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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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C/C Channeling Circle April 22, 2025

(Austin channeling)

Tovo: We are those of Tovo, and we are happy to greet this circle in the light and in the love of the One Infinite Creator, in whose name we come to you today. We have much joy in being invited to join with this group again, and to participate in this great dance of the third density, and the experience and journey taken by you intrepid seekers within this grand illusion. It is a unique experience for us to join [you] in this context, for our typical mode of service and interaction with third-density peoples and entities typically takes a different form. Indeed, we have been interacting with this group and this circle since our last opportunity to speak with this group in the form of subtle and vague influence through the dreaming, impressing upon those present hints and subtle cues as to options and potentials for how such an interaction and relationship with us and other members of our Confederation may unfold.

We are happy again to take the opportunity to respond to queries upon the minds and hearts of those present seekers. And through our learning and training in performing this task, and in observing this service through this group, we have been impressed upon by our own teachers that it is

appropriate at this time to make a request that is typical of the channeling service of this group. And that is that you take no words or thoughts shared with you as the objective truth of the world, but rather a perspective being shared with you for the purpose of inspiration and sharing, and not for the purpose of instructing as an overseer or even as a guide, but rather as a friend who has their own experience and their own insight to offer upon your own experiences.

And so with that said, we would ask if there is a query with which we may begin.

Trisha: Yes, Tovo. Thank you so much for being here with us. My question today has to do with the actions of activism. On our planet at this time and throughout history, there are those of us who feel as though we are service-to-others oriented, who feel a call to activism, to standing up for others, for calling for change in the benefit of the world as a whole. And I suppose I'm wondering if activism—the act itself of activism—is congruent with the spiritual life. You know, there are times when the mantra “all is well” and having faith are important, and having a more macroscopic view of the illusory play that we're in. However, I'm wondering if, by engaging in activism, is that in service to our spiritual growth?

And if so, does it reach a point at which it no longer serves our spiritual evolution?

Tovo: We are Tovo and appreciate the query, our sister. And we would offer an initial response that we understand is quite common in response to many questions within your density, and that is the two simple words: *it depends*. There are an infinite number of expressions of the Creator and what one could consider to be appropriate upon the spiritual path and the spiritual journey.

We would offer a more thorough response in pointing out that, for each entity, all things are appropriate in their time. And so, for the seeker who feels the call to activism, this is an appropriate call for them to respond to, particularly if they sense this call coming from the heart.

We would point out that this dynamic of responding to such a call does not always mean that the call will result in the expected outcome, or that the call itself indeed comes from beyond the self. For it can be true that an individual, particularly within the third density that you experience at this moment, may feel as though they are called [to] a higher ideal, that there is a greater purpose to their activism.

But upon receiving catalyst and responding to such a call that asks them to examine their interior life and their interior journey, they may realize that this call was actually coming from inside the self. That the call was a result of the, what we understand to be, personality shell, or perhaps some of your peoples may understand it as the ego, or whatever you would like to refer to the construct of patterns and illusions within the self and how they interact with the deeper self. These things may express themselves and seem to come from a deeper place or a higher place. And in responding to such a call, one may feel a certain righteousness and rightness in what they are doing.

This call can also come from the true heart, you may say. The skewing towards activism may actually be a preincarnational programming built into the life of the seeker so that they may fulfill a certain purpose, whether this purpose be enacting certain types of

change within your illusion or enacting certain types of change within the self through the catalyst that will be received by responding to such a call.

We would say also that for those who do not feel the call of activism as you have defined it, this may also be coming from a deep place of true recognition of one's place within the creation, and of manifesting a purpose of being, one that does not move outwardly in an attempt to alter the circumstances of your society or of your culture or governmental structures or economies, however you would express this activism. It can be a proper part of the spiritual journey to respond to the calling of silence and stillness, and the quiet radiation of love and light, of introspection and inner work.

But this too could also be the personality shell or the ego seeking comfort and denying the call outward to serve in a sense that might be called activism, because it is scary, because it is uncomfortable, because it requires the self to swim in waters unknown to the self. It is quite a scary prospect indeed for one who is inclined to solitude and to inner journeying rather than outer journeying.

