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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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SUNDAY MEDITATION MAY 16, 2004

Group question: Today, Q'uo, we have an interest in a couple of areas that might have a relationship. The first one we were talking about was the mirroring effect. In third density, since we have the veil of forgetting and aren't consciously aware of exactly what it is we're trying to do in our personal learning, each of us here is able to take advantage of the mirroring effect, where people reflect back to us that which we are attempting to learn. We're wondering if Q'uo could give us a bit more information about just how this works? Can we consciously affect the way we mirror to other people? Should we even try?

The other thing we were wondering about was, [in the discussion prior to this meditation,] there seemed to be a theme of new experiences, new jobs, new beginnings for everybody in our group today. We are wondering if there is any kind of connection between how we serve as mirrors in our general run of activities during the day and how we serve as mirrors when there is something new or changed, a different type of attitude or opportunity offered to us in our lives?

(Carla channeling)

We are those known to you as the principle of Q'uo and we greet you in the love and in the light of the one infinite Creator, in Whose service we are privileged to be. It is a distinct pleasure to share in your meditation and we bless each of you and thank you for inviting us to share our thoughts with you this day. As always, we would request that in order

for free will to be observed, each of you guard the portals of your own belief system carefully, not taking those things that we have to say as truth but examining them for their resonance and their feeling of personal truth to you. Each entity has a personal truth, not so much a relative truth as an individual truth, a subjective truth. And words cannot begin to bridge the gap. Spiritual seeking takes place in the subjective realm and therefore it is not a matter of that which can be proven or disproven. And so the nature of truth itself becomes peculiarly key. Take care to guard those portals of your discrimination in order that those precepts that you do adopt are those which have had a long and careful review and a strong sense of remembering them as being true as opposed to learning them for the first time. We thank you for your attention to this detail which does give us a most satisfactory feeling of ethical probity.

You ask concerning mirrors and you ask concerning novelty. And indeed, on the surface, the two subjects would seem to have little in common and yet we find that they do intersect and we shall begin edging towards the first part of the intersection, the first subject, and that would be the subject of novelty. The question of newness would seem to be a patent one. When one asks what is new, one is fairly aware of the nature of novelty. However, there are different types of novelty. There is the expected novelty, such as the one known as T is experiencing, where the activity is new and yet it is expected and prepared for aforesaid. The other type of novelty is that which

takes one by surprise and indeed there are many surprises as the road of life twists and bends and the curves ahead cannot be seen.

The two have in common one characteristic and that is that in a novel situation, information is difficult to obtain relative to the speed of information retention when a situation is well known beforehand. We do not simply mean that it takes longer to obtain information because of the novelty of the details. Certainly, any time one were having to observe a new environment, there would be a longer adjustment time. However, added to this is the fact that when there is a novel environment, the eyes themselves, your physical eyes that behold a scene and transmit the information to the mind, are greatly handicapped because of the way the eyes work. When a view is completely new there is no pre-existing matrix of the view within the bio-computer of the entity's mind who is doing the looking. It is a relatively cumbersome thing to amass information about a new scene so that the brain can establish a kind of default setting for that scene and therefore when the eyes look upon the scene, far less data needs to be gathered before an entity is able to make sense of the scene itself.

This is the kind of handicap that one is encountering in a new situation. Consequently, the skill of an entity in a novel situation is that skill that slows the process of receiving information down, allowing for the self more time to orient the self to new places, new faces, new procedures, and new concepts. It is not the mark of a failing mind to take longer with everything that one does in any situation than usual. It is rather the inevitable mark of a mind having to amass many times the usual amount of data before a critical mass can be reached with which to address the next part of the process. What is to happen next is a question that cannot be answered quickly in a new situation. Oftentimes it may feel as though it were necessary to come to a conclusion about what one was seeing very quickly. In most cases, this is not so and we would encourage the slowing down of all those tempos that begin to feel as though they must speed up and hurry up. This is, in almost all situations, a false reading which has been the result of that spirit of eagerness to control a situation that is so much a part of the personality shell of most entities within third density. Many times there is more control in allowing the scene to build and continuing to amass information before making a

decision, even though it may seem that one is somehow behindhand because of being less than rapid in the process of decision making.

Now we come to that point of intersection between the idea of novelty and the idea of mirrors. For, in the sense in which we would like to speak of mirrors, every situation has novel aspects. Every situation is one in which it is well to employ caution and find a sense of space and leisure in the process of looking, of looking into the mirror of a situation, [whether it be] another space, the challenge of a new job, or whatever one is looking at. It is always well to check the mirror again even if it is a mirror into which you have looked often and carefully.

