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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 DECEMBER 12, 2004

Group question: The question today has to do with the topic of psychic greetings. Many people look at just about anything that happens to them which is of what they would call a negative nature as a psychic greeting or a way of negative entities interfering in their spiritual growth. We are wondering if Q'uo could give us some information about how to determine whether or not our experience is of a psychic greeting nature. Does it matter if it is, in our overall spiritual growth? And is there anything, a ritual, a procedure, that we could use to balance the psychic greeting?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank each of you for finding the time to form a circle of seeking and to call us to share our thoughts with you. It is a great privilege that you offer to us and we are most happy to respond with a full and grateful heart. But we would ask, as always, that each of you guard your thinking well and do not allow our thoughts to creep into your own mind and be used by you unless you honestly feel a resonance with them. If you do not feel a resonance with things that we might say, please leave them behind without a second thought. This will enable us to speak our thoughts freely without worrying about infringing upon your own free will and the sacredness of your own process of spiritual evolution.

The question that you ask this day concerning what psychic greeting is is a query that is, in a way, quite difficult to answer because the parameters of psychic greetings are, as several in the group have noted, subjective and varied. The essence of a psychic greeting is the intentionality of the greeter. Thusly, not all experienced resistance or experienced catalyst is of a psychic greeting nature. For the term to be properly used, the greeting needs to be one that is coming from a presence, whether it is an individual or a group entity. Further, this greeting has as its focus an encroachment into the energetic body rather than the physical body, in terms of its origin. So, one way of looking at psychic greeting would be a somewhat narrow and carefully delineated way in which psychic greetings are only those greetings which have been sent by an entity, most usually of the inner planes, with the intention of disrupting the process of spiritual evolution and causing an entity to stop its forward progress and to become lost in the side roads of inner questioning and suffering.

Under this definition, you may see that psychic greeting is a term that is much overused and often misused among your peoples. However, if one pulls one's focus back into looking at what your energetic bodies are and how they experience you and your thinking processes, the concept of psychic greeting may be perhaps redefined as psychic resistance and may be widened to include a wide variety of ways in which your energetic body can experience resistance, not necessarily only from entities but from the mechanism or, shall we say, the works or the

machinery of the connection between space/time and time/space, as those two impinge upon the present moment and create the present moment itself, into which you come with your energetic body.

Let us look at your energetic body, for this bears some looking at in terms of working with this concept of psychic resistance. You have an energetic body that is composed, in the terms that this instrument is familiar with, of seven chakras in-body and one chakra directly above the body. And these chakras are in a coherent system. The system as a whole works only as well as the least balanced chakra, in general or large terms. In more specific applications, chakra by chakra and looking at relationships betwixt two or more chakras in a system, part of the chakra body may be working beautifully for you and may be well-balanced for you and yet, at the same time, because of over-activation or under-activation of other chakras, that particular balance may not be working for the overall best balance of the system as a whole. It is especially interesting we find, looking, for instance, as we have been invited to do, at this particular instrument's chakra system, that you do not find one chakra that is weak and the other ones strong; rather, you generally find correspondences betwixt two or even three chakras where there is an imbalance that is made up not simply of one chakra being a bit off-kilter but that chakra's imbalance shadowing or pulling at the balance of one or two other chakras. And in this instrument, we find that there are some weaknesses in both the red and the orange rays of the instrument which echo or reflect into the indigo ray and the way this works for this instrument is that there are areas of childhood pain, as this instrument was speaking of earlier, having to do with issues of survival and of the person's relationship with herself which can trigger emotions and processes which directly impinge upon and pull into deep imbalance, at least momentarily, the areas of indigo which have to do with self-worth.

