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Saturday Meditation November 9, 2024

(Jim channeling)

Q'uo: I am Q'uo and am with this instrument at this time. We are most honored to be called to your group this afternoon to feel your presence, to feel your love, to feel your concerns, to feel the very nature of the reality in which you live. We are hopeful that we may be able to aid you in this journey of seeking, for it is one that we share with you upon another level of our being. And we walk with you as your brothers and sisters, and we are hopeful that we can speak in a clear and understandable fashion that will be aided if you can see the words we speak and the concepts we offer as being an opinion that we have found to be helpful in our own journeys but that may not always ring true to you. So, please use what we say however you feel is helpful to you. Leave behind anything that is not helpful to you at this time. This, as always, gives us the ability to be able to speak more clearly and authentically to you. At this time, we ask if there is a question to which we may respond?

E: Q'uo, I've had a friend that has been struggling quite a bit with sleep paralysis. I didn't know if there was any significance to this, or if she's blocked some way. I've done some research, but nothing, nothing of any value. Thanks.

Q'uo: I am Q'uo, and aware of your query, my sister. That condition, which you have described as sleep paralysis, is oftentimes an experience one will have when those who may be considered the guides have a message that is deeper than the sleep and is not able to be perceived so easily as the dream. There is then the momentary experience of the inability to move the physical body as the deeper layers of the mind are informed of a principle or a concept which may be useful to the one experiencing the sleep paralysis. This is a process by which the deeper mind may, over a period of time, be able to share more information that may be helpful to the one suffering the sleep paralysis, but which is not quite ready to receive the full impact of the message that has been developed and delivered to the deeper portions of the mind.

We would recommend that meditation be utilized as a means by which your friend may be able to reach as deeply into its mind as it is now able to do to receive greater and greater portions of the message that was given during the sleep paralysis.

Is there a further query, my sister?

E: Do you think she should... she's mentioned that she fights it anytime she goes into a sleep paralysis. Should she surrender?

Q'uo: I am Q'uo, and am aware of your query, my sister. It is a process that we would recommend that she undertake to do, as you say, to surrender the fear, the doubt, the desire of not experiencing the sleep paralysis. To move in the flow with this experience, so that those deeper portions of her mind may be able to expand their ability to feel the message, to be the message, and then to move into the higher portions of the mind to be able to describe the concept that has been shared during the sleep paralysis.

Is there a further query, my sister?

E: No, that will be all. Thank you.

Q'uo: I am Q'uo, and we thank you. Is there another query at this time?

H: Hello, Q'uo. What guidance can you offer one to align to their true purpose and enhance one, enhance one's spiritual growth?

Q'uo: I am Q'uo, and I'm aware of your query, my sister. In the same vein as that which we have just spoken, we would suggest two things of note, the first being asking that same question which you have asked us in the meditation so that you may move into your deeper mind where there is information available from guides, from your higher self, from the Creator, that can give you images, paths to follow, words to consider. So that when you are in your conscious state, you may feel that those words and thoughts and images may manifest in your daily round of activities as opportunities to be of service.

So if you are alert to how you are able to interact with anyone in your daily round of activities—a family member, a friend, a neighbor, a stranger in any situation they may be experiencing—if there is the synchronicity, the coincidence of there being a need, then you are there to serve by fulfilling the need. This is something that is not always easily accomplished. For in your normal round of activities, there is often the moving at a pace that is so quick as to not be able to see or feel the world around you. The entities that you are with or see, so

that you may experience some means by which to be of service.

It does not have to be a great service, something that you get, shall we say, the merit badge for. But even the simplest service done with love and the desire to be of service is that which each of you are here to do. There are so many ways to be of service. They are infinite, if one looks with the heart and the eyes, the intuition and the desire, then the service will be made clear.

Is there a further query, my sister?

H: No, that is it. Thank you, Q'uo.

Q'uo: I am Q'uo, and we thank you, my sister. At this time, we shall transfer this content to the one known as Gary. We are those of Q'uo.

(Gary channeling)

Q'uo: We are those known to you as the principle of Q'uo, and we see and greet each face in this room with joy for the opportunity to share the path of seeking the One Creator which each and all are. At this time, we would ask if there is an inquiry to which we may respond. We are those of Q'uo.

