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SATURDAY MEDITATION DECEMBER 2, 2017

Group Question: Today we'd like to talk about the concept of conformity and non-conformity. Ra said that the adept is one which has freed itself from the constraints of thoughts, opinions, and bonds of other selves. Q'uo has said that the spiritual path is very personal and individual. However, it seems as though we need to be able to understand and relate to others, and them to us, in order to serve them effectively. Can you please discuss this dynamic between conformity and non-conformity on the spiritual path of service?

(Jim channeling)

I am Q'uo, and we greet each of you in the name of the One Infinite Creator in the love and the light which flows forth from the One Creator. It is a great honor for us to be asked to join your group this afternoon as you have come together as seekers of truth to open your hearts and your minds to each other on this journey of seeking, and to ask for assistance from those such as are we, who offer ourselves in the opportunity to be of service to you, as we have traveled the same path which you now travel, and have moved somewhat further along, shall we say, upon this path; and it is part of our desire to move further along this path that brings us here to you on this afternoon, for we progress in our own evolution as we are able to serve entities such as yourselves to reach a hand back, shall we say, and offer assistance that you might move forward in your own seeking. Thus, does each portion of the One Creator serve other portions of the One Creator in aiding it in knowing itself in ways that would not be

possible were not the free will of all those who travel this path exercised as you now exercise yours.

This afternoon, you asked us a most interesting query, one which is full of paradox. As the seeker of truth moves further and further along its path of seeking the truth, in all of its experiences, there is a time during which the seeker finds itself so seemingly far removed from the culture about it that it seems that it might be separating itself from this culture. Its own inner journey is unique, and requires of it to follow the impulses of the heart and of the intuition more than that of the mind which is so entranced and entrapped within the cultural milieu that to remain upon the mental level so closely associated with the culture is to ask the seeker of truth to deny the inner impulses that move it ever onward and inward upon this journey of the soul. There is much which seems to such a seeker that is not a part of this journey when it looks upon the world around it and the culture from which it sprang. Thus, desirous of being of service to any who ask it, it is often perplexed as to how to proceed to both be of service to others, and yet to be true to the inner self.

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 we are with this instrument. With regard to the inner self, we would ask you to contemplate a simple question—a simple question, we say, but one for which few answers are

immediately forthcoming. The question is this? “Who are you, really?” Now, as it turns out, everyone already has an embarrassment of riches when it comes to the task of answering such a question, for everyone has a fulsome supply of elements of personality that have been gathered along the way of the life experience. You know, for example, what your ethnic belonging is, what your religious training has been, and you know a great deal about the culture in which your values have been inculcated. Therefore, you are richly supplied with opinions and perspectives, and also a host of initiatives that you may pursue as you seek to become a better self, and as you seek to share the riches of your selfhood with those around you whom you have come to love, whom you have come to respect, and to whose needs you have felt the impulse to serve. All of these elements constitute a very richly woven fabric of selfhood that, over the years of your life, you have come to rely upon, you have learned to wear as a comfortable garment.

But now, as it happens, as you move more and more deeply into that mode of seeking which is not simply the mode of the body, or the mode of the mind, but is rather the mode of the spirit. As you more deeply move into this mode, we suggest, you find that this comfortable coat of many colors that you have participated in weaving for yourself begins to fit less and less well, begins to show a wearing at the elbows, shall we say, a fraying at the cuff, and eventually it becomes quite clear to you that the self that you have always known yourself to be, is no longer a self you can continue to be. And, we would suggest to you that this experience is a very trying one in that, in fact, it is the most trying experience you are ever likely to have, for there can be no more difficult process to undergo than that of shedding the sense of self that you have long grown to accept as the one true and proper answer to the question, “Who am I?”

We would ask you, for a moment, to step back with us, and to examine this question of the sense of self, for we would suggest to you that it is composed of many components which are, in fact, not germane to the self at all. And most of these components are drawn in one way or another, from your environment, which is to say, from the social energy complex that surrounded you like a penumbra as you grew up as you have come into your own, as you have accepted your place within your society, as you

have learned to fashion and to formulate your aspirations for what you may become, and how you may serve others.

And so, it can seem to be a very challenging moment when you learn upon the path of spiritual seeking, that all that you have taken to be central to who you are can no longer be sustained. It can no longer be of service for what you need to become, and that means that you must allow it to be shed as you would shed garments that no longer fit, or a skin that has become too tight, or if we may speak more intimately yet, an ego that has come to be too restrictive for the self that you are increasingly feeling yourself to give birth to.

