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

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Saturday Meditation January 18, 2025

(Jim channeling)

Q'uo: I am Q'uo, and am with this instrument at this time. We greet each of you in the love and in the light of the infinite Creator that is within each and everything within the universe, for it is the One who has made us all. We thank you for calling us to your group this afternoon to speak to those queries which are upon your hearts and that have become available to your minds, that there is a synchronization of your feelings and emotions that are behind these question.

It is our great joy to attempt to speak to them. But in order to do the best possible job, shall we say, of speaking to your queries, we need to ask you to remember that we are your brothers and sisters, not authorities, but those who have traveled the same path you are on, perhaps a step or two further. So if you will remember to filter what we say through your sense of rightness, and to filter out that which does not make any sense and leave it aside. Then we can speak more freely, and hopefully more to the point of your queries.

At this time, we would ask if there is a query with which we may begin?

K1: I have a query, Q'uo. I would like to ask you about angels and the angelic soul. I would like to

know if there are angels that are in human form, that walk the earth, and if so, would you say that their souls are of the angelic realm?

Q'uo: I am Q'uo, and am aware of your query, my sister. This is a question which has various layers of potential responses, and we shall attempt to make the best response that we can. Those who you see and define as angels are those entities, usually of the inner realms or inner planes of your planetary sphere, who have the purpose of serving as a kind of guidance that may or may not be known by those whom they guide. For in many cases, there have been relationships in previous incarnations which have been affected most positively by these angelic forces and have provided inspiration to those beings who called for their assistance.

Many of your peoples pray for peace, for harmony, for healing, for a new journey, or other concerns, and these prayers are heard by many. Many of them are what you would call angels, and they respond to prayers by moving to the area of concern and sharing their love and light of the Creator in any manner that might be effective in the area that is being prayed for or the person or the situation. They are then able to move further within the life pattern of whatever person or group they have been sent to, or

prayed to respond to, and give of themselves the qualities that have been prayed for to those that need them.

As to whether there are angels as you know them, walking upon your planet. This is something which is very rare, though not totally unheard of, for from time to time, it can be felt that an angelic presence may take form for a shorter period of what you call time so that it might learn more itself about the nature of the reality where those who call for angelic assistance are experiencing your third-density illusion. This allows the angelic presences to feel and know and be within your third density in a manner which gives them more information that they can utilize in their service to any within third density that may call for their services.

Is there a further query, my sister?

K1: Yes, there is. Is it possible that someone could be, say, like an acting agent of the angel realm, but it be consciously unknown to them?

Q'uo: I am Q'uo, and am aware of your query, my sister. This is a facet of most unusual experience which can be seen from time to time by those who feel that they are moving into a period of their life experience which has not been felt or known or expected previously in their incarnation. There are various realms of angelic experience that can be felt or accessed by third-density beings in a manner which could be subconsciously requested, or felt necessary by the lower, deeper levels of the mind, and perhaps guides in the higher self. This is something that is not generally known, but the nature of your reality, the greater reality beyond the third density, is one which contains a multitude of possibilities that might seem quite otherworldly and indeed almost impossible, and yet, the unique variety of each human being, as you would call your population, is that which knows no limits, so that the possibilities of what you have spoken about, though few, exist.

Is there a further query, my sister?

K1: No, thank you so much, Q'uo.

Q'uo: We are those of Q'uo, and we thank you, my sister. Is there another query at this time?

N: I have a question Q'uo. Thank you for taking my query. Excuse me, would you be able to speak on the distinction of managing emotions versus controlling emotions? And why emotion, the emotional body, is important work for the work of the adept? And if you could help with that explanation, and perhaps in terms of the archetypes and or the chakra system, that would help me to understand? Thank you.

Q'uo: I am Q'uo, and am aware of your question. The managing of emotions is a process that each seeker of truth must go through in order to become what you call the adept. In the archetypal nature of creation, [this] could be seen as the matrix of the mind, the magician that has the relationship with the unconscious mind, the potentiation of the mind that can aid it in utilizing preincarnated choices as to how the spiritual path shall be traveled. This is a path that is frequently begun intellectually, with decisions as to what is desired, how to accomplish what is desired, how to deal with difficulties.

