreciate this query. As we scan this instrument, we are appreciative of that offer and must giggle a bit because, in her illusory experience, in what you call the recent past, it is perhaps a bit too late at this moment. For the one known as Squash is settled and not providing nearly the distraction as he was prior.

We will ask if we may expand on the previous query any further? If there may be a follow-up to that query or an avenue to which we could speak? We are those of Q'uo.

Gary: Honestly Q'uo, the one known as Squash was distracting to me as well. And so no, I do not have follow up to that specific question.

Q'uo: We are those of Q'uo, and we thank you. And we would ask if there may be a second separate question to which we may practice through this instrument?

Gary: Yeah, and in the spirit of practice, I'm going to vibrate a long question. But it is mostly preamble, and the question is at the very end. And I will emphasize at the moment that I'm asking the question. The preamble is just a reflection on my own journey.

While, in that journey, I have moments of joy and glory and connection and orgasm and awe in the beauty of our world, there are [also] deep and difficult patterns that chronically drift up from my subconscious that baffle and besiege my intellectual mind. In attempting to describe them, I see that there are feeling tones of generalized fear and insecurity and, inexplicably, shame in who I am and deep grief about the world and its suffering and injustice, etc.

These energies contribute a great deal of pain and keep me in a semi-contracted state. When I dig down in, I feel the syndrome of a stranger in a strange land. That is, I think that part of me feels imprisoned in an alien world that is unsafe and potentially threatening. And another part of me holds a deep level of pain for the crush of cruelty on this planet.

These love-deficient energies don't compel any particular action in the world, save maybe for my folly of self-medication—I am a highly functional entity practiced in compartmentalization. In general, these energies just keep me bottled in, periodically with low-level dread and anxiety, other times with acute torment. They keep me separated from the rightness of my essence and the fullness of my being.

I've been able to define these distortions with more clarity in my latter years; and I'm coming to understand the role that diet and lifestyle play in mental health and brain chemistry. But nonetheless, these have been with me my whole adult life.

In my attempts to heal, I have brought present moment awareness to these energies, I have sat with them, felt them. I have attempted various means of making inquiry to the subconscious mind hoping to reach the root of origin of these energies. I've meditated a great deal, yet I find myself episodically beleaguered.

Now the question: What are the spiritual principles involved in living with mental/spiritual pain?

Q'uo: We are those of Q'uo, and we are aware and appreciate this query, my brother. Through this instrument we feel compelled to issue a statement that we hope does not land as devaluing or patronizing but simply to communicate the rightness of it all. And that statement is one of what a journey and a path you have chosen, my friend. There are those among your Christian faith who may state that God chooses his strongest warriors for his toughest battles. And while we do not see it in quite that same way, we recognize that this incarnational pattern you struggle with, as you may say, is one that was chosen to fully test the self and the Creator.

If one views each incarnation as an exercise of the Creator, then those incarnations that are rife with the discomfort of the mental and spiritual and physical varieties are likened unto the ultramarathon, if you will. Or rather, the Ironman, you might call it, the gauntlet of exercise of experience. That this particular journey is so pregnant with opportunity to feel challenged, and therefore is so ripe with opportunities to practice acceptance and love and forgiveness, that from the cosmic perspective, we see those with said incarnational experiences to sup at a table overflowing with food of the spiritual nature, that you have this buffet of opportunities.

Again, we do not mean to communicate in any way that there is luck or unluck involved, or that experiences exist within a system of value judgments of more or less hard or easier. Simply, that this particular structure that you have chosen for yourself is intentional and is so made so that you, your spirit, you as this fraction, this grain of sand of the greater Creator, may more fully test yourself. That you have set the conditions to stretch your ability to practice your faith, to hone your will, to crystallize your seeking, to focus your energy.

We understand that these illusory incarnational experiences may be wildly uncomfortable, may make

you question why, but that is purposeful. That that is the strength training, the toning, the chance to more fully express the spiritual body in a way that opens up the spirit to more fully understand its rightful role in this cosmic experience, that being that of the Creator

We can understand that challenge, the feeling of being a stranger in a strange land where there is perceived cruelty and unfairness, that perhaps it is difficult to find the sun when the rain is pouring so heavily, but it is in those situations and those environments that the self can create its own pathway towards that direct sunlight of oneness. That being the exercise of faith. That being the intention of expressing love. That being the focusing of energy on the service to others. That being the open heartedness that sees that the rain that falls that feels so heavy is also life-giving and feeds the plants and the blooms.