And so, we would reiterate that *it depends*. For some seekers, activism is part of the spiritual journey that they have built for themselves, and is a service to others that they can perform. For others, it is not an aspect of their journey, and they are better served by responding to the inclination to remain inward-focused and focused upon the more passive beingness and radiation. And yet both of these things can be illusory for the self, depending on the circumstances and the plans laid by the self.

The most basic suggestion and response we could have to this query is that no matter one's inclination towards or away from what you have called activism, that the life be regularly examined, and the catalyst that presents itself to one be paid attention to and brought into the self. For if one is denying their deeper calling *towards or away from* activism, they will be visited by catalyst that is attempting to show them the heart that they are denying, that is attempting to turn their attention towards that

which they are avoiding. This can be in either case or in either direction. And so, as is commonly suggested by us of the Confederation in Service to the One Infinite Creator, a regular practice of meditation, introspection, and daily review of one's catalyst is the ultimate answer to such a question.

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

Trisha: No. Thank you, Tovo.

Tovo: We are Tovo and appreciate the query. Is there another query to which we may respond?

Gary: Yes, Tovo. Thanks for being back with us today. I've got a question about channeling. It seems that down through the decades of L/L Research channeling up to the present day, instruments, self included, when channeling, tend to be quite verbose. And I'm wondering if you can help unpack why that seems so often to be the case (except maybe for the one known as Jim when he's channeling as he can be on the shorter side, maybe due to the virtue of his personality). But why is it that we tend to channel responses at such length? Is it that you give us so much, and we want to keep unpacking and unpacking? Is it that we want to explore each and every nuance? Do we get lost in the details? Could it be more focused? Is it the right length? If you could share your thoughts, please, as a newcomer to our group.

Tovo: We are those of Tovo and appreciate this query again, our brother. The answer to this query involves various facets and aspects of this service that has been called channeling, particularly vocal channeling in a setting such as we experience with you now.

There is somewhat of a precedent set, you may say, by those involved in the lineage of channeling that you find yourself upon, where the early iterations of this service tended towards a particular expression based upon the expectations and the experiences of those performing that service. They helped shape a certain template for how we of the Confederation interact with those following in these footsteps. And so, there are aspects that fit in with this whereby

there is an expectation on the part of the instrument, and thus that expectation is responded to by the source being channeled, offering themselves in a way that then results in verbose and winding and long-winded responses.

This is not necessarily incidental to those precedents set, as this service of vocal channeling is aided by the ability of the instrument to give themselves to the flow of concepts and words and thoughts that is offered within this service. And by releasing themselves to this flow, tend to be less focused, you may say, less worried about the conciseness of what the words are saying, and instead allow a concept to be expressed however it can be, however it is interpreted by the mind, without the mind refining it and chiseling away at the extraneous or unnecessary or overly verbose aspects of the response.

For the human mind would typically, in a desire to offer clarity through words, do much refining to those words. This is not an aspect of the process of channeling, or at least is not an aspect that aids this process of channeling, for it shuts down the flow. It brings the focus back to the instrument's own inclinations and understandings.

So in allowing the overly verbose responses, the instrument is able to release more of their own self into the service. And thus, the service is aided by such. This does not necessarily mean that it is required or is the only thing that aids such a contact, but particularly for this group, whose footsteps follow those who expressed their channeling service in such a verbose manner, there is an energetic template set that you are aided by and that we are aided by, and thus the wordiness is in most cases, while tedious, a great benefit to this service.

Did this adequately address the query, my brother?

Gary: Yeah, that was excellent. And I... Yes.

Tovo: We are Tovo, and we appreciate the query. Is there one final query that we could respond to through this instrument?

Trisha: I have a question about channeling as well, and perhaps it's a bit more personal. In a previous session, when working with you and Halos and Biondha, information was shared along the lines of us having been able to tune in to specific contacts, and them tuning in to us as well. And I guess I'm wondering if moving forward and working with you and Halos and Biondha, if us three instruments should focus our energy and contact to those specific entities, or if we should each attempt to establish contact [as a whole group] with you, and with Halos, and with Biondha?