E: I have been blessed to have learned of the Law of One, and I'm determined to be a vessel of love. However, the ego and shadow always wants to ride the vessel as well. Please remind us how one should ask these major catalysts. Thank you.

Q'uo: We are Q'uo, and we thank you, my brother. We would ask if you could repeat the final portion of the query.

E: The ego and shadow also want to ride the vessel of love. Please remind me how one should address these catalysts, the ego and the shadow which are in the way.

Q'uo: We thank you, our brother, for clarifying and repeating of the question. It is not an uncommon one among those among you who are spiritually oriented and consciously upon the path of responding to that calling of their inner light—recognizing, sensing, seeing, and being lifted up at times, into a larger understanding and vision of light

that extends beyond the limitations and the distorted vision of that which you may call the ego and the shadow.

And thus there may be a sense of friction, or sense of imprisonment and limitation, by that which is recognized within as seemingly *unaligned* with the higher values, by those portions of the self which would react in ways that seem inappropriate, or of which the self does not approve; those aspects of the self that may be self-oriented in the selfish sense, as you may describe it; or may react in myriad ways, whether in jealousy, envy, resentment, calculated efforts to find ways to benefit or position the self; in fear of loss or diminishment; or in the foundational fear of the ego (or the separate self) of death or dissolution or *end* itself.

Many are these strands that work their way through the many layers and compartments and complexities of the mind and the energy system and its chakras and balances. Many are the ways to block and twist and distort the Creator's light as it enters the feet and the red ray and moves upward.

As we would remind each seeker, these are aspects of a whole being. Perhaps not integrated or balanced or healed or fully brought into the heart, but nevertheless, aspects of the self. They are not alien implants placed within the self against the self's will in order to limit [the self].

Certainly, there are a variety of conditioning forces in your world, whether the intentional conditioning of the manipulation from the commercial or power-driven and negatively oriented influences; or the conditioning of the unintentional, of the simple blind repetition of the collective unconsciousness which again and again repeats the refrain of separation, of a life devoted to the material aims, of grievance and victimhood and suffering and the game of who is to blame, and so forth.

Legion are the sources of conditioning upon the self, but that which is called the ego or shadow is of the self's own making. And when much of the self remains unconscious and not brought into the

conscious light [to be] healed and integrated, this may create an inner war-like condition, as we were previously speaking of that friction; the self may feel split, divided, or fragmented between competing impulses within the self, not understanding why the self makes certain choices, perhaps self-defeating choices, perhaps choices that may cause harm to others in knee-jerk reaction or even calculated, premeditated fashion, as the case may be. And the self which holds higher aspiration may feel beholden or shackled to some degree, and may wish only to get rid of these energies so that the self may be pure in heart and seeking.

We empathize with the place wherefrom this desire is born to be pure, to feel whole. Not only so that the self may be at peace, but that the self may be of greater and higher and even more impactful service to others. But, my brother, we would advise that it is through this confronting, shall we say—not in the mindset of battle, but in the dedication to healing—it is through confronting and facing squarely and honestly these energies within the self that the self engages the path of peace and wholeness.

And for every square inch, you may say, of energetic real estate or interior space that the self can make within the self for the habitation of love and light—the integration and understanding and making peace with and healing these energies with the self—that the self once again becomes whole, becomes that which it already *is*, dropping the illusion that precluded the sight from this understanding, [and] radiating that outward to others.

This purity of beingness which you seek is a clear signal. It is a clear desire to invest one's will and faith in pursuing each day through these spiritual practices, through the examination of the self's motivations and intentions and experiences and relationship to others.

We would encourage the following of the desire to be one with the self and not feel divided and split between energies. This is a path that is walked by the disciplined work in consciousness which seeks to bring into the heart not just that which is approved

of within the self, but also those, you may say, dark corners of the self; those things that may be kept hidden from others; those things of which you do not approve within the self.

It may be helpful to know and understand that all beings who seek the positive polarity, all who seek to build a world of harmony and clarity and mutual cooperation and kindness, all such beings have within them the antithesis of these energies within themselves. Even those who you may hold up as avatars of the spiritual journey, exemplifying that which you seek, also to emulate or embody, they too have lingering within the corners of their being, you may say, shadow thoughts and shadow energies.