There are spiritual schools that teach the lesson that to fully know the light, one must also understand the shadow. For without that polarity there would be little context, little ways of making sense. And so, this particular set of parameters or conditions you have chosen are also of that variety that allow you to see the full spectrum, so that you may further understand and accept and know the light. Just as much that you can accept and know and love the dark.

A painting of one color would not impart upon the viewer much information about what is meaning to be expressed. But when the painter is allowed to grasp and experience the full range of catalyst, that depth and vibrancy, color and form become more clear, and the beauty or the energetic message that is the, in this metaphor, experience of the self becomes but an additional masterpiece in the Museum of the Creator alongside the infinitely unique other masterpieces.

At this time, feeling that we have spoken as much as this instrument is able to energetically, physically at this time, and realizing we just repeated the phrase at this time simply denoting her fatigue, we shall take our leave of this instrument with gratitude and transfer our contact to the one known as Austin. We are those of Q'uo.

(Austin Channeling)

Q'uo: I am Q'uo and now with this instrument. We would reiterate, through this instrument, our gratitude for this circle of seeking. Not just those present within this room, but all those who have joined us in our seeking by calling for information and inspiration and reaching out and inviting us into your experience so that we may join you in offering our experience and sharing a bit about our own journeys and our own understanding in the hopes that this sharing will act as a catalyst for you in aiding your realization of the ultimate truth that is that we are one in the same, the One Infinite Creator experiencing Itself in a grand act of manifestation and magic.

Having established our contact with this instrument, we would ask if there is another query to which we may respond?

Gary: In Carla and Jim's understanding, the word Q'uo was a Latin word that translated into English to mean "who." This then prompted them in the 1980s, I believe, to ask who Q'uo was. Which resulted in learning that Q'uo is a blending of three social memory complexes. However, after some research recently, it seems that the Latin word "quo" translates to "where" (and related words) in English; and the English word "who" translates to ["qui"] but not "quo." Point being, Q'uo doesn't seem to mean "who".² Carla and Jim [may have] had a misunderstanding, which is yet another reason to

² Carla and Jim originally understood "quo" to be a Latin word meaning "who." But the Latin word "quo" translates to "[where](#)" (and other related words) in English.

The English word "who" *properly* translates to "[qui](#)" in Latin. While "qui" looks very similar, it has a different pronunciation than Kwoh or Koo'oh, as one might phonetically spell the way "Q'uo" is spoken by L/L channels.

Interestingly enough, in Google's translation of "[who](#) to Latin", Google's first return is "OMS" (which is the word that the questioner originally used in the question in this session). But when trying to translate "OMS" from *Latin to English* using Google Translate, online Latin-English dictionaries, and an AI bot, it did not translate to "who." In fact, it returned no results. This became a real head scratcher the night of publishing this transcript. Why was Google returning all-caps "OMS" as the Latin translation of "who"? While there were no clear answers, internet sleuthing turned up this interesting lead, a [Wikipedia article](#) listing Latin abbreviations used by the Romans, including "OMS" as being short for "omnes," which means "all" or "everyone" in Latin.

Then there is also the mystical syllable of "om", considered the most sacred mantra in Hinduism and Buddhism.

The questions continue...

exercise discernment when absorbing conscious channeling, our own included. So, my question is, is there anything that can be said about the name Q'uo? Also, why does Q'uo show up, and what is the benefit of Q'uo?

(Austin Channeling)

Q'uo: We are Q'uo, and we are aware of the query, my brother. And this query stretches the capacities of this instrument. In order to dive into the origins of how such a vibration is chosen and presented within this act of channeling, we would offer the idea that this seeming mistake upon the parts of the ones known as Carla and Jim, that this act of discovery and contemplating what this vibration means, whether in a Latin context, in an English context, or in a context beyond any constraints of a specific language or specific form of vibrations, is part of the journey of the seeker when engaging in such an act of channeling.

That the one known as Carla, upon initially receiving a new and unique contact, perceives a vibration that has meaning not just to that entity, the instrument in this context, but to those who would perceive this vibration at that moment and into the future, that the understanding of this vibration to have one meaning or another may generate certain questions or certain catalysts, this does not rely upon any specific language or restriction upon what that vibration might mean. But instead, the intuition of the instrument combined with the intention of us, as that source, generates a certain vibration, whether it is that which we identify as such as in the case of other entities, those of Hatonn or Latwii, for instance, or whether it is a new configuration, a new invention to identify a specific type of contact.