Tovo: We are those of Tovo and are aware of the query, our sister. We cannot speak specifically to this query that asks for what should be done or what can be done, but rather suggest that this is a journey that is primarily led by those pioneers within the third density present within this circle, those who have the environment that both obscures and emphasizes the nature of your free will and your choice. We are available to you in any manner in which you ask of us.

We can speak somewhat to the specifics of your query and say that all of the potential manifestations of this service that you have listed are possible and of great benefit to us. We would suggest that you as a group choose how you would prefer this contact to express itself, and we are more than happy to comply and to meet you where you are.

This is not a simple affirmation of your free will, but rather is necessary for your own journey and for what it will bring to you. Your own contemplations, understandings, and desires, and how you decide amongst yourselves to pursue further interaction with these contacts, is a central aspect of your journey. And we would not remove that from you, and are more than happy to be along for the ride, you may say you.

At this time, we would depart from this instrument. Those of Halos, who are with us and with this circle, will attempt to make themselves known and contact the one known as Gary. We are Tovo.

(Gary channeling)

Halos: Greetings, our friends. Through this instrument, we breathe in this atmosphere of camaraderie and shared seeking and exploration as you link arms and step forward in to your service and your journey, advancing inch by inch, learning along the way.

At this time, we would ask if you have a question to which we may offer our thoughts. We are Halos.

Austin: Yes, Halos. I have another question that is about the process of channeling. I have a particular view of channeling that I was hoping you would comment on. If we look at the variety of humans serving as instruments in channeling and examine the way that the channeling presents itself, we can see a wide variety of expressions. Such as Gary just asked about in our L/L channeling, it tends to be very verbose.

It seems like most public channels tend to have these types of idiosyncrasies, sometimes stronger than others. I've come to view these idiosyncrasies not necessarily as innate to the process of channeling itself, but rather how forming those idiosyncrasies can be a step in the process of developing a particular connection or even a method of channeling. To use another example, one of the most popular modern channels today presents itself as having a very lively and boisterous personality; whereas in contrast, this channeling that we do and what L/L Research has always done has been quite slow and monotonous.

And so I could see this as an innate quality of the entity being channeled (such as this other channel [where the] entity itself is lively and boisterous), and those sources that we channel [which] are more calm and subdued. But I suspect more that these are aspects built as a sort of character between the instrument and the source; and the sort of personality that presents itself, such as this somewhat different personality that, Halos, you are presenting through Gary, isn't necessarily indicative of your personality, but sort of an interface between Gary

and you that you're able to use to express through Gary.

I hope that makes sense, and I was wondering if you could comment on whether I'm on the right track or not.

Halos: Our brother, we are Halos, and your query does indeed make sense to our ears and is a perfectly clear and logical and appropriate question in seeking to understand this dynamic dance between the third-density incarnate instrument and that discarnate higher-density source which is transmitting something of their awareness and understanding through this channeled act. And in examining your query, we would suggest that you are headed in the right direction in seeing the primacy of the instrument in giving color to our message and our energetic signature and our, to a limited degree, behavior, as it were.

This is not to say that the human instrument fills in for us, shall we say, for it is a blending of the two. But we lean into that which pre-exists within the instrument, be that an instrument which is more animated, extroverted, or that instrument which is more introspective and subdued. There must be that template for us to work with available within the instrument. We could not make, nor would we make, an instrument act outside of their own parameters and abilities. Perhaps that which comes through the instrument is that which is not dominant in their day-to-day life, which is something of the recessive gene, as you may say, which we may enlarge and work with to some degree.

But we can, for the most part, so long as the instrument is in a conscious state, only play the music which that instrument is shaped and designed to produce, be that the woodwind or the brass instrument or the percussive and so forth.

The instrument plays a role in channeling our information into form. However, we are not completely a clean slate. We do bring some element of character to the transmission stream. Depending

upon the discarnate source, some may be more active and fiery, some may be more cool and consoling. There is diversity upon the discarnate planes as there is diversity upon your own, be that among those of the inner planes of your world or that which is outer to your world.

In connecting with an instrument, there is something of a fusion or a blending of the two, so that something unique emerges. But this can also happen across multiple individuals within a group. As the group becomes harmonized with itself and entrained to its tradition, and moves along those psychic grooves, you may say, that have been carved by that group's work so that each within the group vibrates to the group personality, so that a shared source may have subtle distinctions when being channeled through different instruments, but overall has a common energetic signature and way of being.

