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PRAGUE GATHERING SEPTEMBER 29, 2024

(Austin Channeling)

Q'uo: I am Q'uo. We greet this circle in the love and in the light of the One Infinite Creator. We are honored and joyed beyond words to be called to this group and to this circle to join you as brothers and sisters on your path of seeking. Throughout your time together in these past days, we have been with you. For we have been called by you, both explicitly and quietly within your hearts. In every moment of magic generated this weekend, we have tasted the magic contained in each interaction. It has been a pleasure beyond words for us to be with you.

As we said, we join you as fellow, humble seekers upon the path. We do not come to you in order to give directive, but rather to share what we have witnessed upon our own journeys. For we may have traveled but a bit further than you and have seen things that are hidden from you within your density, and we wish to report those things to you. But we do not wish to infringe upon your own journey or act as a stumbling block for you.

And so we would offer our perennial request and disclaimer, and that is that in any word or thought that is shared with you today, that you take only those that have some use to you, whatever that use may be. And if anything that we share does not hold resonance or value for you, that you leave it aside. If you grant us this request, it will allow us to speak more freely and more openly to the questions that you have brought to us today. We are grateful for

your presence and your companionship on this journey.

At this time, we would ask if there is a query to which we may respond?

E: Yes, thank you, Q'uo. In Western societies, there seems to be a disproportionate focus on developing and working in the mind complex. Can you give us guidance or suggestions for avenues or systems to develop and work more with the body and spirit complexes? How can the choice of polarity be expressed in the body and spirit complexes?

Q'uo: I am Q'uo and am aware of the query, my sister. We are grateful for the opportunity to speak to this query. For as the questioner has observed, we too observe a certain imbalance in how, what was called, the Western culture has developed and progressed in terms of the focus of what is developed and what is utilized. We would offer some slight clarifications and opinions upon the framing of this question, and in doing so, we hope to address the heart of the query.

Indeed, within your Western cultures, there seems to be a great focus upon the development of the mind. We would emphasize that this development takes place within the very analytical and conscious and rational aspects of the mind, and it is here that we find this imbalance. For the nature and the work of the mind is much greater than that which has been focused upon by your Western culture, so to speak.

To speak about the body complex and the spirit complex and how to further develop those in service and in the choice of polarity would be to overlook the fact that the mind, the body, and the spirit operate in unison. And so this over-emphasis upon a particular aspect of the mind does necessitate a correction within this perception of the mind and what it has to offer to you as seekers upon the path. And so to speak about how to further develop the body complex and the spirit complex and utilize these aspects of self for service will require addressing and correcting an imbalance of the activity of the mind complex itself.

That is where we would begin in addressing this query. That, while there is a great advantage of the type of development given to the mind in the so called Western thought in this analytical and rational thinking, there is a downside in that the mind is incredibly active. The mind reaches and grasps constantly and is not still. This stillness is essential for further work upon the self.

So it may be of no surprise to you that we would offer our regular suggestion to all seekers who wish to further their method of service and self-awareness: that a regular practice of meditation, whatever kind and flavor of meditation resonates most with the self, is the most important aspect of beginning this work. The cultivation of stillness within the self, within the mind is a prerequisite to begin to understand and form a relationship with the body complex and with the spirit complex.

We cannot emphasize this enough. For the mind does play a central role for you as seekers. This is partly why those who have offered themselves to developing your Western thought in relationship to the mind have given it such focus. For it is that which receives the input from the body and receives the inspiration from the spirit and utilizes and integrates these aspects of self to progress along the path and offer the self in service.

So this prerequisite, of utter importance, must be maintained before further developing your relationships with the body and the spirit. With this practice in place, you can begin first to develop a gentle and friendly and loving relationship with the body complex. This requires the stillness of mind, because you must become aware of the communication offered to you by the body complex—those things that you experience as

sensations, as pleasure, as pain, as movement, as stillness of the body. All of these must be perceived and brought into the mind, in open and loving acceptance, to be understood and balanced by the self. This is the important progression from mind to body.