The ones known as Jim and Carla may have understood our name to have one specific meaning, and now, upon further exploration, it is discovered that it has a different meaning. And this act of exploration is indeed an aspect of why this vibration was manifest in that moment: to pose these questions to cause this exploration. We can say that, for our parts, and the role that we played in selecting the specific vibration Q'uo, we did not necessarily intend it to have a restrictive meaning, so to speak, but to express that this mystery, this curiosity with an understanding that it would cause the instrument, at that time, to pose certain questions,

that it would create a sense of intrigue and mystery, and that this journey of mystery would continue to unfold from that point in time.

At this point in time, we do not ascribe any particular meaning to the vibration Q'uo beyond that which you identify our contact as. This is how we choose to present ourselves in relationship to you and others who may understand this unique vibration and collaboration that has formed a sort of life of its own and has taken upon itself this name. This vibration may evolve in meaning and context but will always remain a point upon which we can rely, to generate identification and the inherent mystery of what it means to identify as a particular thing and why such vibrations are chosen to differentiate different aspects of the Creator.

We find this instrument, in attempting to assess the information that comes through it, finds confusion, but we are quite satisfied with that conclusion of confusion and mystery. Is there a further query, my brother?

Gary: Thank you, Q'uo. These C/C circles are intended by we instruments as something of jam sessions, as we have called them, in the attempt to experiment and explore, thus, the spirit of the questions.

Regarding Q'uo, this may be completely outside the realm of possibility. Is it possible to describe how the three social memory complexes involved in Q'uo, who are named to be Hatonn, Latwii, and Ra, what the mechanism of this collaboration is when you three come together as Q'uo? Are all three of you present and blending into one super entity called Q'uo in order to respond to our questions? Do you put your knowledge into a kind of shared repository? Kind of like a more intelligent AI representative of you three that you call "Q'uo" that then responds to us? If possible, how does it work?

Q'uo: We are Q'uo, and we're aware of the query, my brother. In one sense, you are correct in your assumption that it may be somewhat impossible to describe the mechanism behind this joining. For there is much about the underlying mechanisms that lie beyond the third density conceptualization, particularly as your focus and your awareness is so constrained within the space/time dimension, that the dynamics of time/space elude your understanding.

However, we can offer a somewhat analogous explanation with the understanding that it is inadequate to address the full scope of how this mechanism works. Indeed, in a sense, there is a certain repository, as you have described it, to which the three social memory complexes of Hatonn, Latwii, and Ra contribute with will and intention; and this repository is formed and creates a very literal object or entity within the time/space realm.

However, we would not use the analogy that you have used within your query of an AI or a computer, necessarily, that is interfacing with the instrument in order to tap this repository. For this act of channeling, as you experience it, for the most part is indeed a type of dance between you as an entity and as a mind/body/spirit complex and as an aspect of the Creator, and us as what you could call *an entity*. In particular, those of Latwii are performing, in a sense, this dance, taking upon themselves the will of Hatonn and Ra and the information deposited into this repository and utilizing this gift during the interaction of the act of channeling.

And, so, you can see in a sense that the social memory complex Latwii, and even individuals within this social memory complex, act somewhat as representatives of this dynamic. However, the full beingness of Hatonn and Ra, and what they wish to offer to you as seekers and to your planet, are available, and this is an ongoing dynamic. For this repository is not static. There is a continuous feeding and receiving, and your interactions and questions in the journey of seeking that we share together form the basis of this repository.

And everything becomes one grand, beautiful mechanism or entity operating in harmony, both in time/space and in space/time. And your parts, as you see it from your current perspective, are to perform that aspect of the dance that manifests within the space/time and brings through that repository of information of light and of love and forms it into certain patterns that can be accessed and understood by you and by others who desire to take part in this dance; and by interfacing with the words that are spoken, become a part of this mechanism and contribute themselves to that repository.

This is a great honor for us to be able to work together as a trio of social memory complexes that interfaces with you, our friends and brothers and sisters, who have chosen to take upon themselves the

veil of forgetting in order to serve and to learn. And you honor us by your desire to exchange with us and with your contributions, yourself, to this repository.

Is there a further query, my brother?

Gary: Yes, this repository, in a way, does this mean that we're not getting the best of Latwii or Hatonn or, obviously, we're not getting the fullness of Ra, you know, as some sort of middle space between us and you [Latwii], as an interface that's adequate for the most part to our questions, but lacks the fullness of a more direct channeling of say Latwii or Hatonn.