But particularly for those who have had a significant degree of success, as you will, in pursuing the positive polarity, they have done great work in digging down into the mind of the being. To understand ways in which they operate, ways in which they are—as the one known as M. was sharing with the circle previously the epiphany of the ways in which her emotions, sadness, and joy were associated [together], and the ways in which they worked within her life experience within the veiled condition.

Each generally remains a mystery to each, that is oneself to oneself, and doubly so for the other-self. Great ground can be traversed, great progress made in understanding *why is it that I am having the reaction that I am having, what may be the source of this particular perception*, and so on. But what distinguishes the spiritual seeker from those beings swirling within the sinkhole of indifference is this conscious awareness which is brought to one's patterns.

We would advise ensuring that, when this work is undertaken, that the self takes a conscious moment to reflect and ask the self: “Am I judging that which I am witnessing as I look at these aspects of myself of which I disapprove? Am I having resentment toward myself? Am I withholding forgiveness from myself? Am I being kind and merciful? Am I accepting myself?”

Look for those small hooks within the self of judgment for the self. Whether the self is engaging in calling oneself unfavorable names, “stupid,” “idiot,” and so on, or recoiling, as this instrument experiences not infrequently, in the feeling of shame or of having slipped up or said or done something stupid, as it may be described by the self. This orientation and way of relating to the self energizes and feeds that which you would call shadow and ego. It is counterproductive to the aims of healing and wholeness [as it] further solidifies and makes opaque the self you wish to instead render transparent to the Creator.

It may feel like these things or energies within the self need controlled or fought or extricated or exercised from the self, but truly it is by removing these mechanisms of judgment and coming into deeper compassionate awareness that the disciplines of the knowing of the self and the accepting of the self can be engaged so that the self is made whole, shadow and all; so that the self's vibration and energy rises higher in the chakra system; so that the voice of the ego may arise and inform the greater mind, perhaps even imparting helpful wisdom, or at least information in terms of navigating the situation and empathizing with other beings.

But the self need not be run or be compelled or driven by these desires and impulses that may arise in that region of the being which you may call ego or shadow—those blocked and imbalanced portions, particularly of the lower triad of light energy centers.

In short, it is the work of love, our brother; of not withholding love for the self however, the self may be showing up. Whether the response was masterful and pure, loving and perfect, or whether the response was selfish or a knee-jerk reaction in anger, bring that entire being into the heart so that those angry or wounded or shadow aspects of the self may too be heard by the self, and be healed, and relinquish their hold upon the self so that that stuck and fragmented and separated energy may merge back in to the ocean of being that the self may feel oneness.

Is there a follow up to this query? We are those of Q'uo.

E: No, your guiding is as much appreciated. Thank you.

Q'uo: We thank you, our brother. Is there another query to which we may respond? We are those of Q'uo.

B: I have what may be a follow-up to the previous query. As we deepen our understanding of ourselves and start to accept ourselves, how can we be sure that the ego doesn't grab a hold of this and create a bit of an arrogance?

And from your response, I think that you may say to love the arrogance and accept the perceived arrogance, but I just want a little bit of clarification. It seems as if, if you're starting to raise your level of consciousness, there can be bits of discord with people who are seemingly, and this sounds arrogant, at a lower level of consciousness, and I'm just not sure how to, how to proceed in a loving and accepting way in those situations.

Q'uo: We are Q'uo, and we appreciate this query, my sister. For these are significant considerations to make and even grapple with upon the complex and difficult terrain which you in the third density walk.

We would begin by sharing our thoughts, at least for your appraisal, regarding differentiating, or perhaps finding where they overlap, this energy which you call arrogance, and that energy which we may call discernment and clear seeing.

It is entirely possible that discernment and arrogance may merge. In fact, discernment can be practiced upon the positive and the negative path.

With what energy is this seeing imbued? One can see that, indeed, perhaps the other-self is working upon more basic lessons in their journey; perhaps they are living in a way which suggests to the self that they are in an unconscious portion of their journey.

We would caveat this by saying that it can be quite difficult to know with certainty where the other-self is upon their journey, what it is they need, and so

forth. We would always counsel the humility of recognizing that the self ultimately does not understand. But we would balance that [statement] with the suggestion that it does not mean that one ought to abandon discernment, or the attempt to analyze or intuit what it is that is arising in the moment and what the situation needs.