The assumption that one has all aspects of the situation understood is wrong often enough that it is appropriate always to look again into that mirror which one is viewing with an eye to what one has missed, to what one has overlooked, to those things that have not been obvious but are part of the image at which one gazes. Allow yourself that moment of seeing a new world whenever you look into the images of life's mirror. For you gaze at reflections that have reflections that have reflections; and the echoing brilliance of meaning within these often convoluted expressions of image are most helpful in the process. And this is true in a fractal manner,¹ so that there is no end to the information that can be gleaned by an ever-closer inspection of thoughts, processes and images.

The mirroring aspect is worth looking at from the standpoint of mirrors themselves and the nature of entities as crystalline. Mirrors, being glass, are crystalline. The crystal is that which is transparent. The glass, the silicate, is that which is not able to be seen without a backing unless substances collect upon the surface of the glass and render it visible by its pattern of dirt. Without a smudge to identify a surface and without reflection to make it obvious that there is glass that can refract light, the glass itself is invisible and transparent and light simply moves through it. When a backing is put onto a plate of glass, it becomes a mirror.

¹ A fractal is any of various extremely irregular curves or shapes for which any suitably chosen part is similar in shape to a given larger or smaller part when magnified or reduced to the same size.

So to the question of whether there are different kinds of mirrors, the answer is yes. And the first way that we would note the difference between certain types of mirrors and others is that some mirrors have no backing. The ideal mirror, in fact, is a plate of glass that has lost its backing completely so that no matter what an entity gazing at the mirror of you looks at, all it sees is the sunlight shining through—the love and the light of the one infinite Creator that is able to pour right through that transparency of spirit and that openness of heart.

But there is another way in which mirrors differ, one from the other; for you are not simply a mirror with one face. The one known as G was, we believe, attempting to articulate a question concerning whether an entity always shows one mirror or whether an entity can affect the way his mirror images another self to itself. And we find that indeed an entity has a profound ability to affect what another entity will see when he looks into the mirror of you. Remember that all entities are one, so that what an entity is presenting or dwelling upon within the self has a strong effect upon how that entity is perceived. It is a complex formula involving an entity's assumptions about himself, which have been formed by gazing into the mirror of other selves. This creates a persona, the way that an entity thinks about himself and therefore puts himself forward.

If an entity does not do any disciplined work in consciousness, that mirror is as it is. And that which an entity will see gazing into your mirror is the reflective quality of glass sending light back; and that image will have been formed by the backing of all of the prejudices and biases within the personality shell of that entity that is the mirror. So if you are an unconsciously living entity, your mirror will be as it is and that which will be seen in it will tell a certain truth. That truth will be the simple summation of the moments of the self as it is, looking into the mirror of you as you are, with no possibility for anything but the inevitable result of those two energies.

When an entity begins to do conscious work in creating for itself a predisposition to a certain point of view, then the mirror of his self begins to refine what it shows. For the mirror of this particular type of crystal being that you are does not simply show a flat image, it also shows how that image feels. It shows how its essence wafts on the wind and what its

odor is. It plays the melody that that particular nexus calls up. It is a full-service mirror in the way of expressing the nuances of attitude. And as you work on your attitude, you are creating an ever more articulate mirror which can show to an entity a more and more refined image. Perhaps each within this circle has met an entity whose love and light were such that in their presence you could see yourself in a different way. When you looked into that mirror, what you saw was a “you” that was only possible looking in that mirror. Was it an idealized portrait or image? No, it was a possible image of you aided by the positioning of an attitude with which that self was viewed. The more open you are able to lift the gates of the heart, the more compassion that you are able to let in when pride and arrogance are let out, the less the self chooses to partake of the judgment, the stronger will be the extra-dimensional aspects of mirroring that your mirror is capable of offering. Again, this is not something that can be consciously created at the time of the mirroring moment. Rather, it is that with which you come to the moment in all your own fresh novelty that defines what will occur when a mirroring moment happens.

There is a great deal that each entity may do to improve the mirroring quality of her nature and we recommend the work involved not only for its efficacy in creating a better mirror but also for the fascinating journey such disciplining of the personality constitutes. As always, it is helpful to use meditation or some form of sustained silence as part of any practice; but certainly, for doing work upon this mirroring ability—for employing, that is, the disciplines of the personality—daily silence to seat new thoughts and new learning is especially recommended.

At this time we would like to open the meeting to further questions. Are there further questions at this time?