Q'uo: I am Q'uo and am aware of the query, my brother. This is a complicated query to address. For it has implications beyond the dynamic of simply this act of channeling and this dance that we are partaking in. For it poses the question of identity and beingness itself in a creation where everything is one, and where all entities are, in a very real sense, the One Infinite Creator, but [where], paradoxically, as you experience to an incredible degree within third density, there seem to be portions that can adopt an individual identity and have individual patterns that have access to specific types of information and experiences. And, we would say in response to your query, that this identity of each individual, whether it is a single mind body/spirit/complex, or a social memory complex, will always be, you can say, infinitely out of reach of any other individual entity.

There are aspects of yourself that are known only to you as a personal identity. And there are aspects of those of Ra that can only ever be accessed from the very personal inward identity of Ra. Until the point that all realize themselves as the One Infinite Creator and join again at the end of your octave. And so, relying upon this notion that each entity and social memory complex may contain a very personal identity, this identity is utilized in any interaction with any other aspect of the creation and must be limited somewhat to that intersection of one entity and another entity.

So, it is true that when these three social memory complexes come together in order to serve and to offer themselves to this service, that there is some hidden aspect that remains forever and infinitely hidden that cannot be offered. However, those of Ra, those of Latwii, and those of Hatonn offer as

much as they can in the context of this service. And that context will forever be dynamic and changing.

We would invoke, to solidify our point, the contact with those of Ra that you are familiar with earlier in this group's seeking. And that, though it seemed as though that was a much more direct and full contact with those of Ra, there were still limitations upon that contact that those of Ra could not express themselves in the infinite depth of their beingness. There was quite a significant limitation upon how they could offer themselves in the context of that service. Yet they offered themselves to the fullest extent that they could, and such is true with this contact.

Is there a further query, my brother?

Gary: Yeah, that makes perfect sense that, naturally, even in the course of the Ra contact, they were not receiving the full experience of Ra, nor the internal experience of Ra. Ra exist in a different reality, several steps removed from ours and you know, 10s of millions of our years, of course. In that dynamic between Ra and the original group, Ra is meeting the group using the group's language and doing the best to impart some kind of vision of the universe. But no way is the group even coming close to touching the lived experience of being a sixth-density social memory complex. So that's all fully understandable to me. But in comparing what channeling a source directly can offer versus channeling a source via this repository, is something lost?

Q'uo: I am Q'uo, and I am aware of the query, my brother. We feel that it may not surprise you that we are somewhat reluctant to speak in terms of loss in such a context as this. For, indeed, nothing can be lost to the Creator. But in an even more practical sense, we would not necessarily speak to the difference between such a context as that different contact done with trance channeling with those of Ra and a contact such as this. We would rather define it simply as other-than or different.

Our intention in our previous reply was to demonstrate more than the context of each act of service calls upon different aspects of the one offering service. And so, while we understand that it may seem that there was more of Ra to be offered, and indeed in many perspectives, that is true, we would define a contact such as this to contain a

different context of Ra without speaking of it as a loss, necessarily.

However, in a very limited sense, as we understand your query, we could say that there are certain ways in which we as social memory complexes can manifest that might seem more useful or meaningful to certain entities in other contexts that are not available or possible within a context such as this.

Is there a further query, my brother?

Gary: I doubt there will be more to say but, clarification: the whole time I was trying to get at not the difference between the Q'uo channeling and the trance channeling of the Ra contact, but rather the Q'uo channeling, which happens via this repository, and the conscious channeling of those constituent sources of Q'uo, like Latwii and Hatonn. I'll do a quick check in on this question, but if this has already been spoken to, then no worries.

Q'uo: We are Q'uo, and would simply add to the query, that we utilized this example of difference between the Ra contact, as you understand it, and this contact simply to demonstrate the dynamic nature of how the context of such channeling can change what the individual social memory complex may offer. And while it may not be as extreme of a difference within the conscious channeling of other social memory complexes, the idea remains the same.

Is there another query, my brother?

Gary: Okay, yeah, beautifully put all of that, particularly around how context offers service and invokes the Creator in different ways.

So, I'm going to ask a question about the spectrum of channeling from trance on one end to the conscious channeling we do on the other. Presuming that those are two ends of a spectrum. And this question is not to imply that there's some better or worse scale there. It's just to explore the available possibilities. That said, is there something deeper between those two poles as I'm describing it of the conscious channeling that we do now and the trance channeling? Something deeper and more focused and accurate than, say, conscious channeling, but less so than trance; some middle step between those two.

