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# L/L RESEARCH

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## SATURDAY MEDITATION JANUARY 20, 2018

**Group Question:** From love and acceptance to control and manipulation, there is a spectrum of response to catalyst. What about our relationship to the planet? Where on that spectrum does our present global culture lie? What would relationship of love and acceptance toward our planet look like, and how might we more effectively manifest that?

*(Jim channeling)*

I am Q'uo, and am with this instrument. We greet each of you in the love and in the light of the One Infinite Creator, of which we are all a part. It is a great pleasure and privilege to be called to your group this afternoon. We look about and see the faces, the hearts, the minds, the bodies, the spirits of true spiritual seekers who come without guile or guise to seek that which is true for each, a portion of the philosophy of unity of the creation of the One Infinite Creator which dwells in each. We would be very happy to speak to you this afternoon concerning the topic of how to treat your Mother Earth, how you are treating her, and the whys and wherefores of this treatment, but first we must ask a favor. We would ask that each of you take whatever words that we have to say that are helpful and use them as you will in your journey of seeking and serving. Those words that we speak which have no meaning for you at this time, please leave them behind without a second thought, for we would not wish to place a stumbling block in your path. We are, as you, seekers of truth, who take great joy in exploring the infinity of the creation of the One Creator, and finding a reflection of the Creator in

every portion of this creation—indeed, finding a portion of the Creator more and more within ourselves, as we seek to reveal the Creator within, and share this Creator with all. Thus, we speak this afternoon as your brothers and sisters who have traveled a bit further upon the path than have you, and it is our means of furthering our own journey to aid you in your journey, for we are all one in truth.

Each entity upon your planetary sphere, each of the 7 billion or more souls, has a spiritual journey that may or may not have been discovered by any entity at this point in time. Many have found a great deal of comfort in consciously realizing that they do have spiritual journeys. There is a great deal of work that is necessary in order to follow any particular spiritual path that seeks to reveal to the aspirant those mysteries of the being which each is, the purpose which each has, the direction which each travels, and the comrades and friends that move in harmony with each upon this endless journey of seeking the One Infinite Creator in each entity and experience. Those who have yet to discover that they have a spiritual path that is available to them by their own choosing previous to this incarnation, are those which have difficulty in reflecting any portion of the One Creator to the friends, families, strangers, and multitude of entities that surround each upon this planet. Each is meant to be a mirror to the other, but when the mirror does not reflect, or is not seen to reflect, any image that is comprehensible to those observing, then it is that the difficulties arise, and there is the, shall we say, blockage of potential to

reflect clearly and helpfully, any portion of the One Creator within.

Thus, the two paths that have been described in your query this afternoon—that of giving and revealing the love and light of the Creator to all, and that of controlling and refusing to become part of the oneness of all—are the boundaries, shall we say, within which action occurs upon your planetary surface. Unfortunately, there is much confusion between these two boundaries, so that the majority of the population of your planet cannot comprehend either choice, and moves back and forth between the two, in mostly disharmonious manners and means, so that there is blockage in the intelligent energy or the prana, which is the gift of the Creator to each on a daily basis, and these blockages then, are reflected in behavior, each toward the other, and each toward the planet as well.

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

*(Steve channeling)*

I am Q'uo, and I am with this instrument. We would continue with this question of the role of blockage with regard to the inner constitution of the process of blocking those energies which we may say animate you from below, for it is these energies which enter your chakras through the red-ray center that invigorate you in a way that is characteristic of your planetary experience as a whole, and in this regard, we would say that you share a common source point of being energized with all others who co-constitute your planetary experience at this time. Now, this energy, as you are aware, may travel upward through your chakra system, enjoying a process of transformation as it goes. The higher it reaches within your chakra system, the more eloquent may be its expression, and, we may say, the more effective it may become in serving as a basis for the aid which you wish to offer to the planet, and to those who dwell upon it. It is well to consider that the planet is more than a lump of rock floating in infinite space. It is a living thing, and it is composed of many other living things which vibrate in harmony and, to some extent we would say also, in disharmony at this time. And so, if you understand yourself as a being that is immersed in this vast vibrating system of harmonics and disharmonics, you can see that you already have a place that is

deeply embedded in an experience which reaches far beyond you.