We can offer only broad suggestions for how to specifically develop this relationship. Each body complex is unique, and the way that the mind will perceive and relate to the body is unique. But we are aware that there are many, many systems and philosophies upon your planet that are specifically designed to help grow the relationship and the link between the body and the mind. In this instrument's mind, the most common form of this cultivation of linking the body and the mind is called yoga, but this is but one system wherein the body and the mind are explicitly drawn together in a regular practice and focused upon together.

You may find one of these explicit systems yourself, or you may develop your own intimate relationship with your body and how it wishes to develop its own relationship with your mind. For it does have its own intelligence, its own desires, its own method of seeking. And if the mind is quiet enough to listen, it can be received and integrated into the regular spiritual practice on top of that prerequisite of meditation that we have mentioned.

This is the next step upon that path. For this is also what you might call a prerequisite to the work, that spirit, the mind, and the body are in harmonious relationship. The ability to be still or to move with conscious intent, with harmonious merging of the desires of mind and body is of utter importance in order to begin, what may be called, the work of spirit. This next step is most difficult to elaborate upon with your language. For the spirit complex, in itself, is whole and perfect.

In our perception, as we are able to see the nature of the spirit particularly in time/space, there is no work that needs to be done upon the spirit. For it is already a full, complete realization of the self as the One Infinite Creator. But rather, it is how the mind perceives and realizes and brings the gifts of spirit into the self that may be worked upon.

Understanding this innate wholeness of the spirit, and realizing that it is you, that it is a perfect representation of you as the One Infinite Creator and [that it] can function as your gateway to tap into

the infinite potential of the One Infinite Creator, can bring to you the integrated functioning of the mind, the body, and the spirit together so that you may move in service.

We emphasize that serving within your third density is indeed a necessity of integrating these three aspects of self. For the body plays the important function of allowing you to interface and to move within your density to interact with others. The mind cannot do this alone, and the spirit has no way to bring the gifts of the Creator into your realm without the consent and the functioning and the movement of the body as directed by the mind.

We hope that we have painted a picture of an integrated being, wherein the mind is balanced, and the imbalance of the Western thought and emphasis upon rationality and intellect is quieted, so that you, as a mind/body/spirit complex, grasping your perfection and wholeness through the spirit, can offer this inspiration and infinite potential, that is shuttled to you through the spirit, with your world. And in doing so, you will realize the perfection around you, the beauty of all things that you can witness and interact with, all things that your mind perceives and that your body may contact and feel contain the wholeness and the perfection of the infinite creation.

Is there another query to which we may respond?

V: Yes, second question from the circle is, how can service be provided to those people who suffers mental disorders?

Q'uo: I am Q'uo, and I'm aware of the query, my brother. We are honored to receive this query, but we would emphasize, first and foremost, that in questions of how service may be offered, the one to be served should be the first to be asked how they may be served. We understand that this is likely understood already by the questioner, but we wish to emphasize that service can only be offered as it is requested.

And we cannot speak on behalf of anybody, including those who you might consider to have any sort of disorder or mental configuration. But we can share with you our perception of this interaction of service, of what your society and culture has called *mental disorder*. And would ask you, as seekers wishing to provide service for those of this distortion, to take a step back, so to speak, and look

at the whole picture of your society and how it has defined what is a disorder versus what is normal functioning of your mind and of your brain. For you may find that, in doing so, there is a great distorted realization of your society of what disorders are and why these individuals may need service. Whatever configuration exists within their mind complex and within their biological brain, it is often your society, your culture, your social complex that puts these individuals at odds and creates the suffering and the necessity for service to be offered.

It is important to realize that these individuals are not innately nonfunctioning, but rather they are of this distortion in relationship to your social complex that is built by you and by your other-selves. It is the very definition of the disorder put upon them that can cause this suffering. We are not intending to convey that such a label should be considered offensive or useless, but rather that the label should be expanded to not just include the individual but your society as well. For it is also disordered, and it is in this disorder that any individual that is suffering comes upon that suffering.