And then as time and the traveling of the path progress, there are difficulties that bring out the emotional reaction of the seeker of truth so that it must determine how to deal with the emotions, to control them, so that they do not feel so bad, so intense or whether to do, what you have called, manage them, so that they are looked at more objectively and seen as that which can be experienced from various points of view that can be obtained in the meditative state so that one might ask oneself in that meditative state, "Why are the emotions occurring? What has brought them forth? Why are the feelings so intense? Is there a way to grow from the feelings of intense emotions? Is there a change that necessarily includes pain to expand one's being?" to look further into the nature of one's being to see what is possible. This is what we would call the managing of emotions, rather than attempting to block them out, to ignore them.

So, in this case, you would suggest that this is something that you or anyone can do when they deal

with emotions. For emotions will tell you what you are experiencing that is of importance to you. If what you were experiencing does not bring forth emotion, there is a good chance that it does not have value in your spiritual seeking. For your spiritual seeking is of the nature of the heart, not of the mind alone. Though the mind can critique and perhaps make suggestions, the heart, when it is open, is that place where emotions can have free reign and show yourself what it is of importance that you are experiencing so that you can learn from the emotion; so that it can be food for growth and can expand your awareness; and you can move forward on your spiritual journey.

Is there a further query, my sister?

N: Thank you for this teaching, Q'uo. Thank you very much.

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

(Austin channeling)

Q'uo: I am Q'uo, and am now with this instrument. We would take this opportunity again, through this instrument, to express our appreciation for the circle that has gathered here. And for the open-hearted and vulnerable sharing expressed during the tuning process that you call your round robin. This process, as we have said before, is essential to informing the quality of our connection with you and our ability to offer our thoughts and feelings through instruments such as this.

In many ways, you can see this tuning process of sharing what is deepest in your heart, both joys and sorrows and hopes and fears, as a sort of building of a foundation that we can then use to connect with you; a sort of landing pad, if you will. And this landing pad contains not just space for us, but a playground, a tool shed, a dance floor. All of the things that you share create a very tangible space for us to interact with as we join you and we thank you for building this for all of us to enjoy and explore, play and dance together.

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

H: Hello, Q'uo. Thank you so much for being here today and helping us with our questions. My question is, how does gratitude help with our service to others?

Q'uo: I am Q'uo, and I am aware of the query, my sister. And a big query this is, for we have much joy and fun in exploring the intricacies of your language and how this language is used to relate to the undercurrents of creation, such as love and joy. And we find that the concept and the term of gratitude is one particular angle or perspective from which you, as veiled third-density beings, can view clearly the heart of the Creator that is love.

To contemplate gratitude within your own being is to open a doorway that allows the love of the Creator to flow through and to bless those aspects of your life that you have come to realize, through the process of gratitude, are gifts from the Creator to the Creator.

By engaging with gratitude, you are able to open this door more and more so that the light and love of the Creator becomes more and more apparent to you in your day to day life. The pathways of love from the Creator are broadened as you explore this unique perspective on love. We correlate gratitude to love because it is indeed an act of love and acceptance and acknowledgement, that what you experience is in harmony with your being and is being offered to you from a seemingly external place.

But the deeper you explore this pathway of gratitude, you realize that the external and the internal are one in the same. And that for you to be able to receive those things that you have gratitude for, you must first search inside of yourself in order to discover your worthiness to accept them, your ability to let them into your being, and your ability to then reflect that love that is being offered to you back towards the thing or the other-self that may be offering something to you for which you are grateful.

This concept and practice of gratitude is one of the most powerful exercises for you to explore as a seeker on the path of service to others. For as you learn to view those things in your life, these circumstances that surround you, with a lens of gratitude, you can become more and more able to accept those things that may not be so immediately pleasant, that may seem more difficult than a blessing as gifts themselves. The lens of gratitude broadens, and the catalyst that is offered to you can then be accepted more readily and work its magic on your inner being, allowing you to bring it into your heart and transform it into its most essential being, that of love.