For each entity, there are system-wide balances at which it is very helpful to look daily and then there are ongoing specific imbalances in specific chakras or combinations of chakras that benefit greatly from conscious contemplation and times of inner asking and challenging of the self, by the self. This is work best done by the self in solitude unless an entity has been able to create a metaphysical partnership with

someone with whom there has been formed a bond of trust, so that in some cases it may be possible for two entities together to work on both chakra systems, each entity being a reflector and a mentor for the other, in finding creative ways to address the areas of suffering that have not been healed, that have come through the years within incarnation, carried as a treasure within the self, protected and cradled within the self as if these old areas of suffering were treasures too good to drop, too good to leave behind. It is worth asking the self how the self values these embedded crystals of pain and suffering. There is a great challenge involved in coming to grips with these crystalline, embedded areas of pain. The question to the self is always, "Are you ready to lay down and abandon this crystal? Is this a burden that you feel completely safe in letting go?" It may seem like a backwards question and yet this instrument is well aware of her ability to cradle and protect those pet areas of pain. How important is it to this instrument to say, "I am familiar with this area of pain. I am familiar with this kind of suffering"? There is a real difficulty in letting go of old pain. It has glueyness to it. It wants to adhere to you. Something that has repeated again and again, throughout an incarnation, takes on a life and an energy of its own. It ceases being a simple memory and instead becomes a living entity, a thought-form. Most so-called psychic greeting and also what we would call psychic resistance is generated within the individual's energy body by the entity itself at a subconscious level. Because each of these areas of embedded pain has a life of its own and an attractive ability of its own, these areas then generate signals that move into that present moment as it is breaking forth from space/time and time/space, angling for a target of opportunity. There are many layers to the present moment. There are many ways in which embedded pain can find an echo, a reflection, or a voice within the present moment. And so, some of the voices speaking to the energetic body will be those of a negative tone of voice. And that negativity will be cunningly and specifically crafted to fit into the present moment and to cause the experience of distraction or resistance.

For those who are experiencing a true psychic greeting, the entity with whom one is dancing is an outer entity whose existence does not depend upon you. For the general majority of psychic resistance that is experienced, the entity generating the

resistance is the self. Does it make a difference? To the best of our ability to answer this question, the answer is no, it does not make a difference. One can call a psychic greeting the fault of an entity and respond to that entity or one can assume that, in the larger picture, all entities are the self and therefore it does not matter from where the greeting is coming but only that it is experienced as an offering to which a response is required. In the former way of looking at it, there may be a few cases, especially cases in which the identity of the psychic greeter is known, in which case it is efficient and skillful to name the greeting and say to whom it is perceived that the responsibility is due and therefore come into a time/space meeting with this individual or this group entity and, standing before the Creator, it is possible then to move into conversation with that entity and to effect a resolution. This resolution is in the form of expressions of love and gratitude for the greeting and the greeter. We note that this way of dealing with psychic greeting does not balance the greeting for the one who has originated the greeting. It however balances the greeting for you. For the most part, however, we feel that the most helpful way to look at a psychic resistance experience is to assume that stance before the Creator that we described before, where you have moved to the judgment seat, you have moved to the Creator's space, to that place where you have witnessed in spirit and where all of those who help you on unseen levels are acknowledged and thanked as witnesses. In this very metaphysical setting, you do precisely what you would do if indeed there was an entity involved: you open your heart and you invite in this area of resistance, however you are experiencing it. You acknowledge it, you look at it very carefully, not shirking or shying away from any detail but trying to plumb the depths of this greeting, of this resistance. How does it feel? What is happening to you? What energies of the chakra body does it seem to be concentrating on? What is the area that it is greeting? Where does the rubber meet the road? What is the nature of this experience? Do not rush through this part of the process because, as we said, there are many layers to experience. There are many parts of yourself and there are many vantage points from which to look at the various parts of yourself. What does red-ray resistance look like from the green-ray energy? From the blue-ray energy? What does indigo-ray and its dimming look like from green ray, from blue ray? And we focus on green ray

and blue ray because, in doing energetic work, the green ray is that great hall that is a totally sacred space. It is that house wherein you dwell, energetically. It is the doorway through which the Creator moves on an everyday, continuing basis, because it is the seat of unconditional love. This is the energy that created you. You are green-ray entities in terms of your basic nature. The stem of the flower that you are is green ray.

