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SUNDAY MEDITATION FEBRUARY 6, 2000

Group question: The question today has to do with the various frustrations and angers, all the various difficulties that come around in our lives periodically and seem to be part of our catalyst. What can Q'uo tell us about what it is possible to do intellectually, logically and consciously in learning from the catalyst, and when it is necessary to do something different, to give it up, to accept the situation, to have faith that everything is as it should be? What can Q'uo tell us about the different approaches, the intellectual, the acceptance, doing something different, giving ourselves a break? How can we know what is best for us to do at any certain time in our life experience?

(Carla channeling)

We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we are. It is a great blessing and a privilege for us to be called to your group this afternoon. We greatly appreciate each person which sits in this circle of seeking. We appreciate the desire that brought you to this circle and that brought us to you. It is a signal blessing to us to be able to speak through this instrument and other instruments to people such as you. For in this way we feel that we can share information and opinion without infringing upon the free will of any, for we wish our information to be taken lightly, in that we ask that you not think us to be an authority. For we are not an authority over you, but, rather, are

companions along the way that we both walk. We know that the way is dusty and we appreciate your company as much as you appreciate ours.

When this instrument was speaking to the one known as R earlier this afternoon the one known as R asked the instrument to ask a question of us within this session. That question was, do we remember the difficulties of third density? Is it possible for us to put ourselves into the experiences of third density? May we say that, yes, indeed, we do. Our third density was, in some ways, a simpler experience than the one which faces you at this time because of there being more of a consensus within the entire population concerning the choice of polarity. However, when the veil drops at the beginning of a third-density incarnation there is no possibility that any can proceed through the incarnative experience in a state of calm and peace.

So the first thing that we would like to focus upon is the situation, for it is the situation of third density that is at once its glory and its horror. It is seen as a glory for those outside the incarnation looking at the incarnative possibilities in learning and in service for those who undergo the veil of forgetting. It can be a horror when experienced within incarnation, especially when the tempo of confusion becomes so hectic that there is no longer any island of safety for the emotional and spiritual self but, rather, all seems completely involved in a desperate confusion.

Thusly, it is well to look at the basics of the situation, to begin to see into why you as a soul would have chosen to put yourself into the way of such suffering as you now experience. May we say that the stories that we spin are our suppositions and not fact, but we suppose that the Creator said to Itself, "I desire to know Myself." We suppose that it is this desire that birthed creation. This Creator, wishing to know Itself, spun out of Itself an infinite creation with an infinite number of unique souls, each of which contained the Creator within it. This creation was cast into the creation of light. Thusly, you, as a creation of love, were given a creation built of light in order that you might experience the illusion of time and space and cause and effect so that in this illusory dream each unique portion of the one infinite Creator could become an experiencer, a reasoner, a source of information for the infinite Creator about Itself.

Many things have been projected by entities within your third density and in many other densities concerning the nature of the one infinite Creator. And many are the commands of various religions concerning behavior towards the one infinite Creator. But, in truth, it was not that the Creator wished to be loved but, rather, that It wished to know Itself. Curiosity, then, the desire to know more, is built into the one infinite Creator's nature. It is only reasonable, therefore, that the infinite Creator would choose, at some point, to give Its souls free will.

The way that the densities of light were set up was that there was an octave of steadily increasing density of light and that there would be creatures native to each density that would be able to experience, express and communicate the nature of their experience to the one infinite Creator. These densities begin, in our system of describing them, with the first density, which is elemental, the density of rock, of earth, wind, fire, and water, of sky and sea. Those things which seem quite inanimate, yet they are fully vibrating with the love and the light of the one infinite Creator.

The second density is that density of reaching towards the light. And the natives of that density are your plant and animal kingdoms. They are not aware of self, yet they are aware of the light, and they move towards it.

The third density is the one of which you are now a part. It has often been called the density of choice. The reason for this descriptive name is that this is the density wherein consciousness itself, that is, the soul that you are, takes a second-density physical vehicle and attaches itself within that fleshly temple to experience the limitations of time and space, to experience the first awareness of self by self. In this third density, and only in third density, does the veil of forgetting drop as each soul incarnates into a physical vehicle. This density is full of confusion and is designed that way. And we will come back to this point.