To practice this regularly and to continue to broaden this lens of gratitude will enable you as a seeker, hoping to move about your world and share the love of the Creator, to share it more freely, to transmute situations amongst other-selves, and to shine brightly where it may seem more difficult for others to shine, and to recognize the love of the Creator. And so we recommend and commend you to this regular practice of gratitude, so that the flow of love from the Creator and to the Creator, from within your being and from without your being, flows more freely, more openly, and more readily apparent to you and to your other-selves so that you can act as a catalyst and move in harmony with the Creator dancing amongst the creation.

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

H: No, thank you very much, Q'uo.

Q'uo: I am Q'uo, and we thank you, my sister. Is there another query to which we may respond?

Y: Yeah, I have a query, Q'uo. I have a lot of physical pain that is stored in my body. I know it's related to emotional catalyst that hasn't properly been dealt with, and I find great relief in seeking help from a practitioner of acupuncture. My question is, how can I more efficiently integrate my catalysts? And how does this catalyst work with the secondary and tertiary energy fields of the body? Thank you.

Q'uo: I am Q'uo, and we thank you, my brother. And we appreciate this query, for it is quite deep and relevant to the experience of many within your third density. The nature of the veil within your third density is that of obfuscation, where the linkage between those sensations of the body, both pleasant and unpleasant, comfortable and painful, are not immediately recognized to be also relevant to your emotional being and to your inner being. It is very easy within your third density to view the body as simply a vessel that you are inhabiting, rather than an aspect of your own being.

We can offer some general guidance in this area to help you and others who may be experiencing similar difficulties to understand how the pathway of catalyst, you might say, runs from the spirit to the mind and to the body, and how you can more easily recognize the messaging offered to you by that feedback from the body in order to, as you say, integrate that catalyst, and thus, as one may hope, alleviate the physical circumstances that cause you pain or discomfort.

We would first encourage, as we typically do, a regular practice of meditation, so that you may become more and more familiar with your inner world that you might identify as your mind; and to regularly build a space within yourself where you can dwell in silence and appreciation of your own inner world. This is essential in this work, and is a prerequisite, we may say, to truly understand the connections between the mind and the body, and the emotions and catalyst that you are describing within your query.

This can be a complicated pathway to explore using your language. For your language is built upon the illusion built by the veil, and so to grapple with the connections between the mind and the body and the spirit necessitates that we address them as though they are separate beings. But a key to understanding your query is to first contemplate and acknowledge that they are indeed not separate, but only seemingly so. And that you are one whole, integrated being on all levels, from your spirit to your mind and to your

body, and, in seeking this understanding, the answers to your particular circumstances can become more and more apparent.

Once this inner space is cultivated and tended to, and you have a regular practice of returning there, then you can invite into that space your body itself to offer communication to you in a more direct and meaningful way; to focus, you might say, on the pain that you experience; to attempt to allow it to fill that space within yourself, to express itself in the way that it wishes to be expressed, and to witness it and offer it love and acceptance. In this way, the pain that is signaling to you can express itself in new ways. You can find new pathways of communication with that particular catalyst of the body that then makes the connections between the catalyst of the mind and the catalyst of the body more apparent. And you can then begin to draw the correlations that you are seeking between the normal primary central energy centers, and the, as you say, secondary or tertiary energy centers.

These pathways are impossible in many ways to describe using language as we are now, but we, as we understand it, can guarantee that as you develop a personal inner relationship with the bodily catalyst within this space of acceptance and love and silence, that a new language that is unique to you and your inner world will present itself to you, and those pathways can become more apparent.

We would add to this practice that a regular attempt to call for aid and seek help, both in your practical life, but in your inner life as well, can be very effective in clarifying this inner space and understanding what the communication of pain is attempting to offer to you, and thus clarifying the emotional aspect behind this pain.

And so to summarize, the most essential aspects of how to grapple with this catalyst, as you have posed in the query, is to return to our regular recommendations for most circumstances within your third density, and that is the meditation, the contemplation, and the prayer.

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

Y: No, thank you so much, I really appreciate that.