The ego, as you know it, is in large part, a combination of two factors. On the one hand, it is a factor born of acceptance and imitation of possible projections of personality which you find in your ambience. You may imitate your parents, you may imitate your brothers and sisters, or your peers, or your teachers, or some well-known cultural figure. All of these patterns of processing your experience in light of projected possibilities are available to you as a portion of the effect your culture has upon you.

Now, it becomes clear from the beginning of your experience that first one, and then another, and then another, of these possible personas do not quite fit with who you more and more are beginning to experience you must be. More and more you can learn to discover these personae to be mis-fits, and to be, in fact, greatly distorting as images that you could project in giving to the world that sense of yourself you are learning to call your own.

And so, as you discover that these available personae do not match who you must be, you have already long since learned to defend yourself against these incursions, and these incursions can be felt very strongly, my friends. They are judgments upon you at every turn in your society. You can feel the force of judgment against you should you fail to live up to what is expected, and therefore, you learn from an early age that living in a society is fraught with dangers. That wee small self that you are, is oh, so vulnerable, and the large supply of judgments embedded in your cultural experience are experienced as so many daggers that are, oh, so sharp. Therefore, you have learned to develop what is called a “thick skin”, and this skin, of which we speak, is formed of resistances—resistances that cut

so deep that they begin to interweave themselves with those affirmative possibilities of personality projection that you have taken upon yourself.

And so, these two dimensions, the affirmative, the resistive, combine together to form a personality shell, which not only gives you the power of interacting projectively, of interacting affirmatively, but also the protection from “the slings and arrows”, if we may quote the poet, “of outrageous fortune.”

So, there you are *a self*, and every self is a unit of being that is self-constituted. There you are, a self richly protected and richly endowed with possibilities of self-expression, none of which belong, properly speaking, to yourself. And you have limped along your lifelong within the personality shell so constituted until you reach a point in your spiritual seeking, where it begins to become clear that you cannot go further without undergoing a process of dissolution of this personality shell.

We can suggest to you that it is a natural portion of the process of spiritual seeking in every individual lifetime to have to come to the point where this dissolution is needed in order to proceed further. It has become well enough recognized by those who have traveled this path before you so that it has acquired a name, or many, actually. It could be called “the dark night of the soul”, it could be called “ego death”, it could be called “crossing the abyss”, or “traversing the labyrinth”. Whatever you choose to call it, however, it is always experienced as a source of difficulty and dread, for all of the uses that this personality shell has served, must now be sacrificed. You lose everything you thought you had. You lose every last touchstone to who you are when you cross this abyss—every last touchstone, we say, but one. And that, my friends, is the key to cross the abyss successfully. The one touchstone that you do have in the dark night of the soul is the resolve you may carry with you in the form of the basic intention which you set for the trajectory of your life experience going forward. The abyss, if entered in any other way, is an opportunity to fall into madness, to lose all sense of personal integration. If you are to sacrifice all of those elements of your personality which have grown so near to the bone, so to speak, you must have something in reserve to carry you through, and that reserve, as we say, is formed of clarity of purpose, and strength of resolve concerning what you will stand for.

We believe that everyone in this group is aware that the choice is one which allows you to decide that it shall be your ego, your constructed self, that shall arrogate to itself, all power. It matters not if that is your choice, what the rest of the world will say, for the strength of your conviction comes entirely from within. If, on the other hand, your choice is to allow the dissolution of that illusory self, so that you may be of greater service to other selves, to the creation itself, and to the Creator, then you begin to experience yourself as the finest filament of spirit, which can seem to be blown by every stray wind, which can seem to be so vulnerable that it’s almost inconceivable it could survive among the tempests of your life experience, and as you reflect upon the question, the only thing you do have in the store is your commitment, your resolve, that the entire meaning of your life is that of service to others.

Now, we will say that few there are who reach the point of gazing into this abyss in the first place, and fewer yet are there who traverse it successfully to the other side. And yet, the abyss looms as a necessary passage that all who seek deeply must face, and there can be intimations of this abyss lurking, and these intimations can be, in themselves, so frightening that it causes the seeker to waiver in the enthusiasm for the seeking, and to pull back, and to find a zone of comfort where the familiar again is embraced. We do not judge of those who feel the need to pull back in this way, for it is sometimes a better part of wisdom to allow one’s resources to be gathered so that one has, in one’s legs, the necessary spring to carry you across the abyss. No one can come into this experience except utterly alone.