And so, the question of how you might be of service to the planetary sphere as a whole is one which is both complex and very, very deep, in the sense that it reaches to the most intimate levels of your own capacity to experience and to express. Now, the energies which you find vibrating within are those which are susceptible of many different kinds of expression, and throughout the course of your development, you have learned to exercise judgment in ascertaining what forms of expression are useful, what forms of expression lead to certain results, and what forms of expression can lead to difficulties.

So, you find that it falls to your responsibility to make discriminations concerning how these energies may be expressed. This goes beyond the simple recognition that sometimes you are, within your own system, harmonious enough, and sometimes, within your own system, you find yourself in a state of disharmony, for you may well be magnificently harmonious within yourself, but yet be aware that certain forms of expression of that harmony would not go well under certain circumstances, and therefore, you have learned when it is appropriate to speak, when it is appropriate to sing, to dance, to act in a myriad of ways that affect other selves, knowing that other selves, too, have very complex and delicate processes that they are dealing with, and you do not wish to be a stumbling block to those around you, any more than you wish to have them be a stumbling block to you.

And so, it is well to form an intent to be helpful in relation to your friends, in relation to the society as a whole, in relation to the planet itself, but you recognize that a good deal of discrimination is required in order to make the helpfulness you feel able to be introduced into activity that has a possibility or a likelihood of serving in a way that others can find helpful too. Now, as you have gone through your lives, you have learned, over and over again, through catalyst hard and easy, that certain patterns serve you well, and other patterns tend not to, and as a rule of thumb, you are very likely to have generated judgments that have become structural to your personality. You have learned to rely upon these judgments structural to your personality, and, in a general sense, we would say this is a very good thing, for you cannot process all

of the catalyst that is available to you strictly on its own merits at every individual instant in time. You need to be able to recognize catalyst in terms of certain patterns that make it more efficient for you to respond and make it more successful when you anticipate the possible effects of your response. So, we do not say that the judgments that you have formed that have become crystalized into portions of your personality, and into portions of your patterns of behavior, should be likely laid aside.

Having said that, we would also say something else now, and that is that it can happen, and, in fact, it very often does happen, that these judgments which you have formed are not well adapted to a circumstance which you may presently be encountering. And, therefore, it is also useful for you to recognize that your personality is an instrument through which you work, and while it is not just useful but, in fact, quite necessary, for being able to engage in a wide way, with the breadth of experience that you encounter. It is also well to know that your personality can be allowed to thin from time to time. It can be allowed to change from time to time, and the more that you are able to see your personality as something which is not fully consonant with who you really are, at a deep level, you will be able to allow that personality to adjust where it may, or even to be set aside from time to time, when an occasion seems to require that to happen.

Now, it is not completely reliable to note to yourself that you are setting aside your own personal predilections at any individual point in time, for the personality is something whose roots go very deep, indeed, and the personality is quite capable of arranging its propensities, and its judgments, shall we say, in such a way as to give you back to yourself, a distorted sense of what you are about—a distorted sense, in fact, of your own motivations. And so, one constantly must be aware of not simply the analytical implications of judgments which you have made; not simply the best estimate of what certain of your proposals of action might yield by way of a result, but also the nature of the energy that is investing your proposal to act, the nature, that is to say, of the energy investing your will to serve. This is a most elusive portion of your being, my friends, and it can transform itself from one mode to another quite quickly, and in a way that is most unexpected. And so, for example, you may set out to be helpful to other selves, perhaps in the context of a group effort

of some sort, in which your intention is quite clearly to aid the group, and may have been well vetted with regard to the sense in which the group's efforts would potentially be helpful for larger groups, up to and including, the entire planet itself.

