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Rock Creek Research &
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P.O. Box 5195
Louisville, KY 40255-0195

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www.llresearch.org

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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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SATURDAY MEDITATION

APRIL 7, 2018

Group Question: Would you please give us guidance on how to interpret the messages provided by the catalyst we receive in the form of bodily ailments?

(Jim channeling)

I am Q'uo, and we greet each of you in love and in light this day and always. It is an honor to be with you, my friends. You show us great respect and consideration in asking us to join you today. We would, as always, ask a favor before we begin, and that is that you look at our words with a discriminating eye, and take only those which have meaning for you, leaving behind all others. If you would do us this small favor, then we will not worry about infringing upon your free will, for we are as you: seekers upon the path of truth, wishing to decrease distortions and bring forth that which is the purest and most powerful perceptions of the truth that are available to us.

Today you ask us a very important question, a question which deals with the nature of the third-density illusion in its most basic sense, a place wherein catalyst may be perceived and utilized by the conscious mind in a manner which produces experience, and this experience gathered as a harvest within your incarnation allows you to choose the manner and timing of your growth into a fuller realization of your reality of being one with the One Creator with every entity around you, with every experience you have ever had. This is a noble quest, my friends, and as you move through your

incarnational experiences, you move as a mind, and body, and a spirit. The spirit, or the soul, is that which has made certain choices previous to the incarnation that are deemed appropriate as further opportunities for increasing your knowledge of the One Creator and your identification with it.

Your mind is that which has partaken in this choosing as well, for within the realms of the spirit world—those of the inner planes, or time/space, as those of Ra have called it—the mind and the spirit have free rein and great reach that allows the perception of so much more of the nature of creation than could ever be imagined within your third-density illusion. However, the mind could have no being within the third-density illusion without a body, for the body gives the mind the opportunity to have a beingness within the third density, a means by which to pursue those choices made prior to the incarnation. Thus the mind basically forms the body in such and such a fashion that the body may serve as the noble steed that carries the knight into the battle for truth. Thus, when the mind is confronted with concepts that are not well-imagined or perceived, there is the utilization of the physical vehicle to enhance the perception that has perhaps been misperceived, or not perceived at all. And this is the beginning of knowledge.

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

(Steve channeling)

I am Q'uo and am with this instrument. The beginning of knowledge, we say, for those who dwell in third density do so in a condition which is somewhat anomalous with respect to the remainder of the creation, and it is only in this condition that that which we are now calling knowledge actually attains. For when you draw together those strands of concept which you feel belong together, which you feel constitute a frame of reference that is informative with respect to yourself and to how the world itself turns, you are creating from two different sources a one structure—and the one source is that which we are calling embodiment, while the other source is that which you may call your mind.

The mind is that instrument, or instrumentation, through which you reach to the body in order to be informed about a multitude of things—in order to be informed principally about what you, as mind, are not, or are not yet, or are not any longer. The body is that which informs the mind, while at the same time withdraws from the mind such that it is able, from a distance, so to speak, to come back again and again to the mind to stimulate it, to drive a kind of desire to know itself better, to be itself more.

Now, we will tell you that that which is called knowledge is a consideration of variable usefulness, for indeed, as often as not, it masks rather than discloses what is really at work behind it, what is really at work to produce it. The dynamics associated with third-density incarnational experience are specifically set up so that the self which is putting itself to the test, so to speak, the self which is attempting to prompt itself to choose at the deepest layers of its being, is again and again moved off its center; again and again it is subjected to a framework of manifestation in which it cannot recognize itself, or refuses to recognize itself, or struggles to accept itself as that which is given. The self is given to itself, to a very large extent, in embodiment. And when there is disturbance in embodiment, when there is pain, when there is discomfort, when there is limitation, the self which would like to be what it has taken a fancy to being discovers over and over again that it cannot be this; that it carries a burden; that it meets with resistance; that it drags along a burden of that which will not assimilate itself to the highest hopes, the most far-reaching intentions, but that pulls one back, that

refuses that intention, that creates a demand upon the self, that will not allow it to go forth in just the way it would choose.