To speak even more directly to the heart of this query, we would emphasize that—in interacting with any other-self you wish to serve, particularly those who, due to the distortions of your society, may seem to be disordered, may cause some discomfort or confusion in how they perceive reality, how they interact with other selves, and how they present themselves to the world—first and foremost, they are the One Infinite Creator just as you and just as we. They are whole and perfect in the ultimate view of the creation. There is no change that you must enforce upon them in order to bring healing or relieve the suffering. Understand that this is how service can be offered to any individual by bringing them into the heart, where all are equal and all are seen as their true nature, as the One Infinite Creator.

This is a foundation upon which you may stand in order to offer service. And further, as you interact with these individuals, understand that there is not one way in which service can be offered. That by tapping into this heart of love and understanding of this individual, the needs of the moment will present themselves and communicate to you with their own intelligence how you may serve. This requires deep listening and receiving of the other-self. This requires you to be willing to extend yourself in

service but to not *overextend* yourself so that you are infringing upon the free will of the other. It is inevitable within your third density that, in the attempt to offer such service, things may go awry, particularly when you are attempting to serve such an individual who your society has labeled as disordered, and who has difficulty expressing themselves within the order of your society.

As you stumble and as things go awry, understand that this is the nature of third density. Though you desire to be of service, your actions may have results that are unintended. Attempting to serve those called mental disordered is particularly sensitive and has a high chance of resulting in such stumbling. And so we encourage seekers to cultivate a deep understanding and sensitivity by exposing yourself to the wisdom and knowledge of those who have dedicated their lives studying and understanding such distortions, whether within the confines of your current paradigm or outside of it.

And when there is some stumbling and difficulty in offering the service, we encourage you to consider that, though your intentions may have been towards aiding the individual, if your actions have resulted in anything else, that the responsibility is still upon the one who performed the action to provide restitution, whatever that may look like. These interactions, the stumbling, the attempts, and the perceived failure are the function of third density, and your persistence in the attempt to serve and to restore anything that may have been broken are your path of service. This is the heart of service to others within your third density.

We would reiterate our previous message that, in any attempt to serve, the understanding that all is one, that the other-self who you are attempting to serve, who you perceive as having a mental disorder, is you and you are them, this is the heart of what will bring healing, eventually, to you and to them and to your planet as a whole. This is the message that we, the Confederation of Planets in the Service of the One Infinite Creator, bring to you in all of our messages. That all that is broken will be healed. That all is whole. And that all is perfect. And the heart of what you have to do here is to simply look inside and realize this, and then shine that realization outward continually through each challenge that you encounter. And the more that you do this, the more you polarize the self and prepare not just yourself

but this planet for the harvest and the transition and the celebration of fourth density.

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

(Gary Channeling)

Q'uo: We are the principle of those known to you as Q'uo, and it is with joy that once again we may transmit our thoughts in attempt to be of service to this group's queries that we may not share the answer to your riddles or untangle the blockages for you, but rather offer that which you may use or not use in order to support your own journey. We would ask again, please, that from these words, you distill that meaning that is most resonant for you. Where is it that these words connect to you in your own beingness? What stands out the most? What thread or point of inspiration inspires you to further consideration?

At this time, we would open for the next query from this circle. We are those known to you as the principle of Q'uo.

J: I would like to preface by saying that this seems to be a question that is shared by many individuals in my home country. So the question is, for those entities who are positively oriented, what would be the best or the correct way to deal with or accept the catalyst, which is the violence and fighting in the Middle East? What can be learned from these occurrences?

Q'uo: We are those of Q'uo and have received your query, my brother, and we understand that which motivates the asking of this question. For indeed, this catalyst is that which troubles many hearts, both within, as you say, your home country and around your planet as you increasingly move toward cohesion from the disintegration of your planetary complex and become aware of the places in the planetary body that are in conflict and in pain.

This place of a wounding and bellicosity, in particular in your world, is one that looms large in the mind of the planetary being. For it is a center from which powerful energies have emerged into your world, both in service to humanity upon the positive path and service to the self against humanity upon the negative path.