The remaining densities are the fourth density, which many have called the density of understanding but which we would call the density of love; fifth density, in which souls take on themselves lessons of wisdom; sixth density, which is the density of unity, where love and wisdom find the way to meld and become one. This density is the first density wherein the positive and the negative paths are reconciled and all paradoxes solved. The seventh density has been called the density of foreverness, for in this final density before the octave souls spend their last days looking backwards and finally, full of spiritual gravity, are pulled back into the heart of the one infinite Creator to become quiescent and held completely in potential, only to be flung out again at the beginning of the next creation to experience more, to express more, and to inform the one infinite Creator of Its own nature.

In third density you are at the beginning of a three density walk, either on the positive path or the negative path, the path of service to others or the path of service to self. The choice of which path to follow is an extremely central part of what you as a soul hoped that you would successfully grapple with in this incarnation. Looking at this incarnative experience from before or after it the issues are clearly seen. Every human condition contains a lesson in love that can be taken either positively or negatively. Indeed, it is sometimes difficult but always possible to look at the present moment and find the love that is within that moment. This is often very subtle work and, meanwhile, very unsubtle confusion tends to reign.

Let us look at this confusion, for within each heart within this circle we see a puzzlement, a sincere wishing that there would not be so much confusion,

and yet it is the specific purpose of third density to create massive and persistent confusion. You see, each of you came into incarnation with a clear set of lessons to learn and service to offer. You laid down relationships and situations that would produce the most catalyst and would offer you the most efficient possible opportunities to increase your polarity and to share your gifts. You also provided yourself with what this instrument would call a personality shell. And within that personality shell you offered to yourself the amount of intelligence that you thought would be helpful in order for you to do those things which you came to do. Consequently, the human situation is a soul who does not remember its lessons, does not know what service it came to offer, [and] is placed in what will continue to be, until the incarnation is through, a constant cyclical sea of confusion.

The personality shell, you see, has one aspect that can be very difficult to control. That aspect is the mind. The emotions of self, whether instinctual and second-density in origin, or whether of third-density origin, have a truth to them that does not depend upon the veil of forgetting. The feelings that each seeker has are trustable to a far greater extent than that which the mind puts out in the way of thoughts. Let us explain.

The intellectual mind is a portion of the personality shell and is designed to solve problems. The mind is an either/or instrument. It is designed to look at a situation and make a choice. On the surface of life, on the matter of whether to go straight or turn right, whether to keep an appointment or to change it, this choice-making equipment works very well. When the intellectual mind is dealing with the physical creation and the creations of humankind, the society and relationships, and so forth, this mind works well. However, this density is the density of the soul's awakening to an awareness of itself. So there comes that moment within the incarnational experience when the seeker realizes that something has changed, that there is a comfortable nest in which she seems to be sleeping so well, and, suddenly, she woke up. And she got up and she stretched and looked longingly at that nest and could no longer see it. This is the experience of awakening to the metaphysical nature of the self. It is a dislocating experience because it means that you are now the inhabitant of a completely different

creation than the creation that you enjoyed up until the moment of awakening.

The creation into which the seeker awakes is the metaphysical universe. In the physical universe the goals tend to be achievements, things that can be done. In the metaphysical universe the issues have to do with essence and being. In this universe it is thoughts that are the deeds. It is intention and desire that are the actions.

Consequently, when the intellectual mind tends to analyze a situation that is metaphysical in nature it can only be effectual with the careful overseeing of the deeper self, that is, the more true nature of you. In other words, as a metaphysical entity, a citizen of eternity and infinity, you then turn and look back at the human situation, not with an idea to solve the situation, but with the idea to hone your intentions, your desires, and your vibration. Priorities for a metaphysical seeker are completely switched from the priorities of the physical person. And this is very confusing. Naturally, the soul tends to move back and forth between the two worlds and attempts to harmonize physical agendas and metaphysical agendas—and may we say that both physical and metaphysical agendas are valuable and are valuable equally. For you did not come into this density of choice to be aloof, wise and in control. You came into this experience so that you might surprise yourself and the infinite Creator. You came to experience new things and give yourself new catalyst to chew over and make into deep experience.