And so the process of choice, involving choice of self, is given what we perhaps will shock you by saying, a gift of resistance. It is given the gift of refusal. It is given the gift of that which cannot be assimilated to the self without greatly enlarging the sense of that self that the self must now embrace. *I am the self that looks to the starry heavens above, but that walks with this limp, but that carries this sorrow, but that embraces a sense of inner deformation that can be very far-reaching indeed. I am this self that out of this gift of pain, of limitation, of emotional or psychological misery, am yet able to reach in hope and aspiration to the starry heavens above. And in so doing, I find a way to accept the unacceptable within myself; I find a way to discover dimensions of my own aspiration that have, perhaps for a very long time, resisted this aspiration itself.*

This, my friends, is a significant portion of the significance of third-density experience. For in the third density you do not know who you are—you cannot know who you are. You cannot be who you really desire to be, for you are continually dragged under by the undertow of that portion of the embodiment which you enjoy, which simply refuses, refuses you at every turn. And even if it, at some point, with great reluctance, concedes a little ground to your insisting will, it does so in such a way that your full effort is required to bring into a configuration that is workable for you, this thing you call your body. It is a torturous affair and it is meant to be so, for there is a deep sense in which, in the third density, you are occupying that which you call your body, which has a mind of its own. It has a being of its own, namely that of a second-density creature. And the third density is a point of transition, if you will, in which the limitations inherent in second density are, for the first time, being experienced not simply as the necessary parameters for individuated consciousness to indwell, but rather as something which may limit, something which may confound good intention, something which refuses the command which it pleases you to give it.

Accordingly, in this third-density experience, you are perpetually faced with that which you can only call yourself, but which nevertheless is specifically set up

to give you a kind of immediate catalyst which tells you that those intentions you are in process of formulating over and over again can only be seen in relation to a larger whole which is vastly more than such intentions, that resists these intentions and requires that they be adjusted to that which it may yet please you to call reality.

Now, that circumstance we have just described is, in actuality, only a small portion of the dynamic of embodiment in which you live out your being, for as you know, the second-density vehicle, or the orange-ray body, is in actuality one of many bodies which you do indwell. It has a particularly strong focusing significance for you to be sure, and for the vast majority of humankind, it is the only body that is actually recognized. But, there is a yellow-ray vehicle which has its own dynamics. There is a green-ray, and a blue-ray, and an indigo-ray vehicle, each of which have their own dynamics and are functioning in one way or another at all times; although from the standpoint of the immediacy of your experience, it is true that the higher bodies tend to be quiescent unless they are specifically activated through meditation and invoked as a portion of an effort to enlarge the parameters of catalyst received from embodiment itself.

Now, this enlargement of the parameters of embodiment can be seen to be a useful portion of a path of one who seeks to develop along the trajectory of the adept, and when you undertake this honor and this responsibility you will find that the entire relation to that body, which is that of the second-density animal, is transformed. You will find that a pain, for example, does not just incite you to action from behind your back, but will be something you may take up a conscious relation to, something which you may interrogate with regard to meaning on several different levels at the same time. And you may discover that there are uses for this second-density animal being that you had not previously suspected. You may discover that there are dimensions of the structure of your incarnational experience that you have not previously contemplated. As an example, it may be that there is some specific kind of limitation that your particular animal body has that is not widely shared among the animal bodies of your peers, and this limitation may mark you out in some fashion. You, as we say, walk with the limp, you have some deformation that makes you somehow different.

Now, this difference can easily register not simply as an impediment or a limp in your mode of relating to others of your own kind, but can also be seen as opportunity if you so choose to regard it. It may be seen as the occasion for posing questions to yourself that lead you into areas perhaps not difficult to peer into, but very usefully peered into if it is achieved. If you are one who is a possessor of certain limitations, and yet find that within these limitations your life of enjoyment is curtailed in such a way that you have no choice but to relate to the world differently than those around you; but having accepted this fact, you become aware that there are, within this difference in perspective, opportunities for self-development—and yes, the most essential point, opportunities for service. For service, my friends, for service. For that is why you are incarnate in third density: to find a way towards service that can be embraced whole and complete, that can be embraced through all possible limitation, all possible pain, all possible psychic resistance. It's a question simply of service.

Now, as you know, service is a function which bifurcates in third density. And if you take the choice of serving in such a way that the self remains the centering operator of that service and the centering purpose towards which that service is directed, you will begin to understand your pain; you will begin to understand all factors of bodily limitation as those points of resistance which are to be struggled against, which are to be overcome, which are to be held subject to the growing dominion of self will.

If, however, you take the view that the service which you have to offer is that which involves a kind of energy that moves through you from below, from embodiment, and from above—from spirit flowing through you and outward from you, without being held by you, without being directed towards what it pleases you to call your interests, but rather which allows your interests to be a fluid thing: a set of factors which can integrate, which can blend, which can lose themselves and be dissolved in interests of others and service to others. And you will find not that all of your pains and disturbances disappear on the nonce, but that they are less significant to you if you feel that that self which you must yet be is a self whose being is not limited to this set of parameters which you now enjoy, which is not merely something which has needs, has demands it wishes

to place upon the creation, but rather has placed itself in service to the creation.

