



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

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.

© 2008 L/L RESEARCH

SATURDAY MEDITATION NOVEMBER 22, 2008

Group question: (*Asked by G.*) Q'uo, tonight we would like to ask what the difference is between two basic activities: channeling and becoming. To elaborate further, what is the difference between channeling energy—be that energy the magical personality, radiant awareness, healing energy, inspiration energy, communication energy or love energy—and *becoming* that energy, *becoming* the supreme choice of non-dual awareness in which the boundaries between subject and object dissolve so that there is nothing outside of the self to channel and all is seen again as one?

Specifically, in terms of the structure of the personality, what is the difference between the channeling entity and the becoming entity? In terms of the movement of energy through the chakra system, what is the difference between the channeling entity and the becoming entity?

(*Carla channeling*)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a great privilege and pleasure to be called to your circle of seeking for this session of working and we are glad indeed to share our humble thoughts with you upon the subject of channeling and becoming.

As always, we would ask that each of you who hears or reads these humble words use his discrimination in choosing those thoughts which you shall keep and those which you shall leave behind. We do not

expect to hit the mark for every seeker with our comments. Consequently, we beg your indulgence in choosing carefully those things which you will keep out of that which we offer. We thank you for this consideration, as this will enable us to speak without concerning ourselves that we may interfere with your process.

We wish to thank the one known as G for this query. It enables us to look at the two paths of seeking which may be called “passive and reductive” and “active and inclusive.” The passive and reductive path is that which we would characterize as the Buddhist way, the Way of the Yogis. The beginning of the path is seen as one of chaos and a world of confusion and suffering. The end of the path is seen as the end of suffering and the reduction of all chaos into the “zero” of the uncluttered and empty mind.

In contrast, the way of activity and inclusiveness might be characterized as that Western way, which is understood by this instrument as the Christian way, where there is a journey from the beginning which is a similar landscape to the beginning of the Buddhist way, full of chaos and suffering. However, the end of this way is seen as a journey into more and more fullness of content, more and more connection to the world, until the world becomes holy or sacred.

In its way of describing that which is the spiritual journey, the Confederation, as you call our group, leans more towards the inclusive path than the reductive path. And yet both are views of the same process and the same underlying reality, if we may

use that term in such a world of illusion as is the Creation.

The activity of channeling is one in which the seeker who chooses to become a channel secures itself in a metaphysical manner by declaring, in concrete and absolute terms, the identity of the self with that overarching principle for which he lives and for which, if necessary, he would gladly die.

Grounded and on the *terra firma* of that unshakable identity of the self that is recognized and respected in the unseen realms, the seeker who has offered itself as channel then asks for the source which vibrates in compatibility with that identification. This instrument, for instance, challenges always in the name of Jesus the Christ, asking for the highest and best contact that she can carry in a stable and conscious manner of that vibration. Indeed, we of the principle of Q'uo created this principle specifically to respond to this instrument's request.

During this channeling, the instrument is in a state of rest in the physical sense, having quieted her physical body during the tuning process. The light/love of the one infinite Creator streams through her open chakras with no let or hindrance, so that the gateway is open through the violet ray and the energy moves ceaselessly through the gateway from the entity's south pole up through the north pole of the gateway and down from the north pole of that gateway through to the instrument's blue-ray chakra. There the two energies meet as this instrument uses the blue-ray chakra's energies of clear and compassionate communication.

Were the channeling that of a healer, those same descriptions would be true except that the seat of the meeting of the energy through the gateway and the south-pole energy of the Creator's light/love would be at the green-ray level.

Were the channeling intended to be that of pure radiance of being, the same description would hold forth except that the locus of the meeting between the north-pole energy through the gateway and the south-pole energy of light/love would be at the indigo-ray chakra.

The becoming seeker who merges with all that there is is doing the equivalent of the channeling of radiance of being, and the description would be the same as the description of the channeler of that radiance of being, the gateway energy streaming into

the indigo-ray chakra and meeting the south-pole energy there.

This description would indicate that in our opinion there is no difference between one who believes that he is channeling pure radiance of being and one who believes that he is entering a state of non-separation and the complete unity of all things.

Speaking in general, seen from our perspective there is indeed no difference. We cannot speak in specifics because each entity has a characteristic vibration and mode of seeking which will create individual differences that embroider upon but do not contradict that which we have said.