And so, you start out with an agenda, you start out with an enterprise in which you feel well situated and well disposed to your other selves who are participating with you in the performance of this enterprise, but in the course of the activities in which you find yourself engaged, you perhaps discover that your sense of the way this enterprise will unfold is not quite in alignment with the sense that another of your fellow seekers has of the enterprise. You are, in short, potentially at loggerheads. Now, when something of this sort happens, the initial activity that almost always gets invoked, is to fall back on the set of judgments which you have in place, both as a portion of your personality structure itself, and as a portion of the way that you have situated yourself with regard to the current enterprise. And, when you examine these judgments, you can find that in some cases, they are so strongly oriented in a certain direction, and that direction is so fundamentally at odds with another set of orientations held by other selves, that you can see no way in which the two agendas can be brought into harmony with one another. Therefore, you have no choice but to conclude that the other self is wrong, lest you find you have to conclude that it is, after all, yourself that is wrong.

Now, if the matter is of comparatively minor import, the resolution tends not to be terribly difficult. But, to the extent that the matter reaches down to the roots of personality, which it very often does, no easy resolution might be seen to be at hand, and so, the art of compromise, therefore, would not be available to you. Now, we would suggest to you that the planet as you now find it has so often encountered loggerheads of just this nature that there seems almost to be built into [the planet's] very energy configuration, a set of inner blockages, or hostilities which resonate very, very deeply, we might almost say, from the bones of the planet outward. Now, when you draw in the energies of the planet through the red ray, you are, in effect, drawing in some of this built-in disharmony, and your mind/body/spirit complex vibrates with this disharmony unless and until it is able to process the

disharmony, and to heal the disharmony as a portion of the seeking activity which you undertake.

Therefore, we would suggest to you that when you contemplate a goal of being of service to the planet as a whole, that the first thing to consider is how far you have got along in the process of healing the disharmonies of the planet within your own person. The greater progress you have made in this regard, we find, the more likely it is that when it comes to the loggerheads and difficulties that manifest themselves in your relations to others, you will be able to find a point of resolution where less jagged judgment is on display, and more soft-edged acceptance is available to you. That is not work, my friends, which is easily undertaken. It is work which requires slow effort and has to be done again and again and again, for it is really never complete, and we can tell you that we undertake work of just this nature on a routine basis.

So, we would not suggest to you that if you find that your process of achieving inner harmony is less than complete, that you are a failure as an individual attempting to serve your planet. My friends, it will be incomplete, and that incompleteness will again and again manifest itself in disharmonious relations with others. The key to dealing with relations of this nature, is to reassert your commitment to harmony, and to understand that the difficulties that arise in your life, arise not simply as a result of some missed step on your part, or as a result of a misstep on the part of someone with whom you are interacting, but at bottom arises because the creation itself is attempting to find a pathway to a more eloquent expression of the Creator. And, if you take the disharmonious interactions into which you may have fallen in this life, we would suggest to you that it takes a little bit of the edge off of the sense of personal failure, or the sense of failure on the part of those with whom you deal. It is far more important to consider the spirit of mutual engagement than it is to consider, from the outside, as it were, the proprieties of right action. It is all too easy to let an accumulated sense of the proprieties of right action to be one's sole guide in such a way that the true spirit of service has, in the meantime, withered in its root.

Now, there are some who have so despaired of the root of serving others that they completely set it aside, and for them, the propriety of interaction with

others always comes down to a question of demanding that others comport to the judgments one has made concerning how the universe shall be put in correct order. The ordering from without, however, is almost always less efficient, we have found, than the ordering from within, and we would add one thing: we would say that the ordering from within almost always appears to be completely inefficient, because one who is engaged in this kind of activity is aware of the massive responsibility that it puts upon the self to find that one's will to serve is, indeed, pure; is, indeed, completely clean; is, indeed, something that reaches all the way down to the root of personality.

So, to sum up, we would say simply, that service is best performed from the standpoint of one who attempts to serve others, with an eye to the spirit which animates it, not with an eye to the protocols which are taken in judgment best to express its proprieties.

We are those of Q'uo, and we would, at this time, return the contact to the one known as Jim to discover whether there are questions we may further address ourselves to. Adonai, my friends, Adonai.

*(Jim channeling)*

I am Q'uo, and am again with this instrument. At this time, we would ask if there might be any queries that we might speak to in a briefer manner.