The pains, then, that inevitably attend incarnate existence will not so much be your pains as they will be pains that you sense in passing, you endure as you endure a cold front in April. It's here today, but you know it will be gone tomorrow, for this is not you. You, in effect, are not you in any sense in which a "you" is less than infinity itself—for upon the service-to-others path, my friends, you and I are one. My pain is your pain, and your pain is mine. And I will happily walk in your pain. I will happily share your being, for how can it be any being other than my own? How can it be any pain other than all pain? And how can pain, as a particular part of the broader spiritual experience, be other than a portion of a larger joy?

These are tall words, my friends, and we do not wish to diminish the reality of difficulty or to denigrate the role of personal pain, personal sorrow, for it is a significant portion of the experience of the Creator by the Creator, and it is a significant portion of the process of growth that all of us who have undergone individuation have partaken of.

Yes, all of that is true, but if pain is allowed its fuller destiny, we feel it is fair to say that its destiny does not remain in the condition of pain, but rather points to something beyond it, points in the direction of the hope, the aspiration, and yes, the joy which is the crown of these affects.

We are those of Q'uo, and we would, at this time, return to the one known as Jim in an effort to serve you further by addressing ourselves to questions which may remain on your minds. Adonai, my friends, Adonai.

(Jim channeling)

I am Q'uo, and am once again with this instrument. We would ask, at this time, if there might be further queries to which we may respond.

Z: I have a query, Q'uo. As a society of individuals, it seems that catalyst has accelerated beginning in the winter solstice and then significantly increased for many starting in the spring solstice in March. Many people are experiencing a releasing of attachments and the entering into the state of pure initiation. Could you speak to that?

Q'uo: I am Q'uo, and am aware of your query, my brother. Your planetary sphere at this time is moving through a portion of time/space in which the vibrations of awakening have intensified to the degree where those entities who are sensitive to certain energy-center accelerations are aware that they are going through transitions that are in the nature of these energy centers which have some remaining hindrance or blockage to the full experience of the intelligent energy or the light which is now available to those conscious seekers or truth—and indeed are available to all entities upon this planetary sphere, whether they be conscious seekers of truth, or yet unconscious of the nature of the potential for growth in the spiritual sense that is available to them. All entities are experiencing some kind of response to these increased vibrational distortions that are now engulfing your planet as a rhythmic manifestation of the beginning experience of fourth density, which itself is a quantum leap forward, or upward, in the vibrational expression of the One Creator. If a consciously oriented entity experiences increased oscillations or vibrations in a certain energy center, or combination of energy centers, it is well to look to the nature of those centers so energized that there may be a conscious realization of the kind of vibration that is yet to be fully expressed through the entity's energy system. Those of Ra have described these centers in detail, thus we will leave the determination of the nature of each center to those seekers present.

Is there a further query upon this topic, my brother?

Z: Will the fourth density energies continue to increase or will there be an ebb and flow?

Q'uo: I am Q'uo, and am aware of your query, my brother. There will be what you have called the continuation of these energies in an ebb and flow nature. We would see these as being a rhythmic expression of a melody which you might equate to the fourth-density experience. It has certain qualities that are more intense at certain times than at other times, some qualities finding the rhythm of expression being given according to the planetary nature or ability to receive these vibrations. The planet itself also has a combination of rhythmic receptivity in its own beingness, which it shares with its population. Your Mother Earth—or Gaia, as you have called her—is one which is giving birth to a new generation of beings, and indeed has begun to

give birth to them some portion of your time previous, for there are those from elsewhere who have begun incarnating upon this Earth, and Mother Earth has welcomed them with open arms, for they have already made the graduation on other planetary spheres and are now incarnating on Earth to aid with the birth of other fourth-density entities from this Earth plane.

Is there further query, my brother?

Z: No.

Q'uo: I am Q'uo. We thank you for your thoughtful queries, my brother.

Is there another query at this time?

J: Q'uo, from your point of view, how clear is the distinction between our confusion and free will in allowing us that, and the impulse to guide us? Can you make a distinction very clearly at your level, or is it murkier?