G: Q'uo, twenty-three years ago, Ra confirmed Don's notion that we were soon approaching the end of third density when they said that in thirty years third density will be over and fourth will have begun. Now, apparently, the Confederation felt that it was within the limits of our free will that we could receive that approximate date at which the old would end and the new would begin. Knowing that, it can become problematic to those who sincerely believe that they are living in the “end times.” It

shouldn't, in my humble opinion, affect the seeker's inward journey. The disciplines of the personality must continue regardless of what is to come in the future. If anything, that date may only increase their desire to seek. But it becomes problematic to some, because it affects one's outward plans for the future, one's plans on the physical plane such as having kids and choosing a career. So, since the Confederation provided that little nugget of information, I was wondering if you might have any suggestions on how one could plan, how one could work around such a future occurrence?

We are those of Q'uo, and are aware of your query, my brother. The group known as Q'uo has limited abilities to examine the process of creating thoughts that were offered by those of Ra twenty-three years in your past. However, it is our feeling as well of that of those within our principle known as the group of Ra that you are at this time indeed dwelling within fourth density. The intent of the original discussion, as the intent of this discussion, had nothing to do with creating a way to judge the making of plans within your physical universe. It was rather a discussion of a metaphysical process that is accompanying the physical process whereby the planet upon which you dwell chooses its needed, new magnetic alignment. That it is doing so in a far different manner than has been done in the past may perhaps be obvious to each of you. This moving of the magnetic north by very small increments over a period of time is the result of the attempt of many upon your planet to ease the passage or the birth of fourth density into reality. Its birth has gone relatively well considering the amount of chaotic or wasted energy amongst your peoples and the resulting metaphysical heat, shall we say, that has created so much discomfort among your peoples at this time. Naturally, the hope of the Confederation at this time is that this process may continue and that the Earth, as a planet, may reestablish a stable magnetic alignment without the necessity for planetary disaster. The possibility/probability vortex of this occurrence improves as more and more of your entities wake up and begin to polarize towards service to others, in response to the various wake-up calls, as the one known as J has termed them, that the various political injustices are occurring create.

We would suggest, insofar as our opinion would be useful, that entities do precisely what they feel to do in relation to their lives, assuming that all is well. If

there is the kind of desire this group evinces towards making a more sustainable lifestyle in a more rural setting, that is certainly a sensible and logical plan when one suspects that there may be outages and lacks in the surrounding society. However, may we note that in no way is it possible for any group to plan for the future. This is true not only in a time of the birth of a new density and a new stellar cycle as well. This is true in every moment of every day of each incarnation. The processes of life and death are not in the hands of those whose breath touches the air of the planet but rather in the hands of the Creator of each spark of life. Resting in complete faith in the plan of the Creator, we would suggest, has the virtue of reflecting a high degree of ultimate truth.

May we answer you further, my brother?

G: No, that was great Q'uo, thank you.

We thank you, my brother, is there a further query?

G: Indeed. In the Ra series, Ra states that, "There are many Wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy." Q'uo, my question is, what is the sphere that this analogy speaks of and where should the seeker be placing that attention?

We are those of Q'uo and are aware of your query, my brother. The query as to the definition of the game sphere is not a simple one for there is a continuing question in the minds of those who attempt to serve well as to whether the attention should be upon the outer detail or upon the inner reaction and response to that outer detail. It is a dance that is artful, to pick up all of the information that is being offered while at the same time being able to observe the self observing the outer information. For one is learning from how the self responds to the present moment as well as from the present moment. It is an exchange that can become quite convoluted and subtle.

The game sphere we suppose could best be described as the present moment itself. This pulls the mind's attention away from the self. The death of all new awareness is an over-absorption with the self. Getting into the moment is a matter of that

balanced stance that looks inward and outward with an un-jaundiced and patient eye.

May we answer you further, my brother?

G: No, that was great, thank you.

We thank you, my brother. Is there another query at this time?

T: Do you have any suggestions to offer as I enter this period of intense study?

We are those of Q'uo, my brother, and are aware of your query. We encourage you to know that there is tremendous light in this process. We can see that the intensity of the learning process shall be that which could at times daunt [you] and perhaps [cause you to] feel as if there were a destabilizing influence in the concomitant additions of so many systems of thought and so many new and conflicting ways of looking at those qualities within illness which one wishes to heal. There is the possibility for the heart to become overly involved and there is the conflicting but also a very real possibility that one can shut away the heart in order to protect from the intensity of human knowledge being grasped. We recommend, therefore, the balancing, the allowing to come into balance, of often conflicting thoughts on any one particular item or process of study. Allowing the self to become too involved in the process is inviting a certain type of exhaustion which is not helpful in the learning process. Equally, allowing oneself to become cynical and dispassionate about that which is being learned is not skillful, especially in that the object of study is the human psyche, the human heart, the human soul. These are not those things about which one can be or ought to be dispassionate. So there is that balance that needs to be struck. Other than that piece of advice, my brother, we encourage you to enjoy and relish each moment of the blooming season that you embrace at this time. We are with you in your days and we will greatly enjoy the association with you and thank you for the continued invitation.