May we ask if there is a follow-up to this query?

Austin: No, thank you. Not to that question.

Halos: In which case, we would ask the circle if there's another question to which we may offer our thoughts.

Austin: Yeah, it's another one. It's not fully related, but it is somewhat related to channeling again. When talking about Confederation appearances in our skies, Ra said:

The mystery and unknown quality of the occurrences we are allowed to offer have the hoped-for intention of making your peoples aware of infinite possibility. When your peoples grasp infinity, then and only then can the gateway be opened to the Law of One.[#7.12](#)

I recently read in a book talking about a philosophical approach to ufology that presented the idea that curiosity becomes weak when we think we have the answers, and our desire to know can cause us to settle into easy answers. ¹ When contending

¹ The book referenced is *Unidentified Flying Hyperobject: UFOs, Philosophy, and the End of the World* by James D. Madde

with many of the questions raised by the UFO phenomenon and other areas of paranormal experience, I have found that information given by the Confederation, particularly by Ra during the Ra contact, has an uncanny ability to adequately answer a lot of questions that society is asking about these things right now.

So I was hoping you could explain what I think is sort of a paradox of mystery here, where the phenomenon of UFOs and other anomalous phenomena are presenting a mystery, but then in working with us, you, and particularly those of Ra, give very adequate, specific answers to those mysteries. And it feels like it sort of collapses the mystery and might help us, as the author I was referencing said, settle into easy answers. So I was hoping you could speak on this dynamic and this paradox, and see if there's anything that I could reconcile or if there's anything to explore there.

Halos: We thank you, our brother, for this well-crafted and thought out in question, as it does speak to our mission and our hope as a member of the Confederation, and the nature of the spiritual journey, and that which leads or drives the entity to take a step further to go beyond its boundaries.

And certainly, it may be the case that the entity, once furnished with an answer to a question which previously had been unknown to the entity, may feel that its curiosity has been satiated, and thus may relinquish further pursuit, feeling that its world has been sufficiently expanded, the landscape established. And the entity may find a comfort operating within its current expanse of information and not feel called to go beyond or to seek further.

Such is the nature of the third-density entity in relationship to conceptual understanding and knowledge and information at any stage. The Medieval European, as you may see it, may be presented a theological understanding as that provided by your Bible, and rest satisfied that its questions have been answered, and have little further curiosity. The entity in your 20th and 21st centuries may come upon information of a much more vast

sense of the universe and reality and its operations from the microcosmic to the macrocosmic scales and likewise determine to its satisfaction that its quest has been, for the most part, fulfilled, perhaps with some details to fill in here and there. It is a matter of the individual curiosity and the strength to know that which is beyond, the desire to push deeper into the unknown.

We hope that by sharing our information, we do not dull the burning edges of the curiosity faculty within the entity, though we do recognize and acknowledge that such outcome may unfold within the entity. Which is why also we continually encourage the activity of meditation, which takes one within to a space where conceptual understanding and the thought-forms to which one is attached are set aside, shall we say, that the entity can more immediately and directly tabernacle with that which is forever beyond concept, that being the indwelling Creator and the ground of one's being.

For however seemingly expansive are one's borders of intellectual understanding, or how richly filled in one's landscape is with scientific and philosophical and artistic and interpersonal truth, there is always a *beyond*. This is true for the entity of the seventh density, who is drawn forward by a mystery outside the limits of its virtually unlimited perspective. This is exponentially true for the third-density entity who operates within a realm of shadow whereby nothing can truly be understood, at least upon the level of intellect and form, physics and language.

The entity floats ever upon a sea of mystery with infinite depth below it, but, furnished with concepts, may fail to see the expanse of ocean, or intuitively sense the depth immediately under the feet of the entity in this metaphor; instead, occupying itself with the ornate and richly detailed rooms that it has built upon this journeying ship, spending its time contained within this... in these rooms rather than stepping onto the deck to smell the sea water, to feel the sun upon the skin, and to gaze below and wonder at what lies beneath. The entity may use concepts to frame and analyze its experiential data,

but [in the desire to move beyond one's own intellectual understanding,] seek, ultimately, a more experiential taste in understanding the heart of the universe within the heart of the self.²

We hope this has been of some aid in helping you to navigate this seeming paradox. May we speak further to this topic?