It is a place of long millennia of your time of war among your peoples. It is a place which yearns for

peace and the quenching of the fires of those cycles of retribution and animosity of neighbor towards neighbor, but which finds itself also addicted to these cycles, unable, seemingly, to break them; some portions even relishing and seeking these cycles as the pain within is so bright that it must be satisfied by projection outward in the act of scapegoating, of vilifying, of othering, such that the neighbor becomes the problem which must be solved through suppression or elimination.

And a stone is thrown across the boundary, the field, or the space, intended for the other side. And pain is received. And thus, the stone is picked up, and another one added and thrown back against the other-self and the other group-self; each side or sides or factions locked, seemingly, in stories of righteousness and vengeance that remain unable to hear and empathize with the lived experience of *they who are othered*.

It is a dis-integrated state. And through those fault lines, where disharmony reigns, bellows the fires of animosity and fear of the other group, of the other-self, and nonacceptance of the ways of the other selves, be that their belief systems, their culture, or their ways of being and seeking the Creator.

We wish not to indicate that this is simply a matter of an equality of differences unrecognized across various group lines. For within those differences have been planted deeply the seeds which encourage either the elitism or the stripping of the human dignity and worth and value of the non-believer. Ideologies, our friends, are also programming mechanisms. And to the extent that the self has not awoken and come into contact with that inner light that calls the self to conscious work in the heart, to analysis of one's belief systems, [but instead exercises] total identification with the ego, as you may call it, the separate self, one remains an unconscious agent or mechanism of systems of ideology that compel the self into righteous holy war—with surety, even, of advancement into a place in the afterlife for acts of harm to neighbor against neighbor. This is a situation with roots and seeds that go back into, as you would see it at your present nexus, olden times, as we have said.

But you ask not for a historical understanding, precisely, but the more fundamental, and if we may qualify, better question of: How does the entity who is consciously upon the positively oriented path

relate to this catalyst? How does the positive entity serve others in this circumstance or in relationship to this circumstance? How does one use one's catalyst of this particular flavor?

And, my brother, we would remind you and all who may hear or read these words, that catalyst holds up a mirror for the self to see [its self], whether that is the catalyst of your wars in that region you call the Middle East, or the marital catalyst, or the economic catalyst, and so forth. The self is called to look at and identify what is arising within the self. What are the self's reactions?

To under to—we correct this instrument—to begin the process of understanding, shall we say, these reactions and seeing them, there is the necessity of feeling these responses within the being. This feeling is an act of opening the heart to one's own catalyst; that is, to *feel* it, vulnerably, to feel it without manipulation, to feel the catalyst for what it is, to face it squarely, whatever that may look like, even if there seems to be great sorrow and despair.

The feeling of this catalyst puts the self and the mind and the body and, in the more contemplative practices, the spirit into contact with the catalyst, allowing it *space to be* within the self so that it may impart its message to the self about who and what the self is; so that this catalyst may point to the work that is asking to be done within the self. It is to the maturing, positively polarizing entity that the self recognizes that the origin of this catalyst, even if seemingly caused by wars and geopolitics, is forever and always within the self. Events are as they are within the world.

Other selves, seemingly external to the self, will exercise their free will as they will in harmony or disharmony. It may have various material effects upon the self within the political or social or economic realms, and so forth. But the inner response to this happening or event is of the self's own making—in most cases, of an unconscious nature.

In your world, one is generally not consciously choosing how to react, but rather is navigating how best to respond to the reaction that is already bubbling up from deep, unconscious springs within the self. Whatever the *proximate* trigger of this catalyst, the work is, as we have described many times, that of love and acceptance, and connected to,

and manifestations of, this energy [of loving-acceptance, including] forgiveness, compassion, and mercy.

This is, in fact, one of the most powerful ways that the seemingly powerless third-density entity may help the healing of this region: by, in a disciplined fashion, working upon their own catalyst that they may claim responsibility for their own inner reality and find where there is war within the self, where there is judgment within the self, where there is desire to right the wrongs through force. And taking notice of where the self gets hooked into anger, into the narratives that lock your peoples into conflict, generally, and this conflict specifically.