We would bring the seeker's attention to the power of culture and the power of words. While there is no difference between resting in radiance of being as a channel and becoming that radiance of being, as a Buddhist seeker would frame that same activity, there are deep cultural differences that create seekers which are geared and informed in ways that are compatible with the surrounding milieu of their cultures.

Similarly, there is great power in words. That which is entirely and infinitely full and that which is entirely and infinitely empty are two ways of describing one experience. Yet, because words cannot accommodate or express paradox and can only barely indicate the quality of mystery, it is easy for an observer to believe that the two paths are entirely different and perhaps incompatible.

Indeed, the two paths are not at all incompatible. However, it takes a great deal of experience within incarnation for one who dwells in the body to see beyond the apparent differences of the two ways of thinking about the spiritual journey and the techniques of the seeker that aid him further in his maturing.

This instrument has had many experiences of becoming the light so that there was no observer. This instrument has also had the experience of being in the light, where there was still an observer. The difference between these two states of consciousness is the quantum between one kind of light and another. That is, there are infinite gradations of light. The two states are a very small distance apart in vibration. And in neither state can this instrument ever recall being able to retrieve that state, in terms

of being able to share it fully by describing it to those around her.

The question of what kind of personality difference there might be between one who seeks as a channel and one who seeks to become those qualities that a channeler seeks to channel are more apparent than real. That is to say, one who is brought up immersed in the culture of the Western world will be culturally biased towards the active path of seeing the self as doing something, even if it is simply opening the gateway to intelligent infinity, whereas one who is brought up immersed in the milieu of the Eastern world is biased toward seeing the path of the adept as one of reduction and the elimination into that zero that holds all things.

We have greatly enjoyed your people's use of the circle as a zero, for it represents both nothing and all things. It is that spacious circle of nothingness which paradoxically contains all that there is.

When one who is reared in the West is drawn to the path of becoming rather than channeling or being rather than doing, it is quite possible that such an entity has had many incarnations in the cultures of the East. And likewise, when an Eastern-raised seeker is drawn to the path of activity, it is likely that such an entity has had many incarnations in the West. The differences between the two personalities are cultural and shallow, whereas the similarities or commonalities are deep and abiding.

Again, we thank the one known as G for this query and would ask if there is a follow-up to this query? We are those of Q'uo.

G: Not a follow-up to that query, Q'uo. Thank you for your response.

We thank you, my brother. It is a great joy to converse with you. May we ask if there is another query at this time? We are those of Q'uo.

G: Yes, there is indeed. It seems that as the densities succeed third density, they become less susceptible to description, becoming so many steps removed from our reality that they are incomprehensible to our faculties of understanding. That being the case, it would make sense to assume that although fundamentally different, fourth density would be nearest to third density in the continuum of experience.

In that event, I would like to ask if the citizens of fourth density experience what we in third density describe as beauty. If so, how would a fourth-density entity describe beauty to a third-density entity requesting such information?

We are those of Q'uo, and are aware of your query, my brother. The concept of beauty is one which your philosophers have long debated, the great question being whether beauty is an absolute characteristic or whether beauty is subjective, relative and, as this instrument would say, "in the eye of the beholder."¹

This question remains valid in fourth density. And, indeed, as long as there is a center of awareness such as you or we, there shall be that open question. It seems as though beauty would be an absolute and yet we, no less than you, find ourselves delighting in beauty as seen spontaneously in what this instrument would call the present moment in a way which would seem to deny the absolute nature of beauty and seat it in the eye of the beholder.

It may, however, be said that as an entity moves from third density to fourth density the eyes are opened to the true nature of unity and harmony so that the impact of beauty is everywhere rather than there being the possibility, as there is in third density, of being unable to see beauty.

We believe, although we cannot say for sure, that there is an absolute beauty; there is an absolute quality that can be called beauty. And we believe that that absolute quality of beauty lies in the mystery of the one infinite Creator. Just as love is absolute and has created all that there is, just so is beauty a derivative characteristic of love. Thusly, were you or we to see with the eyes of the Creator, all that you would see would be perfectly beautiful.

It is the characteristic of being an individual spark of the Godhead principle that creates the colors and filters of perception which bring the absolute into the specific, the individual, and the unique.