Let us look at a “for instance.” This instrument was speaking about the irritation and aggravation that she felt at discovering that she was going to have a very sore hand at the same moment that she needed her hands to do a service that she truly wished to do. As a physical entity, this can only be bad news. As a metaphysical entity, there was almost immediately seen to be good news involved in the situation, for it asked both of the instrument and the instrument's mate that they put aside those things that they had previously planned to do and those methods of doing them that they had previously contemplated. And they were given the opportunity to work together or to find catalyst with each other of a negative nature to the point where they decided that they could not work together. In this instance, each of these seekers chose a high road, and, consequently, the experience of increased limitation

has almost seemed to be rather an experience of increased freedom, the freedom to grow closer, to accomplish things as one being, to find the heart of cooperation and sympathy.

May we say that in many, many cases the lessons of love do not involve the great boon of companionship. In many cases the catalyst comes to one who must deal with it by oneself, or seemingly by oneself. And there is a tremendous loneliness and isolation that is felt by those who are adrift in the sea of confusion for one reason or another. Yet, we say to you that when you are at your lowest point, when hope seems to be the dimmest, then is the creative moment, the moment of unlimited possibility. For it is into the darkness that light must shine. Just as the trees in the winter stretch the roots down into the darkness and reach the naked limbs of winter to the sky, each of you has times of rooting darkness, times when it seems truly the Dark Night of the Soul.

And it is in just situations that the intellectual mind is finally brought to a standstill, is finally defeated, and knows that it cannot solve spiritual problems. And when that occurs the way of working moves from the head to the heart. Do not feel that you are less than an excellent seeker if you spend much time within your intellectual mind. You gave yourself a powerful intellectual mind in order to help with the confusion. But note the dark time when finally you listen to your heart and write it down as a red letter day, for when you come into your heart, and when you let your heart do your thinking, the intuitions that can arise can truly seem to simplify and harmonize the experience of being in the dark and being confused.

It is not that the heart is a place of explanation, for it is not. What is in the heart is your deeper self. What is in the heart ultimately is the one infinite Creator, and this is a Creator who has learned one thing for sure so far in Its infinite creations and that is that It loves each and every creation that It has made with a love that is so deep and so pure that the tiniest iota of skin or hair or thought or idea that occurs is important to the one infinite Creator. You cannot bore the one infinite Creator. It is endlessly fascinated by and interested in each of Its souls.

Thusly, when all human habitation fails to comfort or to simplify there is that tabernacle within the heart to which you may go in meditation, in contemplation, in prayer. In a moment of

remembrance you may suddenly be in the light, bursting with joy and peace, and aware that things will rise, things will occur, and things will pass away. And that the one infinite Creator and you will be just fine in weal or woe, in life or death, moving through all of the interesting confusions and conundrums of everyday life. When you live in the heart you shall still be confused, but you shall not begrudge that confusion so deeply. Nor shall you find yourself in the state of irritation for as long a time, for the heart, in its intuitive way, has a kindness, a gentleness when the mind would cut with its sharp edges.

This is a great and central learning, and there is more to say concerning it, but we feel that we have made a good beginning. And we feel that it is a good point at which we shall pause and transfer this contact to the one known as Jim, for we are aware that there are still questions that you wish to bring up at this time, and this instrument is asking us to keep our speeches to a certain time limit. We understand this need and, truly, we know we have too many words. So, consequently, at this time we would transfer this contact to the one known as Jim. We would thank this instrument for its service and leave it in love and in light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the further attempt to respond to those queries which those present may have for us. Is there another query at this time?

M: I have a question. With this six month automobile thing I'm doing, because it is a karmic relationship with another person, I don't know how to proceed at this point because I don't seem to be getting anywhere. I have tied up almost half a year's income, so it may sound silly, but something I've been pondering for quite a while.

I am Q'uo, and am aware of your query, my sister. When one finds that there is the confusion as to the next steps to take upon the journey of seeking it is well to consider the situation in which you find yourself and to utilize the facilities of the conscious mind to their fullest extent so that that which can be known is known to you. Then take the time from your daily round of activities each day, to retire in [to] meditation that those questions that have been asked consciously may sink further into the deeper

portions of your mind and that connections [may] be made with those pre-incarnative choices which have been guiding you in a more or less clear fashion. And simply await the speaking of your own heart, of the Creator which moves inside of you. When you have stilled yourself to a point deep enough and regularly enough—and no one can say when this point is—but when it comes you will know it, then the direction will be made clear to you that you might move in the confidence of the one infinite Creator.