Q'uo: I am Q'uo, and we thank you, my brother. 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 it is with gratitude that we may once again lend our words for your consideration; but, even more fundamentally, that we may be with you, with you as individual seekers and with you in the shared force of the energy field that you create when you make the choice to be among each other and to share that which brings you joy and sorrow in your quest for self-realization.

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

M: Q'uo, I have a question. When utilizing the disciplines of the personality for spiritual growth, it seems that the first two disciplines, know yourself and accept yourself, are grounded deeply in third-density catalysts. Can you speak on applying the third discipline of becoming the Creator, to letting go of third-density attachments?

Q'uo: We are those of Q'uo, and have received and appreciate your inquiry, our sister, as it does open the field quite wide for us to explore and contemplate this question that is part of a very, very long, as you would measure in your time in the span of your incarnations, journey.

We would begin by offering comment on the reflection that this these processes of knowing and accepting yourself are those which are grounded within the third density, by offering our sense that this is indeed true, but extends through and beyond the third density experience—the knowing itself continues as long as there is a self to know. Though in the non-veiled experiences, the accepting of the self is fundamentally different in that the self is not contending with the judgment and rejection of self. It is much easier, you may say, to see and to know the self without a divided mind, when the self has

once again regained conscious access to the great storehouse of information within the self's beingness and past.

In that aspect of the disciplines of the personality, as it has been described, of becoming the Creator and releasing attachments, be they attachment to material objects or, even more so, internal identities, it is indeed a significant part of this work in consciousness with which you and spiritual seekers engage who are upon that mystical journey which seek oneness with the Creator.

This releasing of attachment may take many forms, some quite balanced and some quite imbalanced. There are those of the ascetic variety who may recognize that truth, as you may perceive it, is that which is beyond, is that which transcends the world of materiality and shape and form; and thus, in one degree of confusion or clarity, seek to reject the material realm and its trappings in search of that beyond as they seek various forms of self-denial which would deny the self some pleasure, or gratification, or attachment, or identity-formation with some aspect of your illusion.

Some may take this to great extremes and think that, by this forced denial or releasing of attachment, they may purify the self of that which chains or shackles the self to the mortal material form, that which precludes the inner awareness of the One Creator who is in all things. This variety of the pursuit of releasing attachment may set the self up for additional lessons to be learned in the way in which it seeks to stifle the self and its need—to manufacture a state or to manipulate the self into the desired state which is purified.

We speak broadly, of course, as there are infinite expressions and balances and perceptions upon this journey. But it is, it may generally be said, a pattern which may not fully distill the catalyst at hand through acceptance of the light and the dark, but instead seeks, as we have said, to pursue another plane of attachment: that attachment being to the outer identity and inner conviction of the ascetic.

It is, shall we say, a more organic unfolding on the journey of becoming the Creator that these attachments fall away as they are no longer needed. For example, let us consider the entity who is attached to some form of behavior, or dress, or activity in order to compensate for an imbalance or blocked sense of the worth inherent in the beingness. One perhaps intellectually recognizes that, say, hopping on the Harley with the sleeveless leather shirt, as this instrument seems to be picturing this, in order to convey a certain impression about the self to others may not be aligned with the [self's] highest good. So, the self discontinues this action without quite understanding that, underneath, the self was engaging in this activity in order to compensate for [lack of] worth by adopting an outer identity, instead of sourcing that worth from within and letting it shine outward. Which is not to say that participating in any activity like that of the riding of the motorcycle is doing so for this reason.

This can apply to any situation, but upon understanding that the deeper need is to recognize and honor that the self is worthy as it is—whether or not it does this thing or that, believes this thing or that, or has achieved this or that goal. The self is worthy because the self is.

Worthiness is the true estate of the self. It is the beliefs which impair the fullness of this awareness in some fashion or another. As this particular thread of self-development is explored so that the self comes into a greater forgiveness and acceptance of who the self is and what its needs are, then the attachment that compelled the self to some form of cloaking the self, or escaping from the self, or seeking to run from the self, falls away. It is no longer called into the being. It is no longer energized. Which is not to say that the self cannot do that thing anymore. Rather, the self no longer internally grasps onto it in order to supplement its own identity. For the journey to creatorhood is one that increasingly finds the all-sufficient nature of the Creator.