Q'uo: I am Q'uo, and am aware of your query, my brother. Now you move into the realms of our ability and desire, and occasional discomfort, at serving as what you may call the teacher, or the learner, on another level. For we wish with all our being to be of true service to each entity upon your planet, but this is not something that is so easy to determine, even from our level of observation and experience. For we look upon many entities who, with just a tiny nudge, could make great leaps forward in consciousness, and the desire to give this tiny nudge is great. And yet, if we did so in every case, we must ask ourselves as a result: would this entity that we have hopefully helped have made this choice for him or herself eventually, and have learned more from making this choice on its own, and from having us present a catalyst, shall we say, that is more obvious in its appreciation by such an entity? These are queries which are not easily answered, thus, we must, from our point of view, look at each entity that we wish to serve, as if we were that entity, and what is it that we would wish, as that entity wishes for the highest and best chance to grow, if we were such an entity. In many cases, we satisfy ourselves with the clue or the hint that is not quite so obvious, giving the one we wish to serve the opportunity to find the key to the door that they wish to open. There is no hard and fast rule for service, my friends, there is simply the desire to serve as best as one can, and hope, in retrospect, that one

has indeed done so. Is there a further query, my brother?

J: Yes, just one more. Do you perceive that you introduce catalyst to us that you did not intend?

Q'uo: I am Q'uo, and am aware of your query, my brother. There have been many entities from the Confederation of Planets in the Service of the One Infinite Creator who have done just this thing. We look unto the sharing of information, for example, for greater forms of energy upon your planet, that would free the greater portion of your population from the necessity of working so hard and so long, to be able to afford greater energy, and we see that some of those offerings that we made to your peoples have created forms of energy that have been used for destruction. This is but one example; there are many others. We are not perfect beings, my brother. We seek to be perfect beings, as does each here, and we shall continue in that seeking to the best of our ability, with the hope that that which we offer may be seed for growth and not destruction or dissatisfaction or disharmony.

Is there a further query, my brother?

J: No, thank you for your indulgence, Q'uo.

Q'uo: We thank you, my brother.

Is there a further query at this time?

Gary: I have a question, Q'uo. From both a physical and metaphysical evolutionary perspective, the pleasure of sex makes sense because if sex is designed to be pleasurable and compelling then a species is more likely to procreate, and many opportunities for service arise in that modality of relating— including, as the Confederation reports, sacramental union with the Creator itself, including transfer of potential energies between the male/female principle difference. But the orgasm seems a . . . is a question to my mind. Is there anything that could be said about the purpose or meaning or nature of the orgasm itself?

Q'uo: I am Q'uo, and am aware of your query, my brother. That which you have called the orgasm seems to be most unusual within most entities as being seen as a normal experience. That which you call the sexual experience for most entities upon this planetary sphere is that which has suffered a great deal of disguise, shall we say, and manipulation throughout many thousands of years of disharmony

upon this planet. It has been that which has been used to confuse, to sell—to destroy, in some cases, further desire for any other experience. And yet, we say to you, that when you experience that which you call the orgasmic release of the energies of sexual expression, you are experiencing that which is the steady state for many higher density entities, for as one moves into greater and greater union with the One Creator, that which is experienced resembles what you call the orgasm in the mental, emotional, spiritual, and physical levels of energy expression and experience. That orgasmic release is but a hint, my brother, of that which awaits each seeking soul that is able to make the graduation into the higher densities, beginning with your fourth density that is now available to Planet Earth. Thus, this hint is that which has suffered greatly in its being perceived by Earth's population as being tainted, reserved only for certain entities, and being made into an object of desire for itself only. We can assure you, there is more to come . . . pun intended.

(Laughter)

Is there a final query at this time?

Gary: Is there any deeper philosophical reason to the way the orgasm is structured? That is, it seems the culmination and result of two bodies or body/mind/spirits in a rhythm together—the male principle penetrating the female principle—until a crescendo results in this energy exchange called an orgasm. Is there any reason for the structure being designed that way?

Q'uo: I am Q'uo, and am aware of your query, my brother. The beginning nature of the physical orgasm is that which is initiated by two entities that are sharing that quality of love for each other and for themselves in the red ray energy center. This is where the foundation is laid—pun not intended.

We wish to give description of such foundation as being that which can move higher and higher along the energy centers so that there is an increasing quality or shading or vibration of this orgasmic release through each succeeding energy center, so that the basic structure of the orgasmic release of energy accelerates in a cyclotronic¹ fashion through

each higher center until it is able to find full expression within the indigo and violet energy centers, and contact with intelligent energy and intelligent infinity has been experienced by each entity sharing this sexual energy release.

At this time, we shall take our leave of this instrument. We thank each of you for inviting our presence once again. It has been an honor to join your seeking, your sincerity, and your aspirations for greater realization in service to others, inspire us to the same. We are known to you as those of Q'uo. We bid you adieu. Adonai vasu borragus.

¹ Cyclotronic: relating to a cyclotron, an early particle accelerator in which charged particles were generated at a central source and accelerated spiraling outward through a fixed magnetic and alternating electric fields.