As we then return back to the thread regarding discernment, it may be imbued with an energy of compassion. If indeed there is a disparity [between entities] on the vertical scale of spiritual evolution, we may invoke the metaphor of, say, the eighth grader helping the sixth, or the teacher helping the student, and so on.

The one with the more life experience may approach the one with the less life experience in the humility that the self is always learning, that the self is not omniscient, that the self does not necessarily have answers for the other-self who is with the less life experience; but that the self may still exercise discernment in understanding what is [the other-self's] level of learning. *Do they understand the calculus that I have been trained in, or are they working with algebra?* So to speak. And thus seek to meet the other-self at their level as best as possible, with compassion, as we have described, in the spirit of teach/learning and not learning *for* the other-self in learn/teaching, [understanding that] even that other-self who is less aware or less experienced or less studied has lessons to impart to the self who wishes to serve.

Alternatively in this scenario, the self may imbue that disparity of experience and understanding with arrogance, with a sense of superiority or smugness that the self is intrinsically greater than or better than, and may [thus] look down condescendingly upon the other-self and convey those energies [of superiority] and relate to the other-self in that manner such that the intended service becomes confused and distorted; such that the recipient of this intended service receives the message that they are *less worthy*.

How the other-self reacts to that received message is their prerogative. It may catalyze a variety of reactions. Whether they take that in and internalize that message, believing themselves to be unworthy, or whether they push against it in the affirmation that they are indeed worthy. Such are the infinite ways and complexities of free will dancing with free will.

To address the other portion of the query, which is salient to keep in mind: How does one, to put it one way, avoid the pitfalls of the ego, of arrogance, and of self-superiority as the vibrations rise within the self and the awareness expands?

As the spiritual seeker has likely encountered, there are those upon the journey with seemingly brilliant and powerful understanding and ability to teach, ability to meditate, ability to do any number of things who may give an air and a persona of masterhood but who may also give the sense of being, as you may describe it, egotistical or even megalomaniacal in great self-absorption because—as their journey progressed and they saw that they may have abilities of perception or of study and action that may differentiate themselves to some degree—the ego within them, you may say, began to whisper of their specialness, that in some way they were elevated above their brothers and sisters, intrinsically better, and so forth.

It is universal that any self may have these thoughts, for that is the nature of a veiled consciousness and a self which is not fully integrated. There are many temptations that are intentionally given to the self upon the journey—intensified by those of the loyal opposition who may send signals to the consciousness of its own specialness, or eliteness, or its difference in separation from other-selves—that may seem to arise within the mind of the self. It is a, shall we say, easy trap to fall into, or as the ones known as Ra have said, the pitfalls in the night are “oh, so easy.”¹ “This portion may require a footnote, the instrument thinks, for there is fuzziness regarding the verbatim nature of this quote.”

In the interior privacy of one’s mind, it is indeed a very seductive and tempting proposition, particularly because this notion of intrinsic elitism or superiority and difference from other-selves helps to insulate the self from further self-examination and accountability and transparency. It helps to keep away the pain that lives within the self, particularly that original core wound of the separate self, and that lingering background feeling that haunts, even upon an unconscious level, the self with the message that the self is insufficient or inadequate, insubstantial, unreal, insecure, afraid and lonely, and so forth.

It takes great persistence, courage, and humility in the exercise of will and faith to face that part, that core of the separate self, and to heal that. It is almost automatic to want to look away, to want to find solution to this core sense of insufficiency through the outer world, through the filling of that, as it’s said in your Alcoholics Anonymous, God-sized hole with money or sex or status or power or any number of distracting activities.

And thus these temptations towards the ego, as you may see, are another variety of avoiding this core work necessary for the self who wishes to realize the self as the One Creator—which necessarily involves healing and rendering transparent this separate self that has run and driven that identity which has become opaque, that seems to keep the vision from recognizing that the self is the Creator right now.

You ask how to navigate these temptations which arise in all seekers lives, these hidden thoughts or energies or senses of the self. And one way we may suggest, my sister, is to find some counsel, whether a family member, a friend, a professional, a mentor, with whom you can be transparent and share these thoughts with. One who you can trust and may provide a safe space that you can share the fullness of your being, that you may not be so tempted by these energies. That you may be accountable to someone. You may also consider the journaling, the externalizing of these thoughts that they may become, we correct this instrument, that they may be brought into the awareness.