Q'uo: I am Q'uo and am aware of the query, my brother. We would offer a slight refinement based

on our own understanding and perception of the act of channeling from our own perception. And that is that while you may view the difference between the conscious channeling and the trance channeling as a sort of spectrum, there is a point at which the trance channeling, as this group is familiar with it, for example that being the contact with those of Ra, is a separate exercise. And while the act of conscious channeling can present itself upon a spectrum where on one side of that spectrum there is something that seems very similar or close to trance channeling, and the practice of conscious channeling can help the instrument to learn about the different states of self and become malleable and open to entering into that separate state of trance, the trance channeling, as you are familiar with it, is not necessarily on one end of a spectrum from conscious channeling.

However, to the spirit of your query, the act of conscious channeling can be viewed from certain perspectives as being upon a spectrum. And further down that spectrum, the self might sink deeper and deeper into the act of channeling and swim deeper within the waters of the unconscious mind through which we are able to communicate and contact instruments. And in doing so, enter something that is more like a trance, yet unlike the trance channeling that you are familiar with. For the mind/body/spirit complex and the beingness of the entity remains intact and contained within the body, within your space/time. But the conscious mind and the, what you might call, ego that wishes to have some bearing and hold upon this dance may shrink itself to such an extent that the rhythm unfolds with more purity through the instrument, and the conscious mind disappears even to the extent that the entity becomes unaware of those words that are being spoken, and the vibrations and harmony moving through it, only coming to conscious realization after the act is complete.

This would render a different quality of information in channeling than you are familiar with in the types of conscious channeling that we have been able to engage with, particularly with this configuration of this group.

Is there a further query, my brother?

Gary: I'll have to read the text of that. Thank you so much. Q'uo, that was great.

Myself and many other readers see humor in the text of the Law of One. If possible, I'm wondering if you can speak to whether those known as Ra at various points throughout their 2,630, give or take, Q&A's intended humor, and maybe even intended to poke the questioner a little bit?

Q'uo: I am Q'uo, and I am aware of the query, my brother. We would offer a question in response to your question in suggesting that one contemplate what is humor, and what creates what you consider a humorous situation. What is it that tickles the funny bone, so to speak? This can look very different from different contexts.

We can speak for our experience within this dance we have called channeling. That there is great fun and thrill and enjoyment in attempting to express ourselves in conjunction with you who have offered yourselves as instruments in attempting to confine what we have to offer into a stream of individual words and thoughts that can be understood in an abstract sense, from our perspective, the very idea of this is humorous. To chop up our beingness and our thoughts and what we have to offer into individual bites and attempting to feed it through an instrument such as you, and such as the one known as Carla, those of Ra, during their contact through the one known as Carla, indeed, experienced this same type of thrill and excitement and fun.

We have referenced several times within this session, the act of channeling as a dance. And we would say that a dance is intended to be, in many ways, a fun expression of the self. And those of Ra, in attempting to utilize the contact as it was configured, danced with words and danced with the questioner in ways that, from your perspective, could be seen as perhaps poking fun or making jokes. But from our perspective, simply, is having fun with the act of co-creation and engendering and enabling the contact with humor, which is an important and even sacred aspect of the creation that imbues the love and the light of the Creator with essence in a very real way.

Is there a further query, my brother?

Gary: That was beautiful. And yeah, I have one more and then that's it. For me, and a heads up to this circle, that when the contact is transferred to me, I'm going to take an extra minute to re-tune.

We as human instruments are channels in the context of public meditations and in gatherings and to seekers who send questions. And we want to be of the highest service that we can. So, I would just ask you about your mission in replying to seekers' questions, and how we as human instruments can most effectively facilitate the fulfillment of your mission? And thank you.

Q'uo: I am Q'uo, and we find that this instrument has become exceptionally drained. And we have been over-eager in offering to accept a further query. And so, we offer our apologies to you at this time, and ask that this very meaningful question be posed to us at a later session. For we do wish to speak upon it, yet we agree with this instrument in feeling that the current contact would be inadequate in addressing it in a meaningful way.

And so, 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 principle of Q'uo and thank the circle for their patience and the retuning of this instrument, so that he may join you in lending his voice to this greater practice and dance of the channeling as we engage this instrument so that, together, we may continue our journey of seeking the One Creator, each from our own illusory standpoint; each made of the same love and the same light and the same origin.

At this time, we would ask if there is a query to which we may respond? We are those of Q'uo.

Austin: Thank you, Q'uo. I have one that has a bit of a preamble and might be confusing. I'm going to word it the best that I can. In October 17 of 1988³, Q'uo said:

"We have appeared as many, many things including angels. We appear in thought alone at this time and find that the mass of those who would seek our information, prefer the, as this instrument would say, mythology of the spacecraft and the visitors from elsewhere to the equally valid manifestation and thought of the angels or the vision."