So, moving into this sacred space is moving into a safety zone. It is moving into a place where you are loved and where you love. You have the courage and the stamina that may be lacking in the chakra system as a whole at the moment. Moving into green ray is moving into a solid and secure place, a "gated" community, shall we say. You do have to get through your own gate! There are lions at the door of green ray. So lay aside your pride, your arrogance, and your pretensions of all kinds. Metaphysically speaking, drop to your knees, empty yourself and lay down your burdens. We wish to draw attention to this point once again because, in terms of psychic resistance it is all-important: the bravest and the hardest thing you will ever do is lay down your cross. Put it down, drop it! We do not know how to express to you the power of this decision. It is easy to make that decision in your head and say, "Yes, once and for all I lay down this burden. I will no longer be pulled off balance by this particular memory that has become an entity of childhood pain." But let an hour or a day go by and that decision made with the head alone is shuffled off into metaphysical Gehenna and a reset button is pushed somewhere deep within and that area of childhood pain is alive and well once again and angling for your next present moment.

There is a way to know when you have finally accessed a point of childhood pain in the green ray, energetically speaking. Because when you have been able to access it, to see it in all of its detail, and to lay it down, you will find yourself laughing. You will find yourself full of laughter and seeing the incredible humor of this effort. We cannot tell you in great detail how to come to that moment but we can tell you where to start: opening to your own pain, coming to know it—its heft, its shape, its density, its color, and most of all its texture within your life.

We suggest working with these energies from the blue-ray standpoint as well because calling upon the energies of blue ray is calling upon clear and honest communication. How do you communicate with yourself? Do you feel that you do a good job of communicating? Is there an edge to your communication with yourself? There usually are many edges to the way entities communicate with themselves; many ways in which the point of view is not straight-ahead but has a slant, an angle, or an edge to it so that perhaps you are not seeing a good picture. The power of blue ray, when called upon and asked in deep humility to come into your experience, is that power to throw light on a situation in such a way that you can see where you have an edge, where you have an angle, so that you are, perhaps, cheating yourself of a full and clear view of what your situation is.

When you have laid down your burden and said, "Yes, I give this back to the infinite," then there is that moment of embrace, of acceptance of the self as it was, as it is, and as you have every high hope that it will be. This is a heartbreak to do in terms of an entity feeling that he has made progress. It is very difficult to feel that one has indeed made progress [when] working with psychic resistance, because there is nothing that is "out there." It is all going on within the inner processes of the self. So there is no way to check against some objective standard and say, "Well, I have achieved Point 1 and Point 2; I am now on Point 3, and I am progressing through this process and at the end of it I will have succeeded." As most entities upon your surface experience, and as certainly those within this circle experience, the greeting is dealt with for the moment and then, at the next opportunity, it simply resurfaces and the work is there to do all over again.

We would encourage each of you not to be discouraged at the apparently cyclical nature of psychic resistance. Try to understand about yourself the multi-level nature of your being. You can find those pockets of pain and empty them and not realize that there is yet a deeper level from which that pocket of pain is being filled so that one pocket full of pain is found and emptied but that hollow remains within the energetic web, functioning as a kind of attractant hole into which more content is poured from those dark places that have not yet been found deep within the self. Some places of pain there are within the energetic body which cannot even be

found doing work consciously because they were never experienced consciously. These include areas of pain that were deliberately brought into the incarnation from previously unbalanced incarnations, and pain to which the unborn child was subjected prior to physical incarnation but not prior to metaphysical incarnation. Of such pain there is no actual memory because those processes of memory do not properly begin until the entity is breathing the air and has formally embarked upon the incarnation.

So it is as though there are springs of pain within you that come from so deep underground within your nature that you cannot root them out. And, for most entities, in one or two cases at least, these springs can be expected to function throughout the incarnation. It is to be noted that in these cases there is a purpose and a use for the work that must be done in response to these experiences of the pain springing forth from these deep fountains within. About suffering in general we may say that it is a part of the "refining fire" that this instrument is used to calling the incarnation. An incarnation for one who is attempting to learn does partake of the pain of that learning. Before incarnation this was understood by you and accepted. The reason for this careless and seemingly casual acceptance of future pain was that from before incarnation or from after incarnation, gazing into incarnation and knowing the full spectrum of the Creator and the nature of creation and of the process that one is embracing in coming into incarnation, it seemed like child's play. It seemed so obvious that there would be these moments of challenge and certainly there would be discomfort but there would always be this knowledge of the way things really are.

It is very difficult from beyond incarnation to believe it possible to forget the true nature of the self and the creation. And yet, memory is the first thing that goes at the beginning of an incarnation. Your incarnation is protected from your own knowledge so that it can be very real to you and it can have the effect that it is supposed to have and that you are hoping that it will have. However, from within incarnation, this is not a comforting thought. From within incarnation, you simply want the pain to go away and yet the pain of living is part and parcel of the experience of drawing breath.