For key to this process of balancing this normal energy within the self is self-awareness. It is to the person who closes the eyes, you may say, and gives ear to these inner temptations and begins to believe in them without intensive reflection, awareness, and analysis who are the most susceptible to that which would stifle their journey.

As you indicated, we would indeed advise love be brought in to this work, not judgment for the self, for [judgment] only further distorts the inner dynamic. But love with discernment for the self, [for the seeker] must *know* the self before and as the self is being accepted. It is okay to have such thoughts and feelings within the self; and it ought be accepted by the seeker.

And, my sister, if we may, we would also close this response in reflecting that by the asking of the question, and more fundamentally, by the way we are able to perceive you, your own energy is set strongly upon the path of that which is not called to the arrogance about which you ask.

Is there a follow up to this question? We are those of Q'uo.

B: I think I do have a follow up, as it is confusing too. Sometimes other-selves may perceive things as arrogant that aren't. And it's hard for me to discern because I want to take into consideration how the other-self feels, and have them know that I don't think that I'm better than them. So the question is, is there a way to be sure that you're not being arrogant?

Q'uo: We are those of Q'uo, and we find that there is no objective way to know most anything in your world with regards to consciousness; which isn't to counsel the abandonment of discernment and reaching conclusions through analysis and experimentation. It is, though, however, to point to the subjective nature of one's perceptions and one's perceptions of another, and the fluid, multi-faceted way that even words and concepts are used.

What is arrogant to one person may be something entirely different to another. Perhaps those two are

both seeing the same thing and reaching different conclusions. Perhaps they are seeing two [different] things entirely. It is a world of non-understanding in a darkened environment.

But to the self who is attempting to understand the reactions that others may have to the self, it is always helpful to consider those [reactions] for the self. Perhaps those other reactions have no seeming roots in or connections to the self and its behaviors. Perhaps those reactions are a projection upon the part of the other-self, or selves, a reflection much more of their perception of the world, rather than how the self is showing up in the world.

Or perhaps the reactions offer something helpful or even vital in the form of the mirror to the self. For this is the fundamental significant portion of interpersonal relationships and their purpose in offering the mirror. That mirror may come in the form of the outwardly articulated communication to the self. But even more fundamentally, the mirror comes by the way the self reacts to the other-self. For it is in the reactions, the responses, the choices and decisions one makes as a result of being catalyzed by the other-self, that the self may see the fruit of its own beingness and who it is.

For instance, the self may be convinced that it is an eternally peaceful being who loves all beings unconditionally. And then, say, in your classic example, be cut off on the road and find the fist and the middle finger and the shouts being offered to the other-self. Thus, through this moment of mirroring, the self has seen that, *well*, there is indeed anger within the self, and so on.

But in this particular case, our sister, it is, of course, for you to discern how best to approach this dynamic. Some basic suggestions may include the direct inquiry with the other-self, or selves. "Why is it that you think or act this way?" Followed by reflection upon the self, and asking if indeed there is any self-ownership that needs to be undertaken; if indeed there is any adjustment to behavior that needs to be made; if indeed there is greater sensitivity needing to be exercised.

Is the self really listening to the needs of the other-self and attempting to meet those accordingly? Or is the self seeking to impose their own understanding upon the other-self? Or perhaps upon completion of all this analysis, the self realizes and comes to a conclusion that, indeed, they have not misstepped or imposed or infringed, but rather, this other-self is having a reaction that may be more indicative of their own limitations of perception.

In each case, of course, the response is love and the attempt to serve the self as the other-self's needs, even if, as risky and complicated as this territory is, it is discerned to be a function of projection of some level. Love is the response, love and acceptance.

Whether one embarks upon an attempt to find mutual clarity, to find what is true between the two-selves, is a choice for those two-selves to make. This is a common feature of the landscape of the intimate relationship as this instrument knows well. *The question of whose distortions are whose? Is the other-self projecting, or is the other-self, seeing the self clearly?*

These can be tangled dynamics, but with the heart open to loving acceptance, and the blue ray fired up, and the seeing of self and other with compassion and clarity, mutual dialogue can be engaged in mutual sensitivity to find out what is true, if indeed there is a willing partner on the other side.

But if not, the self must take that catalyst alone into their own interior and work with it, and work with it to understand the self. To find if adjustments need made, or if something is being revealed about the self. To accept this catalyst and to move forward knowing that, whatever the perception of the other-self, however accurate or distorted, that one's own self is forever an entity independent of the perceptions of other-selves and free to chart their course of seeking the One Infinite Creator and serving others.