We do not mean to imply that these narratives, these histories are unimportant or can be brushed away with the waving of the hand as “illusory.” Rather, to the positive entity we counsel to see how they are being moved by such stories, and whether that is leading toward a deepening and expanding of love, or whether it is leaning towards decreasing the circle of compassion; of setting up camps of identity or categories within the mind of they-who-are-less-than-the-Creator, or other-than-the-Creator; versus *they who are able to be seen as being in common to the self*.

See where these responses are emerging within the being, and where the self notices the energies of the separation arising, the self has found where there is work to do, be it upon the positive path; be it one who wishes to know the Creator more fully within and as the self.

For it is a long journey of integration, this path of seeking and becoming one. It is a long journey of learning to accept that which has been rejected, that which is seen as other-than-self. It is a long journey to bring this all into the heart. This does not mean that one agrees with any particular narrative, but rather that one sees who and what those entities are [who are] trapped within these dreams within dreams of hell and war. One sees the oneness. One feels the oneness. One knows, through disciplined work over time, that they are one with these other beings, be they Arab or Jew or other. This is you. This is the Creator.

And this awareness, toward which our mere words point, is more powerful and radiant when truly realized within the self through the gateway than any

of our words or any words generally can describe. The light—which is automatically generated by this knowing of the self and other selves *as the Creator*—is that which dispels that darkness that creates the environment within which these wars perpetuate.

You, our friends, and all who have responded to the call of their own inner lights, have a power which you have barely begun to sense and tap. It is not a power to control. It is not a power that lifts the self upon the pedestal for all to give in glory to. It is a humble power, but it is one which the self, increasingly rendered transparent through the work of love and acceptance, becomes a portal, you might say, for the Creator to stream into the dream within which those of your people sleep and enact suffering upon suffering.

But even long before this deeper or greater realization, there is the simple act of allowing empathy to flood into the heart—even and especially for those perceived to have done wrong, even if, by the interpersonal standards of your society, others have done wrong or have committed crime or injustice—to allow empathy to permeate and transcend these mental categories; and to see those who suffer, and recognize the suffering for *suffering*; to see those who, as you would say, are caught in the crossfires, those who wish only to live a life in pursuit of those values, that are true across the world, of raising the family, of seeing the children grow, of tending to the community, of being of service. How many within your world, time and time again, are subject to those who wish to fight again and again and again?

You asked also what is there to learn? And, my brother, we cannot do the learning for your peoples. We can suggest, however, that in learning to find love, even when there is a bellicosity present, is a key lesson of your world. And we may say that this particular region of your planet offers the chance for global healing. For it has served as something of a microcosm of the dynamics that have plagued and infected your peoples with separation and animosity.

We do not have that key for you which would untangle these seemingly intractable knots, these conundrums and problems and paradoxes that trouble the best of your minds. But we say to you that, within the open heart and the higher awareness that begins to unlock as that heart is expanded into

unconditional and universal love, miracles are possible.

And at this time, we would ask if there is a another query to which we may respond We are those known to you as Q'uo.

Questioner: Thank you, Q'uo. The next query is: How can I convey and share spirituality and the conscious, loving way of life in a preferable and suitable manner, especially in regards to not infringed free will of the other self?

Q'uo: We are Q'uo, and we have received and appreciate this query, my sister. We commend the sensitivity, first and foremost, of the twin impulses of the desire to share in order to benefit, uplift, heal, empower, and support the other self with the sensitivity not to impose that service, not to reach out before the reaching out is needed or requested, not to do harm in the seemingly good intention of the offering of service.

We would counsel to any who consider this question that the most important step in this careful balance is the considering of the question. Many, convinced in the rightness of their service for the other-self or other-selves, go forth without taking a moment even to consider *impact of service*, to consider whether it was even requested. Instead they know they have found the right way, and the other-self would do well to hear this way and to incorporate and to follow accordingly.