Having come through it, however, the question will again arise, “How may I now be of service, for I who have traveled this path that has so individuated me [that I] now no longer feel myself to be a part of the social complex that had, for so long, defined me, either in an affirmative way, or in a negative way, as that which I have resisted. When you reach a point where there is no longer the affirmation nor the resistance to this social complex, in all of its infinitely variegated colorations, then you are in the position where the resources you now can draw upon will only be those of spirit. We say “only” for here is where the paradox reaches its height, for in fact, it will turn out that the spirit has more resources than you could ever have contemplated, and these resources can be summoned, can be

expressed without being forced. They only need to be allowed as so many flowerings of the open heart. They need not be ostentatious. In fact, it can often be the case that your best service comes in such a way that hardly anyone notices. You do not need to leave a mark, you see, if there is no you whose mark needs to be left. You can be as obsequious as an autumn breeze. You can be as quiet as a symphony that never gets played.

Now, to be sure, when you open your heart to service of this sort, you do not get much feedback. You will not know whether your service has been for good or for ill, and it will most likely be the case that the one you seek to serve will not even be aware of the service that you have rendered. But take heart, my friends, for when you serve as deeply as you may with an open heart, it is never in vain, for that which seems to miss its mark nevertheless finds its way to a home in spirit unerringly.

Yes, the way of an adept, the way of a seeker of spirit is an arduous path, and you can feel, if you allow yourself to so feel, that what you have to offer has no place in the society around you. But, so long as you are willing to understand that what you have to offer is not a matter of right thinking, true information, proper perspective, but rather only a matter of simple open-hearted love, there you cannot go wrong.

And so, with that thought, my friends, we would leave this instrument, and return to the one known as Jim to discover if there are any further queries to which we may put our attention. We are those of Q'uo. Adonai, my friends, Adonai.

(Jim channeling)

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

F: Q'uo, I would like to ask: Will all those who are unharvestable at the end of third density here on Earth begin at the level where they left off on the next third-density planet that they go to? Or do beings have to repeat the whole 75,000 year cycle? Or will they join a third-density planet at a later stage in the cycle at a stage that's compatible with their own level of light?

Q'uo: I am Q'uo, and am aware of your query, my sister. All those entities which move through the light at the end of their incarnation upon this

planetary sphere will have their violet ray, which symbolizes the balance of all the energy centers within the mind/body/spirit complex, gauged by the light of the octave of creation that is represented by the light-bringers, shall we say, so that the level of vibration might be determined. This level of vibration then, if it is still within the range of the third density, will require that all such entities move onto another third-density planet that is in accordance with their own particular vibrations. Thus, as you have surmised, these entities will move, not necessarily as a mass, onto the same third-density planet, but shall, with aid of their own higher selves and guides, choose a third-density planet that is in accordance with their own vibrations. This may be a planet that has moved through the first 25,000 year cycle, perhaps the second, as well, so that these entities may well find themselves within the third and final 25,000 cycle, and be able to insert themselves, shall we say, into this cycle, in order to continue their learning of the ways of love, and opening the heart to all those about them. Some will find it necessary to exist within the second 25,000 cycle, and some may even find it necessary to begin at the beginning of a 75,000 cycle, although this is far less likely, for those incarnated now within your third-density illusion, are here by means of what is called "the seniority of vibration," so that all here have some hope of making the harvest if there is the ability to open the heart sufficiently to allow the love within to manifest as service to others in at least 51% of all thoughts, words, and deeds.

Is there a further query, my sister?

F: Not as a follow-up to that one, thank you, that was helpful. I do have one other short question. Does an entity in sixth density still have their higher self as a resource, and if so, is there a time when they merge or that the higher self is no longer needed?

Q'uo: I am Q'uo, and am aware of your query, my sister. It is indeed so, that entities within the sixth density of experience have what you might call a higher self, which has been referred to by those of Ra as the mind/body/spirit totality which is a nebulous conglomeration of potential experiences of a vast and unimaginable nature that is offered to the sixth-density entity at the mid-sixth density level, so that the ability to move further along the upward spiraling line of light that leads to the union with the

One Creator is enhanced by the utilization of this vast library of information and inspiration.

Is there a further query, my sister?

F: Is there a time that the higher self is no longer needed to the sixth-density entity when they get close to the end, or do they always have that as a resource?