Is there a further query, my sister?

M: No. Thank you.

I am Q'uo, and we thank you, my sister.

Carla: Could I follow that up?

I am Q'uo, and we would be happy for you to do that, my sister.

Carla: When there is a money problem when it looks like you are going to lose everything, what do you suppose could be the lesson involved?

M: Not to put all your eggs in one basket?

I am Q'uo, and am aware of your query, my sister. When one seeks the highest path possible for the incarnation, one is then saying ...

(Tape change.)

... When one has chosen the highest path for the incarnation, then one is saying to the self that all else must be subservient to that choice of love, whatever it may be. One must be willing to risk the loss of those things which may seem, for the moment, to be more important than following the path which is closest to the heart's desire. This is where the symbol of the Fool within your system of the tarot is seen to be walking from the cliff to be suspended in midair, ready to fall. However, the faith of the Fool sustains the next step, and the next, and the next.

Is there a further query, my sister?

M: No. Thank you. That was very comforting.

I am Q'uo, and again we thank you, my sister. Is there another question at this time?

Carla: I would like to read four questions from R, if that is all right. First, "I am vulnerable to being used by people who are more self-serving because I am

lonely and want to be of service. I feel manipulated. What can I do?"

I am Q'uo, and am aware of your query, my sister. Again, we find that for each seeker of truth it is most salient and centrally necessary to take that time from the daily round of activities and to retire within the meditative state so that one may see the direction in which the feet are moving, may reassess, if necessary, the direction, the desire, the motivation. And, then, if there is the need for the movement in another direction that would balance that which was first chosen, then to place the feet there and to move in confidence there. We cannot choose for any, for this is the honor and duty of each: to make those choices that carry the metaphysical weight, shall we say, in the life pattern. We say to each that each within the heart knows the next step, the next, and the next. The daily round of activities within your current illusion is such that the frantic pace of existence often causes a blurring of the vision to the heart. Many do not seek the wisdom of the heart because of the commitment to the daily round of activities. We would ask each to look therein on a regular basis that one may develop a clear communication, with the heart, the intuition, the portion of the self that still moves in unity with all.

Is there a further query, my sister?

Carla: Yes, Q'uo. R asks, "It takes time for me to assimilate whole new concepts such as I have found in your group and to stay centered while I am doing that."

I am Q'uo, and am aware of your query, my sister. Each seeker will approach the learning of that which is set before him or her in a unique fashion. Allow the self to move in the way and at the speed which is comfortable for the self. Do not place too many demands upon the efficiency or the speediness of the learning process.

Is there a further query, my sister?

Carla: I hear that, Q'uo. R says that he is sensing to, "Do this, or don't do that," in his meditations. "Is this my imagination? How can I tell good suggestions from bad suggestions?"

I am Q'uo, and am aware of your query, my sister. As one develops the pattern of the daily meditation and becomes comfortable with the sitting within the silence and the seeking with the heart, there is the first inspiration that moves one in this or that

direction. We would suggest that each entity move as the heart instructs, with the understanding that this is not a precise science, that there may be the times when one is uncertain, that the outcome of an action does not seem to be what was hoped for. Yet, we encourage each to reinforce the faith that the heart does know that which is needed. And as the seeking of the conscious self is more and more consciously and subconsciously sought in the daily round of activities and in the meditations that that which is the product of the seeking in the meditation may be followed with confidence and one may find that the feet are placed upon the firm ground though one may not consciously recognize the territory into which one has moved.

Is there another query, my sister?

Carla: Just to follow up with that: What you are saying is that with the faith you have to walk into the midair before the faith can kick in?

I am Q'uo, and am aware of your query, my sister. Indeed, each seeker must call upon the quality of faith again and again within the life pattern. This calling upon faith is that type of seeking which builds upon itself a kind of metaphysical momentum, shall we say. As one moves at first, the movement tends to be hesitant, not quite sure, timid, yet desirous of building the faith necessary to continue to move. And so the movement in faith does just this. The metaphysical muscles are built as are the physical muscles, with exercise.

Is there another query, my sister?