May we answer you further, my brother?

T: Thank you, Q'uo, that was very helpful. I do have one other question. I had a dream a few nights ago where I was reaching upwards and flying upwards until I eventually penetrated something like a threshold. And once through this I entered into another reality where I once again flew upwards to penetrate the next barrier and then continuing

through that cycle. I wonder if you are able to comment at all upon that?

We are those of Q'uo, and are aware of your query, my brother. We find that we are not able to comment and merely encourage you to work with these materials as more information from other dreamscapes continues to filter in.

Is there another query at this time?

T: I understand and appreciate that. Thank you Q'uo, no more queries from me.

We thank you, my brother. Is there another query at this time?

G: As I understand what has occurred within the past 75,000 years there was a group of people known as the Elder Race who, through their own efforts, made the second cycle of harvest. And I was wondering if it was perhaps possible that those within this group or people work under a thinner veil than do the rest of the entities upon the planet because they were harvested and chose to stay?

We are those of Q'uo, and are aware of your query, my brother. Your supposition is not correct as the veil drops for all at the same rate and thickness. There are certainly strong personalities which find it more possible to see through parts of the veil. However, this is a characteristic not of the Elder Race or of any particular type of entrant to the human condition but is broad-based and throughout the gamut of those who take incarnation.

May we answer you further, my brother?

G: Not on that topic, thank you, Q'uo.

Is there a further query at this time?

G: There's one from T and he asks, "I wonder why God created mosquitoes. The Confederation has said that second-density beings are living in harmony with the original Thought. If that is the case, does the female mosquito represent a natural negative thought? Is there a divine purpose that mosquitoes must suck blood to survive?"

We are those of Q'uo, and are of your query, my brother. The poet known as Alfred wrote that nature is red in "tooth and claw"² and, indeed, the patterns

² From Alfred Lord Tennyson's "In Memoriam":

Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,

of life in the natural state are the patterns of eating and being eaten. The mosquito itself is prey for many creatures who would die were mosquitoes not available and mosquitoes would die if there were not prey for it to feed upon. So the shortest answer to your query is that the insect, the mosquito, is in its perfect place in a perfect creation, part of a food chain of eating and being eaten. Upon another level it is, however, true that mosquitoes, along with other small biting insects, are capable of being possessed by thought forms of a negative orientation and therefore it could be said that mosquitoes have the potential for acting as negatively-oriented harassers of targets chosen by entities using insect populations as henchman.

Is there a final query at this time?

G: Yes, Q'uo. In doing spiritual work one of the key aspects is trying to be as present as possible. And some days I'm really on the ball and I feel I'm living in the moment, as well as I can, and meditation goes hand in hand, each affecting the other. That kind of work feels like it takes energy. It really wears you down and burns you out. I would think that entering into the moment, connecting more into your true nature and the Creator, would be a rejuvenating activity. It would be one that refreshes and gives more energy and life. So, would Q'uo be able to tell me why it seems to be so wearying an activity?

We are those of Q'uo, and are aware of your query, my brother. We move into the discussion of novelty again when we address your query, my brother. For the effort taken to work with the self when the self has not yet accumulated a lot of experience in working with the self, is great. It is only as experience is gained through repetition of effort that it begins to feel less like work and more like resting comfortably in an easy chair and enjoying a particularly interesting ride. The factor which creates comfort is simply time. It is surprisingly difficult, from the standpoint of any entity within incarnation, to change that entity's biases one iota because of the almost unimaginable amount of

repetition in a lifetime of creating the present system or structure of prejudices or biases. When one is attempting to address that structure, one has a large task ahead of one. One is basically changing the interior structure of the "house" in which one lives, taking out supporting walls and figuring out another way to support that weight in the house of the self. So allow that patience and that tolerance that one allows when one is working on constructing a remodeled and better house to live in.

May we answer you further, my brother?

G: No, excellent, Q'uo. And I'll say I'm going to miss you this summer.

J: Yeah, thank you, we'll see you in a couple months.

We are those of Q'uo, and we shall also miss our times of working with you within these walls. However, as each is able to call us to them for companionship and support, we expect to enjoy each of you during the time in which we are silent.

We leave each of you in the love and in the light of the one infinite Creator, thanking you for the joy of sharing this meditation and the privilege of sharing our thoughts. Take what you will and leave the rest and know always that we love you. Adonai. We are those of Q'uo. ✽

Who rolled the psalm to wintry skies,
Who built him fanes of fruitless prayer,
Who trusted God was Love indeed,
And love, Creation's final law,
Though nature, red in tooth and claw,
With rapine, shrieked against his creed.