F: If anyone else doesn't have one, I would like to ask, Q'uo, if you could speak to times when we might feel resistance, or even maybe some fear in moving deeper in our meditation, and in our spiritual evolution, if you have suggestions on how we may move past that phase.

Q'uo: I am Q'uo, and am aware of your query, my sister. This is a very thoughtful query, for it uncovers a phase of each seeker's journey which may, indeed, be somewhat mysterious, unknown, that which holds a good deal of potential for discovery if the seeker can find within itself the wherewithal to meet mystery face to face. It is an illusion in which each seeker exists, to consider that there is an understanding that is clear, and without doubt, without reproach, for that which the seeker feels comfortable with in the daily round of activities, and in the process of being a seeker of truth, is just the beginning of what is available to every seeker that

continues to travel this journey of union with the One Creator.

There are many fascinating experiences that are available to every seeker, but they are not always immediately perceived as such. Here is where it is necessary for each seeker to exercise the quality of faith that whatever experience is presenting itself in your meditations, in your contemplations, in your dreams, or in your conscious waking experience, is an experience which offers to you a chance to deepen your beginning grasp or basic understanding of what it is that you are about, and where it is you are headed. The initial stages of the meditative state are usually a combination of fleeting glimpses of peace, and one-pointed attention, mixed with liberal amounts of distracting thoughts. Interestingly enough, and paradoxically so, these distracting thoughts are often felt to be somewhat of a comfort, for they are of that realm that is more understood by the seeker of truth.

Yet, as you pursue the deeper levels of meditative experience, there are oftentimes examples of one's own subconscious mind that brings flashes or images that may be somewhat disturbing at first. These are those areas within the subconscious mind that have begun to become apparent to the consciousness of the meditator. If the meditator can look upon any such image, feeling, or expression of any kind of sensory impression that is unknown, and perhaps slightly disturbing, and see it as part of the self, the smaller self that meditates, and perhaps is part of a symbolic greater self that awaits discovery from the smaller self.

What we are basically saying, my friend, is that you have within you, various portions of your own self, your own proclivities, desires, emotions, some of which have not been fully explored, that wish to make themselves a unified example or representation of your greater self that is the One Creator. If there are any blockages of your energy centers, these are often examples of such blockages that can become hints and clues as to areas to illuminate, to investigate, in order that it might be revealed to you a greater portion of yourself that can be brought into harmony with the conscious self that meditates and moves through the daily rounds of activities in the conscious state as well.

Thus, if you can exercise both the faith that what is expressing itself to you is part of you and is a part

that is potentially quite helpful, and the will to continue to explore this unknown portion of yourself, then there is likened unto a door that swings open for you and invites you to enter, that your experience of both your smaller self, and your greater self, that is the One Creator, might be had. In short, there is nothing to fear; there is much to discover. But, it will take an effort upon your part to do so.

Is there a further query, my sister?

F: No, that was very helpful. Thank you so much.

Q'uo: I am Q'uo, and we are most thankful to you, as well, my sister. Is there another query at this time?

Gary: I would like to read a Quote from Ra, and then ask a question. Ra says: "There will also be a sharp increase, in the short run, of negatively oriented, or polarized entities and social complexes due to the polarizing conditions of the sharp delineation between the fourth density characteristics, and third density self-service orientation."<sup>1</sup>

So, my question is: We find that our society consists in some part of entities entering into reality bubbles where the facts change according to the paradigm of the bubble, and correspondence between bubbles can be non-existent. Does this have any connection to the "sharp delineation" Ra describes? I ask, because it seems that the lines between world views, or vibratory levels, seems sharper and sharper.

Q'uo: I am Q'uo, and am aware of your query, my brother. Again, we find this is a salient observation, and would wish to attempt response by suggesting that in the most basic sense that you are correct that the short-run increase of the negatively oriented entities, both of individual variety, and social complexes, expresses itself frequently in a manner which can be easily misinterpreted; for the negatively oriented entities (who are also seeking their graduation into the fourth density) do not speak clearly that which is their desire, for they are aware that most entities would not wish to walk into a prison, shall we say, whether it be of a physical nature, or of a mental nature, or of an emotional nature; for the kind of communication that you describe is that which is frequently utilized in order to confuse. It is like the stage magician who shows

<sup>1</sup> 17.1

you one hand that is performing a certain process, while in truth, the other hand is performing that which is salient to the, shall we say, the prestidigitation, the manipulation of the mind and the distraction of the eye, so that which is seen is not actually that which is presented for observation.