My question is about the idea of mythology, as you used it in that statement. When we think about

mythology, we typically think of sort of a fiction or a story, particularly something symbolic or an allegory. But I have the sense that mythology in this sense can be something much deeper and manifests itself in reality in very real ways. And I use as an example of that, the real phenomenon of UFOs that appear as though they are spacecraft in that it's a prominent aspect of our society at the moment. And so, can you elaborate on the idea that the spacecraft are a mythology, and the narrative of you as visitors from elsewhere is a mythology similar to that being a mythology of angels?

Q'uo: We are those of Q'uo and thank you for this question, my brother. And, indeed, we can, using your thought complexes and those symbols known to you as the words of your language, attempt to elaborate on this very interesting question regarding the role and meaning of mythology in your human culture in our relationship to this, and in terms of the appearance of that known to you as UFOs.

First, we would set the backdrop of all experience in the universe, of any density, of any octave as being that of the formless, boundless, Infinite One in which there is no time or space or two-ness or manyness. This infinity cannot be understood by the intellectual mind nor, particularly, that mind which is in the veiled condition; nor can the many great truths [be understood], particularly those primal distortions, to those within the veiled condition. Instead, for those entities bound by space and time inhabiting a very finite seeming space operating within a reality wherein all things are separate from one another, the means and recourse of an entity in attempting to grapple with that which is deeper than its highly limited, conscious experience is that vehicle known to you as mythology.

This mythology may, in some senses and cultures, serve as a means of understanding that which is otherwise unexplainable. For an entity operating within an illusion which it does not understand, an illusion within which there seem arrayed a great deal of forces and events and patterns recognized, but whose meaning, purpose, maybe timing are not understood, a mythology can give order and coherence, not just to one entity but to a community. A mythology can bind the community together in shared reality and shared understanding. It is a deeper layer of software, shall we say, that allows individuals and groups to function, to operate

³ <https://www.llresearch.org/channeling/1988/1017>

together. Understanding, though not in its truest sense available to those of third density, is, even in its shallow and illusory way, needed for the entity to be able to, shall we say, make sense of its world. Whether that is a Neolithic world or a world of AI.

Mythology may, in its broadest sense, be understood as the deep story of how entities understand and relate to and, indeed, use their reality. Those of your present culture may believe that the art and practice of empirical methods have banished mythology from your society. And while empiricism does have great strength in relying upon testable hypotheses, observation, and evidence—it is not mere fabrication to attempt to explain that which was previously unexplainable—it, too, is, at its level, a mythology. A more refined mythology, shall we say, but it too is a story about who you as a people are. But at the level of mythology, it sinks down into those deeper levels of the racial and planetary mind such that it becomes the generally unquestioned assumptions. It becomes the walls of reality, as you may see it. An entity inserted into any given mythology, including the relatively global mythology of the scientific paradigm, is, or rather, automatically adapts this paradigm, this story as its own.

Such an entity is imbued and programmed and predisposed to operate within and embody this construct. It is not to say that such an entity will find harmony and [be] in consonance with their surrounding mythology, but it will be within their being nonetheless.

And as we, in the Confederation, interact with your peoples at any given time in your history, we must take careful consideration of the orientation of your peoples in their deeper held, even if subconscious, beliefs. For we always wish the most non-invasive and non-disruptive service that we may offer. We would not wish insanity, imbalance, or destruction or dismantlement of those deeper reality structures and the scaffolding within which and upon which those of you as a people operate. Instead, we wish always to meet your peoples from where they are and to inspire them to look from that vantage point forward—we correct this instrument—toward that which is beyond, and thus, that which is truly immanent.

We do hope for a transcendence of the mythology, but only insofar as that story [or myth] keeps the heart closed and keeps or encourages or facilitates

the disharmony and the separation and the bellicosity between your peoples. However, it is not our story to write for your peoples. We can only offer our perspective and calibrate it as best as we can to your own, to speak again in analogy, operating software.

And in that regard, there are various guises within which we may appear as thoughtforms to those who call, including that of the angelic presence, including that of the unidentified flying object presence. For much, particularly of that what you call your Western history, the angel would be the more appropriate form, though this is a figure near universal to those of your planet. However, we would remind that the planetary mind is, in and of itself, capable of creating projection phenomena and events in your world without external input. This mind, you as individuals are almost entirely unaware of. Yet, it constitutes the deeper strata of the mind of every individual upon your planet. And is, as all are all strata of the mind, inherently intelligent, pattern-making, dynamic, and moving.

We would ask if there is another question, my brother, whether in follow-up or new?