We thank these questioners for their questions; and at this time, we would transfer our contact to the one known as Jim. We are those of Q'uo.

(Jim channeling)

Q'uo: I am Q'uo and am once again with this instrument. We would ask if there is another query at this time?

M: Q'uo, the conversation in the circle prior to the start of this channeling reminded me of a phenomenon that occurs during my vocation in life. At times I am around a lot of death of the body, and when in those instances, I try to send love and light from the Creator to that soul or situation as my third-density body carries out the acts that I need to do. But at certain times, usually during suicides and similar instances, it's almost like I get a strong surge of something pushing back inside of my head. It's almost like I can hear it and feel it at the same time. That stops that love and light just for a second or two, and then it can, the love and light, can progress again. I wonder, if you elaborate on what that could be?

Q'uo: I am Q'uo and am aware of your query, my sister. Your work takes you into areas that are very traumatic. For the experience of the death of the body of any entity, your giving and sending of love and light is a great service as the soul departs the body, for the body has carried it for an unknown number of years, and the body has provided its service.

When you send your love and light to the soul, sometimes it is the basic second-density awareness of the body that wishes to retain the soul that leaves it. And for a moment may attempt at retaining of the soul by stopping your sending of love and light. This is an unusual situation, but sometimes there is a situation in which there is a connection between the soul and the body, which the body feels is incomplete and wishes more experience. For it knows that, as a soul leaves, its experience as a body is complete.

Thus we would suggest that you continue in your work of sending love and light to each soul and perhaps also to the body that remains behind, as it shall no longer be viable to do any further work.

Is there a further query, my sister?

M: No, thank you, Q'uo.

Q'uo: I am Q'uo, and we thank you, my sister. Is there another query at this time?

N: Q'uo, I do have a query, and it relates to the previous query, I believe. It has to do with the frequency of the third-dimensional body and embodying higher frequencies when they're experienced in certain states of awareness. And it's a better state of being, you know, just if that were to be all the time. But there's sometimes extreme discomfort in the body with so the sensory responses are sometimes very disturbed. Would you speak on the embodiment of higher frequencies within the body as perceived in the senses?

Q'uo: I am Q'uo, and am aware of your query, my sister. The second-density human body is one which can receive and enjoy the higher vibrations. Not only of the third-density entity that has inhabited it, but when that third-density entity experiences what you may call the activation of the higher energy centers that move through the intelligent energy of the indigo ray and also the intelligent infinity of the violet ray, will have an echoing effect, shall we say, within the second-density body. This is a part of the Creator that is second density experiencing greater and greater parts of the Creator that moves higher in frequency according to the experience of the soul that inhabits the second density body.

Therefore, if you can feel that energy moving through the body, and can feel that energy moving in a way which is expansive, so that the body knows more of itself as a portion of the Creator, then the overall experience of the body is that which is a kind of growth that allows it to expand in its own awareness of its abilities to entertain the higher vibrations that are experienced by the soul and the consciousness of the third density entity.

Is there any further query, my sister?

N: Thank you, Q'uo. That was a wonderful teaching, very helpful.

Q'uo: I am Q'uo, and we thank you, my sister. At this time, we shall transfer this contact back to the one known as Gary. We are those of Q'uo.

(Gary channeling)

Q'uo: We are those of Q'uo, and we, once again, are with this instrument. And we would ask if there is a query to which we may speak.

S: Yes, Q'uo. Can you please speak to the topic of ancestral healing? How does it occur? What's its purpose? How do we help it?

Q'uo: We are those of Q'uo, and we have received your query, our sister. The self, as we use the term, is at once, the mind/body/spirit complex operating through a yellow-ray activated vehicle within the third density, and is also the group self in the various layers of groupings to which the mind/body/spirit complex is a member, and is ultimately the All-Self. For there is only and ever Self, and that Self is the One Infinite Creator manifesting in infinite forms, including the mind/body/spirit complex.

And the self who is the mind/body/spirit complex carries within it various lineages. It carries its own soul stream, those experiences it has built and accumulated along the way. It carries the soul stream, or the history of its people. Those groups of which it has been a member, including earth and beyond.