This does not mean that the self then needs to forego all earthly pleasures and enjoyments. For this field too, the third density, cloaked, though it is in shadow, is also the Creator. Is also a field for sensory experience and self-development and laughter and joy. But it is this quality of habit within the self, deeply engrained, that has a relationship with this plane of experience which grasps that which is pleasant, or holds onto that which is perceived to offer protection and supplement to the identity.

And on the flip side of the coin, the same habit is that which expresses aversion and seeks to avoid that which is unpleasant, or push it away, or reject or abhor it. This pivoting between attachment and aversion is what makes your illusion sticky, shall we say. It binds the attention into a fusion with form. Whether that form are those that can be perceived by the senses on the seeming external plane, or, more fundamentally, thought-forms within the being. For the central attachment that is released is the attachment to one's thoughts; and the attachment to the premise that such thought is the self.

Free or attachment, the self can bring life into the present moment awareness in a circumference of love that accepts what is arising In the moment; that accepts where the self has been and where the self seems to be going. Freedom from attachment allows spaciousness to arise within the self and within the heart so that the self may more fully be with the experience at hand without the compulsive grasping and needing. So that the self may become a transparent instrument through which moves the love and the light of the One Creator into a world of need. And so that one may be less consumed by the dance of which inner identity fits me best and more alert to the opportunities of service available to oneself. This is effectuated, as the one known as K2, was describing in your round robin, first and foremost by being the self that you are.

We hope we have been able to offer something there for consideration our sister. Is there a follow up to this query? We are those of Q'uo.

M: No, Q'uo, a beautiful path was brightly illuminated, thank you.

Q'uo: And we thank you, our sister. Is there another query in the circle to which we may offer our thoughts? We are those of Q'uo.

K2: Hi, Q'uo, yes, I have a query. This has to do with acceptance of self and a loss of innocence, and is very much related to what we've been addressing. The question, specifically I guess would be: how can one better accept the self in... We can use dark humor as an example, when one kind of develops or loses innocence or moves away from innocence, the ability to rediscover it naturally becomes more challenging, and one's first instinct might be to, you know, laugh at these things that are maybe a bit twisted or a bit dark, but still one finds humorous. And so you have to accept this about oneself or the situation, and still kind of move forward without shaming oneself to, you know, [think] "I am better than this. I am more spiritual." Or, it's still a natural thing to accept these challenging aspects about oneself that may be moving away from innocence. This is kind of the sandbox I'm investigating here, and I'm hoping you may have some thoughts to share regarding those concepts.

Q'uo: We are those of Q'uo, and we have received your contemplations, our friend. And indeed it seems that you have made much headway in seeking to shine a light on this path of inquiry for yourself, on this aspect of your experience. We appreciate this notion of—*I should be more spiritual than this*; or *I shouldn't feel the way that I apparently am feeling right now*—as this connects to the previous query in terms of the concepts one invariably develops in your realm of confusion about who the self should and should not be. *I should be stronger. I should be more disciplined. I should be better: a better person, a better spouse, a better colleague.* So on and so forth.

In one way, these can be aspirational in terms of setting a goal for the self and recognizing that there are areas of improvement and areas to work upon in the self. It is always a careful balance to strike ,for on the imbalanced or flip side of acceptance, one may,

instead of expressing true acceptance for the self, shield the self with, as you may see it, excuses or pretensions about the self's behavior which are adjudged to be harmful to the self or to other-selves, or in need of investigation and development. And upon the other side, one may look at that which is perceived to be imperfect within the self and, upon a basis of judgment, and as you described it, shame or reject how the self is manifesting in this moment in the certainty that the self should be other than what the self is.

It is entirely possible to fully balance self-acceptance as the self is, however dark the, or shall we say, seemingly dark the humor, as you describe it, in this one aspect that may arise upon the self's radar, to fully accept the self, and also to see that work is needed that perhaps more skillful choices can be made regarding the self's perceptions or relations to others. But [this is done] upon a basis of forgiveness of the self that melts that judgment which creates further distortion.