Austin: Yeah, and this can be just a quick clarification, or you can elaborate however you would like. The way I understand you talking about mythology is that the mythology is sort of a way for us as individual aspects of the Creator to grasp something that is beyond the mythology; it's a way for us to interface with something that is further beyond; that the mythology isn't the thing itself, but it is simply a way for us to comprehend it because we can't comprehend the fullness of it, like you were talking about infinity.

So, when you reference your manifestation as a spacecraft or as an angel, as a mythology, is that meant to mean that whatever you are, you exist beyond those specific manifestations? That those are simply sort of interfaces that you utilize for us to be able to understand you and grapple with you. And your own reality is much bigger than those specific things that we comprehend?

Q'uo: We are those of Q'uo, and we would say that is a fair statement, my brother. We would add that those of the higher densities are not without means of travel that may manifest in space/time to those of that density as an observable object. We would add

also that there are those who have visited your world in a craft which is not necessarily conforming to your mythology at the time of the visit, but which is of their own making. But, yes, we calibrate our service accordingly, and you, through your own stories, find that meaning and interpretation which is right for you. We would add that some of, rather much of the discord and disunion in your world is due to your peoples lacking an overarching unified story, and also the inability of the old stories to serve your peoples at this time. Thus, they become weakened and leave those who had once found comfort in their structures feeling insecure and disoriented and seeking answers and security.

We are those of Q'uo and would ask if there is another query, my brother?

Austin: Yeah, I'm still in line—thank you, for all that—still in line with the idea of mythology. You had mentioned in your previous response, that even the idea of our science, materialism, empiricism, that that itself can be considered a sort of mythology. And I think this question probably comes from being steeped within that mythology. But what I see in that is an objective view of how things really are in a certain way. That there is a reality that is comprehended more accurately, or maybe a more refined view of reality that can be comprehended through the utilization of that specific mythology of science and empiricism.

Would it be fair to say that, as we as a human species have evolved, that the mythologies that we develop become more and more refined to depict a picture of the creation that is perhaps more, I don't know if accurate is the right word, but more of a complex and nuanced and, I guess, accurate depiction of the creation?

And on top of that, basically, is the idea that, you know, you have the Confederation as entities from elsewhere and from other planets. You've evolved your own lives, and you are, what we would call, extraterrestrials coming here to help us. If that mythology is a more nuanced take on the idea of who and what you are then, say, the angels of old, if that is more accurate, but still a mythology the same way that science and empiricism might render a more accurate view of the creation, but are still in mythology. I hope that makes sense.

Q'uo: We are those of Q'uo and, indeed, these queries do make sense. And in the relative spectrum of the perspective of your society at present, relative to what it had been in the past, there are some spiritual perspectives and understandings and connections that have been lost by the empirical approach. The, as you would say it, baby has been emptied with the bathwater to some degree. That being that awareness of the sacred and inspirited quality of life and of the material realm.

That approach which you call the empirical has, indeed, it may be rightfully said, improved in accuracy relative to those old mythologies in understanding the physical illusion. The thunder of your skies, your science has learned, is a function, according to this instrument's memory base, of the lightning and its effects upon the molecules in the air and the consequent sound that makes, and not quite the thunder god. So, your science has, indeed, made incredible strides in learning how the physical illusion operates in various ways, which has given humanity even greater power to exploit and use that illusion, often *without* the spiritual orientation that would properly inform how that illusion can be stewarded and put into service to others toward the healing of your peoples and the healing of the planet.

Regarding your present collective lens, which, disarrayed though it may often be, does share an underlying coherence, particularly in terms of the paradigm being arbitrated by those of the scientific community, it may be fairly said that there is a movement towards understanding, if you will, those of our nature and beingness relative to who we were to your peoples in centuries, as you see it, past. You, indeed, possess a more sophisticated understanding of our purpose and relationship with those of your planet.

But, indeed, we may examine this term of, as you have called it, "extraterrestrial." Even the various and often pejorative connotations that come loaded with that term aside, baked into that term is a worldview or mythology which has not yet grasped the universal nature of life.

And the stories of your people, while contact has been made with various individuals and groups throughout your history, your parent—we correct this instrument—your axiomatic story as a global society, though there is belief strongly in life upon

other worlds, [is] that life has yet to officially or authoritatively make itself known; humans, in the main, though their religious and philosophical beliefs may posit other entities, have yet to cross this threshold.

Thus, there is a story regarding what extraterrestrials, hypothetical beings though they may be to your peoples, may or may not be in terms of their existence and their relationship with the only intelligent life those of your people know. Were you a, say, spacefaring race which had made contact with many worlds, or were you a peoples which had accepted contact from other beings, we assure you that your present story around “extraterrestrial” would be updated.