Its physical vehicle carries encoded memories and learnings and evolutionary episodes in its DNA, and its body. The self as the mind/body/spirit complex has, at its core, an essence that is unique unto itself, but has also many components which are built of all things, and which carry with it libraries of memories of past personal experience, and past ancestral experience: ancestral on a soul level, and ancestral on the space/time incarnational plane that stretches back all the way to the beginning of biological life on your planet with the singular-cell organisms and creatures that were in the water and creatures that were upon the land, and so forth.

And the self may, through ancestral healing, as you have called it, work upon the self to heal those

wounds it carries within that intergenerational trauma that lives within the unconsciousness of the self and may manifest in one form or another. And through this healing, not carry that trauma forward, not carry that story of when there was great loss or suffering or victimization within one's own lineage that has been passed down. [The self] may transmute that disempowerment into empowered illumination and light. The self may also offer opportunity to those selves, who, within its time continuum, exist within the past, by sending love and light across time and space.

But the self can no more heal the other-self in the so-called past then the self can heal the other-self in the present space/time nexus. The self instead can offer some attenuated opportunity in a trans-dimensional manner that is difficult to convey. But the essence of that opportunity, the fundamental frequency of energy, may, in some manner, reach back and offer a ray of light, and a ray of hope, and an opportunity to come into the heart.

Is there a follow up to this query? We are those of Q'uo.

S: No, thank you.

Q'uo: We thank you, our sister, and would transfer our contact back to the one known as Jim. We are those of Q'uo.

T: Q'uo, I have a question. In your in my daily, and anybody's, I guess, spiritual...

Jim: T, wait just a second, I have to do my challenging.

(Jim channeling)

Q'uo: I am Q'uo, and I'm once again with this instrument. Is there a query my brother that we may respond to?

T: Yes, in my spiritual journey and my seeking, I will go through periods of time when everything just seems to click. I mean, I meditate well. I seem to be able to hold spiritual thoughts for a good portion of the time that I'm awake. But then there's other times when no, it just, it just doesn't seem like I can, I

can't put it together. Are any suggestions other than just continuing to plod forward and work on it, or any other suggestions as to how I could maybe help smooth out my journey just a little bit?

Q'uo: I am Q'uo and am aware of your query, my brother. The journey of the third-density seeker of truth is one that lines through many fields and valleys, and has various difficulties and confusions. For this is the area of the veil that has so much to do with how one perceives the spiritual journey. On this journey, we would suggest that you do what you have done, that is, do your best to perceive the right step to take at each moment. Use your thoughts, more likely your intuition, ask your guides—there are various ways to receive more direction to, as you say, smooth out the journey.

But, my brother, we may also suggest that it may be that you have pre-incarnated the program that the journey not always be smooth. Sometimes the smooth journey does not teach as much as a journey that is rough and rugged, that has the twists and turns that are hard to perceive.

And at this time, we suggest that you move with those energies. That you take them into yourself in your meditation, and see what they are attempting to teach you. For every moment teaches you something about your spiritual journey.

It is a journey of many lifetimes, many steps within each lifetime, and it is that which you can perceive as you are able to perceive and to expand your perception. For this is the great work of each entity within the third-density illusion: The work of knowing itself more and more through knowing the Creator more and more, and aiding the Creator to know Itself through how you know yourself and the Creator.

It is a grand journey that you walk with the Creator and know that you cannot actually make a misstep. For all steps teach, there is only learning, there is only love, there is only light, there is only one, and you are all of that as each you is, there is no difference. That is truly a difference for all are the

One Infinite Creator seeking to know Itself in every step of the day, every breath that is taken, every thought that is thought.

Is there a further query, my brother?

T: No, thank you very much.

Q'uo: I am Q'uo, and we thank you, my brother. We would ask at this time if there is a final query?

[Pause]

Q'uo: I am Q'uo. As we have exhausted the queries, we thank each entity here, whether they had a query or not, for your presence is a great joy that we feel within our beingness as you open your hearts in your beingness and in those questions that have been asked. The steps have been taken together by you and I and we and all, we are those who seek the One.

We would, at this time, take our leave of this instrument and this group with great joy, seeing the light that has been created here, moving into the heavens, alerting all of creation that there is another place of love and light in one infinite creation.

We are known to you as those of Q'uo. Adonai vasu borragus.