As these, we correct this instrument, as the process of relating to one's own experience in this way develops such that, as a daily practice, acceptance is exercised, and those threads of reflexive and knee-jerk, automatic judgment are brought into the light of forgiveness and awareness such that they may dissolve, that one may release their attachment to judgment itself, then the self may see its own beingness more clearly, understanding its motivations.

And in this one particular example which you shine a light upon, maybe it is that the self realizes the underlying currents behind laughing or finding humor or making jest where it may seem inappropriate—or where, as is often the case, there is some connection to suffering and misunderstanding upon some level—the self, with deeper healing, recognizing the shadow work at play, may find such topics less appealing or with less need to engage in some way.

Or perhaps it is that the self is able, through this work of self-knowing and self-accepting, to release

the inner strictures upon behavior and allow the self some latitude to relax, to find humor in a difficult world such as yours is. For to focus more on this particular example, humor, as those within this circle know, can be a greatly healing energy. It can also be that which is weaponized to intentionally or unintentionally inflict pain upon others. And it can also be that which is as the pressure-release valve that lets through some of the tension that is held and stored and begins to accumulate and affect the body and mind. For the self literally vibrates when in laughter, and this can shake loose the tension stored in the muscles and the tendons, and the tension stored in the energy body as well.

Love can come through laughter. Even though, at times, the subject matter at hand may seem less than perfectly loving, laughter may be a means of bonding among your peoples as well.

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

K2: No, thank you very much, Q'uo.

Q'uo: And we thank you, our brother. Before we transfer this contact, we would ask if there is a smaller question to which we may respond? We are the principal known to you as Q'uo.

N: Yes. Q'uo, I think this could be answered pretty quickly. Thank you for taking my query. I don't know if it's my imagination, but I think it is not. It seems that recently there's been stronger, more consequential catalyst occurring in the lives of almost every individual I know. And a lot of it is an increase in hardship, but it's definitely catalyst. Is this my imagination that or, and I'm just projecting? Or this seems to be a social state, and I'm wondering about the scope of it; is it global? Is this a thing? Could you clarify for me, please? Thank you.

Q'uo: We are those of Q'uo, and appreciate your gratitude expressions, our sister.

In one sense, this entire third-density experience is an act of imagination. For you take on roles whose basis is that you are not one and not the Creator. You build a world on a foundational premise that

you are separate beings operating in a separate world. None of that actually or ultimately exists. It is a play of light and shadow.

But in the sense that you mean it, “Am I accurately assessing my subjective experience? Are others accurately assessing their subjective and collective experiences?” We cannot provide these measures for you, our sister, but we can speak to the increasing intensities in your world, as things are taking on an accelerated quality. Simply on the level alone of stimulation and data and information that your peoples experience on a day-to-day basis as your communication technologies, your media, your intersection with each other, and the tasks which take up your clock and psychological time in your days quantitatively increases, this also creates an experience of pressure on this level alone.

And when one adds into the soup the strife, the gnashing of the teeth, the disharmony and discord and fragmentation of your peoples, and the growing loudness of the cries for help, and the loudness of the voices, and anger, and the scapegoating, and the blame and projection—this too adds pressure and intensity and seeming speed on simply a quantitative level, in terms of amount of that which you in the third density must navigate. But particularly on a qualitative level, in terms of the ability of subjective awareness, to attempt to remain steady and balanced through it all. To attempt to navigate the ocean of information and experience occurring at any given moment. There are so many internal balances to strike, so many external balances to strike, so much the self wants to experience and grow into, and aspire to. So much for the self to heal within, so much past experience in this and lives before.

Added to that the growing light of the fourth-density vibration of love and understanding which renders the consciousness of your third-density world more transparent to itself and more brought into the light than it had ever been so that you are bombarded yet even more with experience and energy, information and data; so that you are brought more face to face with the self and with the

other-self, and the mirrors that the other-self offers for your projection of self on one hand, or your seeing of the other-self on the other.