Austin: No, that was excellent. Thank you.

Halos: Is there a final brief query to which we may speak before transferring to the one known as Trisha, that she may receive that contact which has affiliated itself with her known as Biondha?

Austin: I don't know about brief, so I'll ask this and reserve the right to ask it again later if it's too much. And this is a completely different topic. Ra said:

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

So my question is, it seems easy to consider the sun as being something akin to a parent to us, particularly with the view that it is basically the architect of our archetypical mind, thus much of our reality. But it also seems that Ra is impressing the importance of a more co-equal relationship with the sun, as though we offer something to it as it offers

² Commentary: Faulty maps can lead to misapprehension of the landscape, wrong turns (relative to the intended destination), and a more confused journey than would otherwise be the case. Thus, a more complete, clarified, representative, and accurate map is helpful to the seeker. This is partially what the Confederation seeks to do. However, even the most richly detailed and accurate map in the universe cannot do the work in consciousness for the entity. The seeker must walk and experience the terrain themselves, with all its many tests, challenges, opportunities, choice-making crossroads, surprises, and discoveries to be made.

Ultimately, the terrain to be walked is an inward one through layer after layer of self, into infinity itself, where no map can go. There is not now nor will there ever be any outwardly communicated information that can substitute, supplant, capture, or equal this journey into the heart of self.

something to us. Is this accurate? And if so, can you expand on that relationship, and what it is that we offer to the sun as Logos?³

Halos: Our friend, you are right, and we hope that you have some time. We suggest buckling in, because this response may not be to the brevity initially sought, though we may perhaps distill and summarize a response with recognition of your full rights to re-query at a later time.

Regarding this dynamic relationship betwixt the senior Logos and its offspring, be that the Logos to the Sub-Logos, or the Sub-Logos to the Sub-Sub-Logos, and so forth, there is indeed an offering from, to use adjectives descriptive of [this dynamic], of this hierarchical relationship, the junior fractal level to the senior level. For the offspring is a manifestation of the parent Logos into an environment of space and time and experience, study and learning, built and architected by the Logos that the Logos may learn of itself as it, as you may see it, sends forth its own envoys to experience this environment and its limitations, to forget its nature and grow up through the soil, so to speak, as the first density of awareness comes into being, and that great spark of consciousness first begins; and, as those of Ra said, *space and time unrolls its scroll of livingness*.⁴

This is the offspring of the Logos manifesting itself at the most primal and foundational level in manifest experience; this base level of awareness whereby earth, air, wind, and fire come into being that they may burn and cool and blow and grow in a chaos that begins to take order and shape, and comes into manifestation and movement and growth; and so on up the chain of the densities as the first-density entity crosses that threshold into the beginnings of the second, and moves from cycle to cycle, a million times over, incrementally increasing its awareness and complexity as the upward spiraling light takes it to the next cycle of experience over billions of your Earth years in this second-density environment;

³ Forgotten by the questioner, he had actually asked this question in the [December 5, 2023 channeling](#)

⁴ Discussed in [#29.11](#)

being born and dying, being born and dying a thousand times over. Each time, within the rules of this game, shall we say, within its physics and parameters and lawful limitations and design, learning a new aspect about itself through the interaction of these divided parts, as you may see it.

And thus does the Logos learn about itself as a second-density being. Thus does the Logos learn about the Creator as Itself, Its offspring, moves through this game, this illusory environment. And onward and upward to the third density, whereby the entity begins to become aware of its Logoic nature through self-consciousness and the ability to consciously direct its journey and reflect upon its environment, which [previously] had only been a gradual building of an instinctual response to that environment.

And as the third-density entity understands more of itself and the Creator, and gives glory and recognition of the beauty of its environment, this too is the Logos learning of itself. And when such an entity advances to such a degree, be it in the third density or higher densities, such that the entity activates and crystallizes its indigo-ray energy center, awakening its truer nature as a Logoic being, there may be a more direct linkage between the Logoic levels such that the senior Logos can gain more intimately from the lived experience of its offspring, such that the more that the offspring is surrendered and becomes a transparent instrument, that the parent Logos may operate through the entity in a causal chain that links back to source itself: the One Creator.