Q'uo: I am Q'uo, and am aware of your query, my sister. Forgive us for not addressing it in the original query. The entities who move through the sixth density and are harvested to the seventh density, that being the density of foreverness, are no longer in need of such assistance, although one must also realize the paradox of this situation, in that the mind/body/spirit complex totality has, in some fashion, been absorbed into the mind/body/spirit complex that has moved through the sixth density and into the seventh density. Eventually, all paradoxes are resolved as the spiritual mass of all those entities within the seventh density become absorbed into the One Infinite Creator once again.

Is there a further query?

F: No, thank you, thank you very much.

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

Gary: Q'uo, it's funny that you should mention the Law of Foreverness because there's a question from M. of the Taipei Law of One Study Group. She notes that the sixth-density being learns the Law of One, and the seventh-density being learns the Law of Foreverness, and she wonders why there would be another law to learn after the Law of One. How is it that this thing called The Law of Foreverness seems to supersede the Law of One in the curriculum of evolution?

Q'uo: I am Q'uo, and am aware of your query, my brother.

The Law of Foreverness is simply an extrapolation of the Law of One that is seen to be in effect beyond this particular octave of experience. It is simply another name for the same law, for there is only one true law and that is the Law of One, however, there are other facets of the Law of One, such as that of love, that of light, and that of the ever-present moment extending infinitely forward and infinitely backward, and infinitely in all directions. Thus, those entities who experience the seventh-density of

the foreverness of all things are merely experiencing a more intense experience and expression of that which you know of as the Law of One.

Is there a final query at this time?

Gary: L. writes: Ra said in the Law of One that there were 65,000,000 wanderers, and only a small percentage of them were awakened in 1981. I believe that that percentage has increased as of today. Could Q'uo confirm that, and is there anything we can do to assist more wanderers to wake up to their true identity and mission? Thank you.

Q'uo: I am Q'uo, and am aware of your query, my friend. Indeed, there are more wanderers who have awakened to the reality of their own nature as being from elsewhere, shall we say. There are also more wanderers who have incarnated upon this planetary sphere in the succeeding 36 years since those figures were given by the one known as Ra. There are also those entities with the doubly activated bodies that are harvested souls of other third-density planets who have been incarnating upon this planet since the early 1980s, as you may call it, who are wanderers of a sort, yet are those who shall become the population of this fourth-density sphere when the harvest is complete.

If you look upon all these three levels of experience, shall we say, the older wanderers, the younger wanderers, and those souls with the dual activated bodies, in general it may be said that approximately one-third of these entities have realized their nature as being from elsewhere, having come here with the purpose of being of service to this planetary sphere, as it goes through its own transitional stages, another roughly one-third having the feeling that they are somewhat different from most entities that they experience in their daily round of activities, and have the ability to penetrate the forgetting with further experience, the final one-third being more, shall we say, confused, knowing that they do not quite fit within the culture in which they find themselves, and yet have no real direction as to how to deal with this difference, or to find its significance in a personal sense.

The aiding of all such entities, whether they be wanderers, those of the dual-activated bodies, or those of third density who seek the fourth density within this planetary sphere, is done by simply taking advantage of the opportunities which come

your way to share from the open heart in any way that is possible for you to do. It is not that you must construct a certain procedure or plan for awakening any entity, but that you simply open yourself in your heart and in your mind, to every possibility that presents itself to you at any time, and give of that which you have to give, as the moment requires and calls upon you to do. Each of you has the ability to share that love that is within you at all times, within your meditations as you radiate it outwardly to others, in your contemplations as you look upon that day that rests before you and awaits your insertion of yourself into it, and as you move through it to give that which is yours to give to those who ask in any way for it, simply perhaps as a smile returned, as directions given to the one who is lost, as providing a listening ear to the troubled soul, as giving anything that you have to give—willingly, openly, completely. Each of you is a teacher, my friends. Each of you is a student, and each of you can help to bring each other home. This is why you are all here at this time on Planet Earth.

We thank each of you once again, my friends, for inviting us to join you this day. It has been a great honor and privilege. By mingling with you, observing the light within you, the love that flows from you, we are enriched in our own being, and send this love and light back to you that you may share it with others. We are known to you as those of Q'uo. We leave you now, my friends, in the love and in the light of the One Infinite Creator who resides within each of you, and who is eager to come forth from you as love to others. Adonai, Adonai, vasu borragus.