The type of communication of which you speak is the language of control, the language of suppression, the language of confusion, for under these conditions it is possible for the negatively oriented entity to willingly lure the unpolarized, or even perhaps the positively oriented entity into a situation which is like unto a prison, where thoughts are manacled, expression is muted, and freedom is an illusion. Thus, we would recommend that within your own daily round of activities you take time, perhaps at the beginning, or the end, or both, of the day, to center yourself in a mindful manner, which reduces the sensory inputs into your brain/mind complex, and returns you again to that quality which we find those of Ra had referred to as the “unfed conscious mind,” the mind of the beginner, the mind which has only consciousness as a resource, the mind which can calm the jangled nerves, and can allow the confusion to dissolve, the mind which can reveal once again, the basic purpose of each seeker of truth in the positive sense, that is, to reach within the heart and find the love residing there, to open that door to that love and bring it forth to share as one’s response to any situation which may confront one.

This will take, in some cases, a good deal of consideration, for in a world of confusion, the expression of love is very often lost upon those to whom you send it. Thus, one cannot be dedicated, shall we say, to a certain outcome, but must have begun the exercise of faith that that love, which is sent, will reach its destination, and will have its effect upon what you would call “the world condition,” the apparent misdirection and misapprehension of energies by those of the negative nature who seek at this time to use the small amount of time remaining within your third density to polarize sufficiently for their own graduation. So, our recommendation is meditation, centering, mindfulness, and love.

Is there a further query, my brother?

**Gary:** No, thank you, Q’uo.

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

**Z:** I have a query, Q’uo, I don’t know that you can answer it, but I feel a pulling apart of timelines, I guess, a sorting of vibratory frequencies, into different octaves. Can you comment on that?

**Q’uo:** I am Q’uo, and am aware of your query, my brother. We are most impressed this afternoon, may we say, before we begin our answer, the quality of queries. This group has always been most competent in querying, but this day is most impressive.

The perception of the timelines, as you describe them, is a perception of potential realities that you have participated in within both the dream state, and the meditative state, where you have allowed an opening to potential realities that your higher self has utilized in offering to you, and to others like you, the opportunity to experience a greater variety of challenges, shall we say. These challenges are lessons presented in symbolic form, as each entity in any incarnation presents to itself within the incarnation, to be experienced at that point. However, the choices for such lessons are made before the incarnation so that before your current incarnation, you have chosen certain realities in which to express these challenges, these symbolic puzzles that can, when untangled, reveal to you a greater perspective in your own spiritual journey.

The feeling of the dissolving of such timelines is a residue of the learning of that which was set before you so that there is no longer a need for it to exist within any portion of your being, other than that being which you now are here. Thus, you are, shall we say, closing up shop so that there may be a graduation into the fourth density of love and understanding at the end of this incarnation.

Is there a further query, my brother?

**Z:** No.

**Q’uo:** We are those of Q’uo, and at this time, we shall respect this instrument’s growing fatigue and take our leave of this instrument. We would, once again, express to you, our great gratitude for inviting our presence this afternoon. It has been a joy, my friends, to be with you. We hope that you each will take from this session of seeking whatever words and concept that have meaning for you, and ponder them well. For each is as a seed, that, when

pondered, is like the watering of the seed, so that it may grow even further than it has at present presented itself to you. There is growth available at all times, through all experiences.

This is a very fertile density, your third density, my friends, confusing though it may be. There is no other density within the octave of densities that provides such opportunities as are so easily perceptible here—easily perceptible, we say, to those outside of the third density. We have great sympathy for you, in that we know that so much of this third density remains a mystery, and a confusing experience for you. However, such mysteries and such confusions draw you forward into that which is awaiting for you within each mystery and confusion, for in truth, all is one, and all teaches unity, love and light.

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