Carla: There is, but I would like to follow up on this question first. How do you balance moving in faith and discriminating?

I am Q'uo, and am aware of your query, my sister? We must pause briefly that this instrument be allowed to re-focus.

(Pause)

I am Q'uo, and am again with this instrument. The discrimination of which you speak is that which each entity is in the process of learning. The following of intuition, the movement according to inspiration, the ability to discriminate with some certainty of success, are all skills which are learned through the exercise of same. There are those times when the intellectual mind will enter the doubt or the fear and the process will become confused. This is the

common practice when an entity is first becoming aware of the need to move the self by the heart rather than only by the head, shall we say.

Is there a further query, my sister?

Carla: Yes. Do they have difficulty understanding Earth problems and situations ... but you already answered that, so you don't have to answer further. R also wants to say that he knows that you are trying to help him and he wants to thank you with all his heart.

I am Q'uo, and we also would thank the one known as R for offering these heartfelt queries to us and to this group. Is there another query at this time?

S: A couple of sessions back I was unable to attend and a couple of questions which were asked for me were lost and unrecorded. The first one was [about] my wife. She seems to be at a crossroads in her life. Work no longer gives her the same joy and satisfaction. She seems to think that her life should go in a different direction and she does not know where. She has physical ailments with her back and her feet that are not getting better. There is a lot of frustration and I don't know how to help. What can I do? How can I help? What suggestions or opinions do you have to help her?

I am Q'uo, and am aware of your query, my brother. We would again suggest that the meditative state is that place within each entity's experience where the self may face the self and seek the heart of self most lucidly. We would recommend for any such entity seeking the answer for the deepest questions of the incarnation that the meditative state is that place where such may be sought with security and with a certainty that can be found in no other experience. The entity of which you speak suffers the pains to those portions of the body used carrying heavy weights. The entity is aware of the weight upon the shoulders. The entity seeks the new direction but is unable to find the new path to travel until it is able to make the choice to leave the old path behind. This again requires the kind of faith that the Arcanum Number 22, the Fool, expresses as it moves in midair. Thus, we would recommend that this entity seek in the quiet times the depth of its heart's desire. Here the entity will find the direction pointed for the new movement. And yet the entire direction awaits the choice by the entity to no longer carry the weight that it now carries.

Is there a further query, my brother?

S: Yes, my youngest daughter at times seems to be fascinated with my mother, who died 11 years to the very day that she was born. What are the dynamics of her interest?

I am Q'uo, and am aware of your query, my brother. We wish to serve without infringing upon free will, and in this instance we find that we must choose our words carefully. The experience of the young entity's fascination with the one which came before it is the one which is supposed or surmised by those closest to it. More than this we cannot say at this time.

Is there another query at this time?

S: You many times say that you do not want to interfere with free will. It reminds me of the Hindu story of two men in a boat and one falls into the water. The man in the boat does not help him and says that it is his karma to drown. It might have been the other person's karma to save him. How do you know when you may infringe on free will?

I am Q'uo, and am aware of your query, my brother. We look at the choices which have been made by the entity in question. If the entity has begun to utilize the catalyst which has been placed before it in a direction which needs only confirmation in some degree, then we feel free to speak. If the entity has not yet used enough of the catalyst placed before it to be able to make this beginning choice, then we feel it is an infringement for us to make it for the entity.

Is there a further query, my brother?

S: Since they are using two tapes now, what caused both tapes to fail at the same time a couple of sessions ago?

I am Q'uo, and am aware of your query, my brother. We find that one tape failed due to a mechanical malfunction. We find that the primary tape failed due to the interference of one within the circle of seeking.

Is there a further query, my brother?

S: I have had problems with my eyes [from] just before Christmas and, since I don't "do sick," it really caught my attention. I was afraid that I might have missed the point of something that was presented to me. I might be thick in the head and

just missed something. Could you comment on that, please?

I am Q'uo, and am aware of your query, my brother. In this instance we find that you were responding to a responsibility which had been placed on your shoulders which you wished was not so and in this instance refused to see a way of accomplishing this responsibility in a timely manner.

Is there another query, my brother?