This dynamic, manifested in your religious distortion complexes, has precipitated great suffering upon your planet as Group B has sought to impose their service upon Group A, even at the end of the sword point; and has sought also, at times, even to seek to eradicate the understandings and beingness and ways of seeing the world of Group A, shall we say.

Those of this inclination have not asked themselves this question. Or if they have, they have overridden the question in the righteousness of the service which they wished to offer, and danced [instead] with the energies of conquest. And on a smaller scale, this may be exhibited even in the intimate relationship of one to the other, whereby the self has, or rather is sure that, they have the answer for the other. This instrument is aware of such dynamics, even within its own marital container and the richness of opportunity that that offers for the

learning of the boundaries and the dynamics and movement of two free wills. We would encourage the self seeking this balance to ask questions pertaining to what is it that the self is asking for and needs. That need, of course, is not always articulated in an outwardly, verbal way. That need may be expressed in a variety of ways. The loved one may retreat in pain, withdrawn from a situation. And through that act may, not always but may be emitting a request, a call for help. And the one who has sensitized themselves to the need of this loved one may then go forth to ask to see: *Are you okay? What may I do to help you? What is it that you need?* In such a situation, it may be unwise to sit and wait for the self who has withdrawn to request the service.

At other times, perhaps the self who, in this specific case, has withdrawn, does indeed wish not to be approached. With a great variety of complexity and a spectrum of experience in this one case study, shall we say, alone.

This is why there is no one-size-fits-all answer. It is a need for sensitivity. And one can, as this instrument knows the one known as Austin has made conscious exercise in a disciplined way, imagine the self being within the shoes of the other-self, inhabiting their other-selves circumstances. Imagining seeing the world through their eyes: What is it that they see, they feel? Are they afraid? Are they hurt? Do they believe themselves to be limited? Are they acting out in anger motivated by what you know of their own past? Or what you may not know of their own past, as is the truth in most cases within your interpersonal dynamics.

How can you re-see them, those you wish to serve with compassion and not with judgment or anger? Understanding that were you in their shoes, experiencing the totality of their experience, your reality would be as is theirs. Through such exercises one can get outside of one's certainties and thought complexes in order to attempt to inhabit the other's. And then ask the self, what is it that this other self may be requesting or need? And act accordingly, always with sensitivity.

While it is, of course, impossible to truly walk in the shoes of the other-self within your density, these exercises can open previously unencountered channels within the heart by engaging them in a sincere and intentional way. And in so doing, it is possible to move outside the realm of imagination,

important as this faculty is to the engendering of this empathy, and truly begin to feel into the energy set of the other-self.

And you ask how you may share your spirituality? We would remind all that one's spirituality is shared least in the articulated philosophy. Whether your spirituality sees that the sun is the local architect of your system, as the Law of One would have it, or that the moon is made of your cheese, as you might have it, your spirituality is shared, first and foremost, through your beingness.

The, as you would see it, simple person purified of the many complexities that your people's love—simple in their dedication to love, to treating the stranger with kindness, to welcoming them into the heart, to responding to anger with love, and so forth—this person's spiritual field and spirituality may shine and radiate more brightly and strongly, and have greater impact upon those they encounter, then the self who may, with great precision, wax philosophically of the nature of things and the values of your life.

This is not in any way to denigrate or minimize the service of philosophy or belief, or that which the intellect can give voice to. For as you, our friends, know through your own experience of encountering belief systems and spiritual systems—which promote the free will and sovereignty of the self and all beings, which point to the oneness of creation and the centrality of love and light within that oneness—that such systems can release the self from inner prisons, can point the way for healing within the self, can help the self to dispel those former beliefs which had limited the self into a conception, an illusory conception of a small being cut off from its own worth and power, barricaded from the love within which it is unconditionally held in the eyes and the heart of the Creator.

Communicating one's belief can also be important, but it is a manifestation of the beingness of the self. The self may speak many beautiful words of the oneness of the creation but hold in its heart an incongruity with those words which it does not examine or which may even feed resentment and bitterness, judgment or condescension towards others. And while intellect to intellect, shall we say, may receive the transmission of the communicated beliefs, on a more fundamental level, the self is communicating that resentment or bitterness or

consciousness of separation. But where those two may align, that being the beingness and the blue-ray communication of the self's beingness and its thoughts and service to others, the self may indeed be of potent service.