Before transferring this contact, we would ask if there is a follow up to your query.

Austin: No, thank you so much, Halos.

Halos: And we thank you, our brother. And we thank this circle for your joyful hearts and for your perseverance in and through an illusion that we know challenges even the bravest of souls.

At this time, we would transfer to the one known as Trisha, so that she may commence her journey in

channeling as a member of your group. We are Halos.

(Trisha channeling)

Biondha: We are Biondha, and we are now with this instrument. It is with great joy and pleasure that we join this group in this intentional practice of seeking, of learning, of growing, and of discovering more of the Creator within the self and without the self. We would ask if there is a query to which we may speak.

Austin: Yes, Biondha. Thank you. I have a question about the nature of God as Christians identify, and particularly in Christian mysticism. And my main question is, in my perception, I don't know if this is objectively true, but when I read about Eastern or non-Western mystical traditions and how they consider the mystical unity of nature and mystical experiences, there is not as much of an emphasis on a God or a Creator-God within that experience; whereas in Christian mysticism, there is a heavy emphasis on God and God's nature and process in the mystical experiences.

For instance, God is said to give us grace. Grace is a gift from God. And even in my recent readings, Thomas Merton talks about the contemplative state (which I think is a mystical state) being given to the individual by God; and that it is not something that is accessed by the individual themselves, but as a gift from a being called "God."

Could you expand on that, on the difference between those, and help me understand the nature of the Creator and God as an active agent in the process of seeking?

Biondha: We are Biondha, and we are aware and appreciative of this query, my brother. This entity, which those in various religions have identified as God, is, as you know, simply a label to a larger creation that one dances within. In certain spiritual schools, there was felt a need to separate the self from the Creator-self by defining the Creator-self as the God. This was an intentional act for the seeker to establish reverence and appreciation, to incentivize the seeker to seek more towards the

service-to-others path. It was an act of inspiring the seeker to look outside of itself, to see the beauty and the wonder about one, and to find appreciation and respect for that which is outside of the self. And in this differential, the seeker can further establish the values and the practices of praise and worship that, with time and with devotion, can be brought inward to look at the self.

However, when powers that be became intertwined with this establishment of a Creator-self outside the self, it was easy for that [label self] Creator-self to be used as a stand-in for a manipulation tactic—a figurehead which is not only to be respected, but to be feared; that there is always and ever consequence for one's actions; and that those consequences are not only in service to spiritual evolution, but towards that which has been called damnation, and damnation on an eternal level. It is in this manipulation of the Godhead principle that the plot was lost, if you will.

In the religions where there is no God per se, there is a creation about one that exists permanently and in an illusory sense, then the seeker is motivated to seek towards experience, towards developing understanding for the creation without the potential benefit or cost of consequence. There is not this hovering Source-self that judges the actions of the smaller self. There is simply a creation that merely exists. That there is only flow and movement. That there is no end destination, if you will, no heaven above or fire below. But that there is a presence to the incarnation in establishing the wholeness of self, the realization of self as an integral part of the creation.

We apologize, for we fear we may have utilized a bit of this period to explain the two differences or the polarities of the religions that focus on a central God figure and those that do not heavily weight that figure as much. But we will say that there is an inherent active agent in your incarnation, which can be seen as the God figure, in so far as each minute element and atom, each energetic vibration, each tiny speck of matter in this illusion is Creator. Each

piece of this play is Creator, is that God. And how it plays with Itself, how it dances with Its partners, is that active agent. There is no, what you may say, higher judgmental source and no lower beckoning source. It all exists on the same continuum, on the same playing field. It simply divides Itself and cloaks Itself in ways to create separate self, or at least to trick the self into experiencing separate self.

And so, quite simply, we may state that there is God as an agent in the spiritual seeking, for everything is this figure that is God, and everything plays into this spiritual seeking as God.