S: A week ago my 20-year-old niece was in a very serious car accident and at a time in which our family was going to get together and heal wounds that had been out there for a long time. Her serious injuries have been a shock to all the family and could you tell me what were the dynamics to be learned and what are the effects for the family and my niece, particularly?

I am Q'uo, and am aware of your query, my brother. We find that the experience of the car accident involving your niece is one which may yet enable the harmonizing of difficulties within the larger family as it has become a focus point for the various entities of the family to gather about. For the one which has suffered the limitation of the physical vehicle due to the accident we would suggest that there are possible choices that this entity is now able to make, of necessity, that were receding, shall we say, from its conscious grasp as the direction it was moving its life pattern into was somewhat astray from that hoped before the incarnation began.

One may look to various other entities to see how such limitations may aid the overall incarnative process of seeking. The one known as Carla, for example, suffered the limitation of the physical vehicle due to the onset of juvenile rheumatoid [arthritis] at an early age within its incarnation, which had the effect of forcing its awareness into the self, that the meditative state, the contemplative, and the prayerful states be those which took precedence in the incarnation of the entity and allowed it to move into those areas which it has explored as its service ever since. The one known as Franklin Delano Roosevelt, as those who have read *The Ra Material* have understood, chose the paralysis of the lower portions of its physical vehicle as a balancing to the lack of compassion which it had shown to others in its rise to a powerful position. Thus, the limitation of the physical vehicle reignited a compassion within this entity for those about it.

When the physical vehicle is so limited in its ability to carry out its normal functions that it can no longer do so without the aid of others then one may see the necessity of the others' aid as being a significant portion of the incarnational pattern of the injured entity. The ability to give and to receive the vibrations of love may be learned in such a situation. The non-movement of the physical vehicle may also cause the entity to reinforce the looking within that we spoke of when referring to the one known as Carla. The initial response of the entity to this possibility may or may not be the recognition of its value but may, instead, be the complete denial of this need. Each seeker will need to work with the catalyst which is placed before it in the fashion which is most comfortable to it even though this working with catalyst may seem quite chaotic and destructive in its beginning stages.

Is there another query, my brother?

S: I am reminded of my father who had problems with his knees. Hilarion channeled that problems with one's knees is like an individual being cut off or not seeing his higher self. Could this be a somewhat similar situation?

I am Q'uo, and am aware of your query, my brother. And, indeed, this was the point to which we referred to when we spoke of this entity's need of the reevaluation of the incarnation and the partaking in the accident as being the catalyst which would bring this need to the fore.

Is there another query, my brother?

S: I recently finished Book Five of *The Law of One*, and I was wondering if you could tell us what Don Elkins is doing these days?

I am Q'uo, and am aware of your query, my brother, though we are not able to answer this query due to our desire to refrain [from infringing] upon the free will of some of those present.

Is there a further query, my brother?

S: I notice with physical exercise I don't seem to be very flexible and I was wondering if my physical inflexibility might indicate a mental inflexibility. Could you comment on that?

I am Q'uo, and am aware of your query, my brother. In this instance we would suggest that the physical inflexibility is more a product of a lack of use than

the reflection of any mental inflexibility that may have an effect on the physical body.

Is there a further query, my brother?

S: Recently I fell and jammed two of my fingers and they were sore for many days and I could not think what I had done to cause it to feel such pain. What was going on there?

I am Q'uo, and ... we correct this entity. The energy grows low. We are those of Q'uo, and are aware of your query, my brother. The awareness of the increased pain of your physical vehicle is a symptom of the overloading of that area of the physical vehicle in such a manner that the pain is accentuated according to the weariness of that portion of your vehicle.

Is there a further query, my brother?

S: Yes. There was some music that I had purchased called, "The Wing Makers." There were ten selections and I was told there were thirteen other selections available. Could you tell me where I could get those selections?

I am Q'uo, and though we are aware of your query, my brother, we find that we are unable to find a "search.com."

Is there any further query?

S: Yeah. When are you going to get an e-mail address?

We are those of Q'uo, and we are most grateful to each entity for calling our presence this day to this circle of seeking and would wish to speak at greater length to this group but find that the energy of this particular instrument grows low and, thus, we must take our leave of this instrument and this group. We leave each in the love and in the light of the one infinite Creator. We are know to you as those of Q'uo. Adonai, my friends. Adonai. ✽