We would again simply remind those considering this question that the work done upon the self to forgive the self and all of its wrongdoings, from your perspective, and missteps of the past, to extend that forgiveness to others, to heal those stories and things that keep the heart blocked and the self imbalanced, is to do the work upon *the world itself*, too; and thus it is to share one's spirituality.

And the fruit of this service, of sharing of spirituality, then happens effortlessly. This service is not one that requires an outward doing, but instead emanates, as does light from your sun, from your *beingness*. Before you lift a finger or open the door or indeed breathe, it is your existence itself that is the service.

And for those among you who wish to offer those liberating thoughts, or rather, those thoughts in response to which you have experienced liberation, there is always the prospect of the dropping of the seeds. The communicating of that which the self has found of value—not which the other self would do well to listen to—that which has aided the self, in small doses, shall we say. And if there is fertile ground where that seed has been dropped, then that seed will grow. And the other-self, who was the recipient of the service, may, in that moment or in a moment years to come, allow that seed to grow, and follow through and express curiosity and interest and thus, open the door for the sharing of that which excites the self to share.

We would conclude by reminding that each self is unique and complex and unknown even mostly to that self. And each other-self is also in the same predicament of being unique and being unknown to themselves, mostly, and acting in ways that they do not even understand why they are pushed hither and yon by their own emotions, their own thoughts, their own needs and desires. And each relationship, thus, is doubly unique and doubly confusing; so it takes great sensitivity and care to determine and discern how to navigate these very complex dynamics. And the *intention* to be sensitive is a great place to start.

We thank the questioners for the opportunity that these questions offered us to share our humble thoughts with you for your consideration. We hope only that they are a springboard into your own contemplation and disciplined work in consciousness in your seeking of the One Creator.

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

(Austin Channeling)

Q'uo: We are Q'uo, and we are once again with this instrument. And we, again, joyfully share our gratitude with this group for the invitation to join you and to share our thoughts upon your queries for your gathering. For in inviting us and calling to us and requesting our service, you do us a service by allowing us to share with you our own selves. For we must await the calling, and we are more than happy to respond.

As you depart from this gathering, we would offer a suggestion. We are aware that, in a ritual sense, as this circle concludes, you will sing a song together. As you are singing this song, offer yourself and your gifts to this circle. Put into this song your heart, your power, your love, and your wisdom. For as you have gathered over the past days, you have formed together a sort of group complex, an oversoul, or a thought-form that you may call upon in your future as you go back out into your troubled world and traverse the difficult third density, and become weary and are presented with the challenges and the difficulties and feel as though your inspiration and your batteries are drained. You can call out to this entity that is your shared collective. And in singing the song together, you can emphasize and offer yourselves to crystallize this entity.¹

And we also offer a suggestion that, as you go about your day and meditate, you can request our presence, and we would join you in your meditation.

¹ Though its source remains unknown, the short song that the circle sing at the end of every channeling is purported to be of Native American origin. Carla learned it many moons ago. This verse is repeated twice, and has a percussive rhythm.

I am the circle and you are healing me
I am the circle and you are healing me
United, people we are one
United, people we are one

↵

We will accept the invitation into your open heart and share with you the bounty of the One Infinite Creator. This experience of being with you in your heart is one of the most beautiful experiences that we of Q'uo can experience.

At this time, we take leave of this instrument and of this circle. And we leave you as we found you, in the love and in the light and in the power and peace and glory of the One Infinite Creator. Adonai, my friends. Adonai vasu borragus.²

² Our co-channel, Trisha, has been volunteering for and participating in L/L Research gatherings for twelve years at this point, the past two of which she has served as L/L's Event Manager. This Prague Law of One gathering was the first that she needed to be absent for much of it. Trish became exhausted and ill and, to her sorrow, needed to rest and recuperate back in our room. She was greatly missed. ↵