Now, how one approaches the figurehead that one may label as God can absolutely inform the seeking. There are many ways in which one can commune with God and can relate with God. In the Christian sense, as mentioned before, there can be a fear of this God, that He who judges may close the gates to the heavens above if one's actions in this lifetime do not live up to His standard, to His image. And there is the opposite dynamic whereby one views this creation with much joy and acceptance, forgiveness, and gratitude, with an open heart, much as the figurehead, this God principle, created each in His image.

We cannot say if there is a right way to interface with this Creator known as God in the Christian sense. We can only say that all paths eventually lead to self realizing self as that Godhead, as that Creator. The paths may wind, may take detours, more scenic routes, may allow the self to experience more pain or more joy, but altogether provide fruitful catalyst, opportunities for further deepening understanding of the truth beyond these boundaries set between self and God-self.

And so relating to this agent in your seeking known as God comes down to what feels true, what feels in service to the seeking self. Ultimately, that right—we correct this instrument—ultimately, that relationship may have its own ebbs and flows, may have its own bumps in the road, may witness its own heartbreak and its own moments of rediscovery and tenderness. But in striving towards understanding

that God-Self, one is inherently walking that path of spiritual seeking.

We would finally impart that, if there is one piece to this Godhead figure of the Christian faith, the Judaic faith, of these religious schools that establish this King of Kings, these holiest of holies, is that this Creator is a Creator of love, of grace, of acceptance, unconditionally so. There are no souls turned away, no souls banished, no souls punished. Creation is inherently devised and founded and produced and filled with love, filled with acceptance, filled with patience, and filled with connection. The God-self that [you] may see created you, you in turn created It.

We would ask if there is a follow up to this query, my brother. We are Biondha.

Austin: No, thank you so much.

Biondha: We are Biondha, and we thank you, my brother. Is there a final query to which we may speak through this instrument before retiring our service and moving on to the final instrument?

Gary: Biondha, after the last channeling, the instrument shared that receiving your contact came with some what sounds like turbulence. She described it, I think, as trying to “lasso a bucking bronco.” Can you dive into what the instrument is experiencing, why this may be occurring, and how she may balance out this experience for a more steady, maybe even comfortable reception of your transmission?

Biondha: We are Biondha, and we are aware and appreciative of this query, my brother, especially on behalf of this instrument in particular. This turbulence she experienced at our previous two connection points was due in part to her own extra exercise, if you will, of discernment to a degree that made a clear and open channel between us and her a harder needle to thread. There was self-judgment on her part that made for difficult flow between us. That is one aspect to the turbulence she was experiencing.

There is also the element of newness, that there is new ground to walk, that there is new energy to grow accustomed to. And this instrument, being one who is often change-averse, felt friction with this newness, not in a negative or fearful way, but in a way of attempting to grow more open, yet remaining ever watchful and ever humble, not attempting to put too much energy or power into the connection.

We have been able to establish a more comfortable inroad between us and her, and vice versa, through the connection point of the dream state and through the continued practice of meditation that she has undergone in communion with the question-asker. And so with her continued practice of will and faith, our points of divergence, our movement through her will become more comfortable and easier to establish.

We can state that this particular meeting of seekers in this circle at this time has been markedly easier for this instrument. The only barrier being a fatigued vehicle.

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

Gary: No, thank you.

Biondha: We are Biondha, and we thank you. We are immensely appreciative of those in this circle of seeking to welcome us, your friends of the Confederation. And at this time, we shall take our leave of this instrument to allow space for our dear friends to speak through the instrument known as Austin. We are those of Biondha.

(Austin channeling)

Tovo: We are those of Tovo and are again with this instrument. What a joy we have experienced with you and with our brothers and sisters of Halos and Biondha. This is a somewhat novel experience for us at this stage, and we cannot emphasize enough our gratitude to be invited by you upon this journey. For it is up to you, as the veiled third-density creatures with emphasized free will, to make these calls and extend the hand. For we are always waiting, and we are always eager to join.

It is immensely beneficial to us on our journey, for this interaction presents us with a small taste of the catalyst that you are privileged to experience within your density. We look forward to witnessing the transformation and the catalyst that is brought about by our joint seeking and remain available to you for this service.

At his time, we would leave this circle in light and in love of the One infinite Creator. We are those of Tovo. Adonai vasu borragus.