There is a road. This instrument is steeped in the Christian traditions and so she thinks of this road as the King's Highway. Others might think of it as the Great Way or the Tao. The one known as R was saying earlier that there is protection for those working on spiritual process. This is true. However, the protection must be claimed and the work that we have been describing is done before that claiming can take place. The price of admittance to that road is the laying down of all burdens and the taking on of your own truth. In taking on your own truth, you are taking on a self that is perfect, not in the sense of doing nothing wrong, but in the sense of being one with the infinite Creator. The act of laying down and leaving behind the worldly self is key. Once you have laid down your burdens, once you have let your personality go, your sense of justification and rightness and all of those details of self, you come into a consciousness that is real, a consciousness that is yours now and tomorrow and forever. And once you have that self as your significant self, you cannot be moved from the road. It truly is the "royal road"¹ and when you are on it, you are one with all; all that you may perceive as those whom you wish to help, all that you may perceive of as those from whom you wish to learn, all entities, qualities and aspects of the Creator whatsoever. And you are all on this road together. You are in harmony; you are dancing, you are singing, and the movement is rhythmic and right. And you are part of the entire creation, wheeling in joy and opening up the infinite night to the light of stars.

(Side one of tape ends.)

(Carla channeling)

And on this royal road, one foot moving in front of the other is as the thunder of a mighty stallion or the beat of wings of a mighty eagle that is soaring high above the Earth and gazing with power and knowledge upon all that he sees. There is that feeling of being able to make strides upon that road and you are truly, as you dance with spirit, creating an ever more indelible impression of yourself that functions

¹ This phrase has reflections back into the Christian work of Thomas à Kempis, who wrote material entitled *The Royal Road*, about the phrase, "Take up your cross and follow Me," and also into the study of the archetypal mind through the Tarot. The court cards of the Tarot can be considered a "royal road." Therefore, the implication of the use of this phrase is that working with this type of resistance is working with the archetypal mind.

as a memory, so that you are more able to move into this space within yourself, where you feel your essence, the next time. It even begins to become a relief to drop the worldly details and to lay down those burdens. But this is something that only occurs with a great deal of practice. This entity is thinking to herself how poorly she accomplishes this as she attempts to balance herself and to dance within her own experience, and yet, we say that each of you is doing excellent work. One cannot judge the self. That is not useful in terms of working with the energetic body.

If you look at this question from the intellectual or mindful level, it will be a party game for you, something that is enjoyable to think about, but there will be no solution. It is from the level of the heart and that alone that this psychic resistance may be dealt with in a useful and skillful way.

Part of your query that we would like to touch upon before we open the meeting to questions is whether there is some ritual that one may go through in order to halt the advance of psychic greeting or psychic resistance. And as we have suggested before, there is value to images and icons. What is your image of unconditional love? What image has power for you? This instrument has a tendency to say a one-word prayer, that word being, "Jesus." She does this with intention. The intention is to move into the mind and the heart of Jesus, to move into unconditional love itself. So, in seeing the name of this icon, this instrument pulls a vibration from memory into use and that vibration is every experience that she has had wherein she was able to rest in unconditional love, having prayed that prayer.

Prayer is an intensely intimate, personal activity and we cannot suggest to you what your icon for unconditional love should be. We can only suggest that you develop one, if you do not have one, and then that you use it with intention, being willing, when you start with that icon and that image, to sit with it until it has done its work in you so that when you open your eyes, you are seeing with the eyes of that icon. This is deep work and not to be undertaken lightly. But we believe that, in terms of instantaneous change, the use of icons and images in the mind is a good way to create changes in consciousness at will, this being the definition of one who does magic. Be a magical person. Call upon the

magician within yourself and create for yourself the world in which you choose to live.

As always, spirit, in many ways, is there to help you. And we ourselves, if you wish to call upon our energies, will be there if you but think of us and ask us for your help. We thank you for this question and at this time would move into opening the meeting to further queries. Is there a question at this time?

(Pause)

We are those of Q'uo, and we find that the energy is indeed low and that the queries are, for the present, at an end. And so we thank each of you again and leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✨