It is less easy to hide, shall we say, to buttress the pretense or the defenses or the concepts to which one had been attached. For this increasing light is creating a condition of greater transparency where the self may see the self and its fruits more clearly. And for many, even among spiritual seekers, this is a bewildering and painful condition to be faced with the self, with those aspects which had been pushed into the unconscious. Some may not be ready for this facing.

And for many, this pressure and this quickening can feel, and is, overwhelming. It can feel like a madness for the self or for the collective. So blessed are those who may find their centers and their anchor and their ground in these confusing tornado-like times. Those who can go within and breathe deeply and allow what is, to be, and to release all the, as this instrument sees it, neurotic need to do or to grasp or even to change. But instead to breathe in appreciation and gratitude and thanksgiving for that which is, for that which is manifested. To vibrate that very simple vibration of love which does not need great philosophical or complex concepts as it is the One Great Original Thought. It is the core essential vibration of your nature and of your universe and, even though hard to see, of the third density realm.

Inhabit this space. Find ways to relax and to release the tension. And you will be and find not only peace within yourself, but you will be offering peace to your brothers and sisters, more so than you can know, to many you will never meet in this journey; but you will be offering a beacon of peace in the storms.

At this time, we would transfer our contact to the one known as Jim, with gratitude to the questioners and to those who anchor and hold the energy of this circle that we may dance with you in our shared seeking of the One Infinite Creator. We are those of Q’uo.

(Jim channeling)

Q'uo: I am Q'uo, and am once again with this instrument. At this time, we would ask if there is a final question for this session?

Gary: Yes Q'uo, this question comes from M who writes, "Besides the knowing and acting and showing and offering the Law of One to the child in this space/time Western society, what else can a parent do to guide and to love?"

Q'uo: I am Q'uo, we are aware of the query my brother. When the parental entities have the child that is in their care for a certain period of the beginning of its life, in concerning the Law of One relationship to the child, we would suggest that the parents practice that law themselves in the way that they live their lives. That they spend time discussing those precepts of the Law of One that have meaning to them; and they discuss them within the presence of the child.

We suggest they also invite the child to join them in what is called the meditation, so that there might be a beginning experience of the child to seek that silent voice within that might manifest in any particular way that is unique to that child. For each seeker of truth is unique in a way that it perceives and travels his spiritual journey.

We would suggest that the child be advised in a loving way when it might be misbehaving that would not be appropriate for any child to do. For each child is responsible for its own behaviors from a very early age. This should be lovingly done without the harsh recriminations or threats that are so often a part of the parental relationship in disciplining the child.

We would suggest that there be a discussion opened between the parents and the child in relation to any concepts or questions that it might have upon its mind, and that the responses be made by the parents in a way that is in accordance with the Law of One that seeks each as a portion of the Creator that lives its life as a means of helping the Creator to know

Itself and the child to know itself and the world about it.

In other words, we would suggest that the Law of One be the fabric of a relationship with the child and with each other and with the world around them. And that be reflected in each experience during the day, if that is possible. And when it might be impossible or done poorly, we suggest that the parents, if this behavior that they feel is poor was witnessed by the child, that they take responsibility for it, to show the child that it does not need to be perfect, that growth comes from imperfection; that changing the perception of the self as being one thing only for the change will continue, and apparently for the length of the life of the child; and that change is often difficult and painful, but that is not a bad thing, and that it should be known to the child that the pain of change is a part of growth will give them a chance to expand their being and move forward in their seeking of the One Creator and the seeking of the harmony with all those around them.

We would at this time, thank each person here, each seeker of truth, for taking time out of their day, from driving long distances, from making the effort to be here enjoying with other seekers of truth to blend your journeys as you did in your round robin experience; to feel each other's presence, to feel the open heart of each and to know that all are one here. This is a spiritual family, and this is a family that shall continue for as long as each lives, whether each ever sees the other or not. For a connection made with the heart is that which cannot be broken. It will last forever. It will take each of us, Q'uo included, to that path of unity with the One Infinite Creator which we are all here to seek, to serve, to love and to reflect in our daily lives.

At this time, we shall take our leave of this group and of this instrument, leaving each in the love and the light of the One Infinite Creator. We are those of Q'uo. Adonai vasu borragus.