And we would conclude this response with the confirmation that, indeed, there is a vertical trajectory to evolution whereby those of the positive polarity seek ever more and more to see things *as they are*. Your approach to the empirical efforts of science is indeed a step upon that journey, and was also reaction to those periods that came before. However, we shall hint that there is much road yet ahead.

We are those of Q’uo and would ask if there is a final question to which we may respond, whether in follow-up or new?

Austin: Yeah, one final one. Thank you so much Q’uo. Related to what you were just saying, the seemingly surface narrative upon our planet is that we as a species have not yet found or acknowledged intelligent life elsewhere besides in our own brains. And I see this as a mythology, the idea that there is life out there. And I think more specifically what has been called Disclosure, that there is something, an element within our institutions that does know this but is hiding it from us, and that’s a particular mythology among, I guess, what you would call believers.

And I was wondering, since we seem to be entering a new chapter of that mythology, things are ramping up in terms of people paying attention to the mythology of disclosure, and I’m realizing, as I pay more and more attention to it, that it definitely does seem to be a mythology that people are manifesting, and enabling, and using as a catalyst. If you could, from your perspective as that non-human intelligence speaking to us, tell us how you see that

sort of current in our society now of this push for disclosure?

But more specifically, how people who are engaged with it are relating to that push for disclosure in their attitudes, their conceptualization of what UFOs are, the idea that there are hidden elements in our government that are exploiting technology and have knowledge that they’re withholding from us. There’s so many aspects of this mythology. I was wondering, how we can relate to it from, what I would desire, a spiritual perspective, a Law of One perspective, and how we can bring clarity to this mythology in a way that helps you and helps us?

Q’uo: We are Q’uo, and we thank you for this bouquet of questions, my brother. Indeed, your peoples have been anything but predictable in our attempts to be of service and to understand the patterns and movements of your desires and perspectives. Those of your world respond to catalyst from where they are, shall we say, as an index of their own spiritual development or non-development, as the case may be.

Many, of course, [including] among the community to which you refer, those yearning for information, for disclosure, for quote/unquote *truth* are not precisely upon a path of the spiritual seeking. Their motivations would not be difficult to understand. Entities of this community are drawn to this question by various needs, various motivations. Some of them in the quest to understand the world in which they live in trying to make sense of it. Some motivated by a fiery passion in response to their certainty that important relevant information has been hidden from them. Some drawn to this question with a desire to build a harmonious world in service to others, and so on and so forth.

In terms of our perception of and response to this moment, we attempt our best, as yours, even this subculture of which you spoke, is not a unified grouping, nor is your world. There are a mix of needs. Many of them contradictory. There are players, as you may call them, in the global power game, who would distort whatever we may or may not do. We can only continue on as always offering humble service to those who call. And for those seeking to understand the universe outside of the illusion, you may say, that universe wherein love has built, designed, and created all that there is, we wish to offer that information which empowers, that

information which may precipitate healing on an individual and global scale.

Many are those within the community that you named as well who understand, perhaps not fully consciously, the dawning of a new age that is ready to be born; the stymieing, retarding effects that governmental secrecy may exert upon the birth of this new world; the philosophical import of understandings that may result in the representatives of the paradigm officially acknowledging other conscious intelligent life; to those technologies which may also serve your people and disrupt those resource industries which strive mightily to preserve a certain order in your world which serves the few at the expense of the many.

There were a variety of questions asked, and we would ask if any have been unspoken to. We are those of Q'uo.

Austin: Yeah, the main question was basically how you would encourage us to relate to this mythology of disclosure from a spiritual perspective and catalyst. However, I think I would like to review what you have said before questioning further, so I can say that's it, I think.

Q'uo: Thank you, my brother, for these questions, which we were happy to speak to. And at this time, we transfer our contact to the one known as Trisha for our final message before leaving the circle. We are those known to you as the principle of Q'uo. Adonai.

(Trisha Channeling)

Q'uo: We are those of Q'uo, and we are again with this instrument, where we would like to issue our immense and genuine gratitude for the opportunity to connect and work with this circle of seekers to be in service to one another. And we would like to say state how inspired and moved we are to work in this dynamic with this group. For we can see the sincerity of the seeking and the purity of the intentions. It is ever and always an honor.

And at this time, we shall take our leave of this instrument and of this group and wish in our departure the bountiful blessings that are your birthright as extensions of the One Infinite Creator. And so, we bid you adieu, and as we say Adonai, my friends. Adonai vasu borragus.