¹ According to www.quoteland.com, "Beauty is in the eye of the beholder" is actually a paraphrase of a statement made by Plato in *The Symposium*, which reads, "Remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may."

Which is the truth, my brother? Is it more true that a seeker sees, feels and experiences with every fiber of his being the beauty of some present moment, some object, some quality, or some essence that escapes definition? Or is it the truth that only the original and unsullied mystery of absolute beauty is that which is the higher truth?

Again, we cannot say, but we would opine that to the Creator it is that imperfect and individual perception of subjective beauty which It finds most interesting, for perfection cannot teach, but the perception and unique distortions of imperfect beauty can tell the Creator a good deal about Itself.

May we answer you further, my brother? We are those of Q'uo.

G: That was beautiful, Q'uo! It was wonderful and it completely responded to the follow-up question I had to that question, which I no longer need to ask. I believe Jim has a question for you.

Jim: W says, "I am an incarcerated individual with a tumor. In response to this situation I am doing everything that I can to the best of my understanding with the information and resources to which I have access. I am at peace with whatever happens and whichever way it goes, I know that I am serving love by serving others with my whole heart. If I die tomorrow I would be at peace knowing I'd done the right thing for the first time in my life.

"As part of my program for healing I have read information from the A.R.E.² entitled "How to Kill your Cancer without Killing Yourself." I meditate on Ra's words about forgiveness and I understand how taking care of dietary matters can be a nudge for my mind, expressing a greatly heightened respect for myself. As a result I have eliminated several foods from my diet, including sugar and caffeine. However, being in prison presents a big disadvantage because I have no alternatives to the food they serve here and the heavily chlorinated drinking water.

"I hope that by eliminating what I can, it will serve as a sufficient nudge to my mind, my body, and my spirit. Above all, I know that my most important

work is to accept what is and to become that 'peace that passeth all understanding.'³

"Would Q'uo speak to the spiritual principles involved in the situation and offer me any insight that may aid me in healing?"

We are those of Q'uo, and are aware of your query, my brother. We would wish to communicate to the one known as W that the situation of illness is not simply a physical thing or even a mental thing, although certainly the culture in which you reside gazes at the psyche or the mind and emotions or the body and feels that those two energies, working together, are what create wellness and illness.

Yet, in any incarnation, there is a shape and a texture that becomes more and more apparent as the seeker moves through the incarnation, accumulating life experiences and gradually deepening and clarifying those understandings that create for that seeker the house of life in which he shall live.

Illness and wellness are two sides or two ends of a dynamic that, for many in incarnation, plays a part in the overall shape and texture of the life.

Consequently, when one gazes at the word, "healing," one must put it in a larger context than the doctors of your society would. For there is always the deeper level or the wider context within which the dynamic of illness takes place that needs to be observed

The one known as W suggested that working with this illness had created for him the opportunity to move through awarenesses and learnings which have brought him to a peace and a contentment with what is. This instrument has long been aware that illness has created for her the opportunity to do more inner work as she becomes progressively unfit to do the work of the physical body.

Shall, then, an illness be considered that which must be removed so that the body is made whole? Or shall thanks be given for the opportunity to experience the ongoing catalyst which moves one ever more surely into the work of the spirit within?

(Side one of tape ends.)

² The A. R. E. (The Association for Research and Enlightenment), whose official website is www.edgarcayce.org, is the organization which archives Edgar Cayce's many readings. It offers many gatherings and resources for the spiritual seeker.

³ *Holy Bible*, Philippians 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

(Carla channeling)

There are elements of this query to which we can give no response, because such responses would interfere with the good work which the one known as W is at this time occupied in doing because of this catalyst. We can, however, agree with the one known as W that it is indeed helpful to create, and even ritualize, the elements of remembrance and forgiveness that have been offered in the query.

The element of remembrance is that which brings the seeker back to the presence of the self and of all eternity opening around the self. In that present moment, there is forgiveness; there is awareness of the total acceptance of self by self, and if that moment is remembered a thousand times in a day, it is not too much.

The nudges of which the one known as W spoke, of taking care with the diet and the foodstuffs, is also an excellent way to work with the catalyst offered. We commend the one known as W for gazing with a peaceful eye at the circumstance of illness and assure the one known as W that there is no outcome except that of healing.

There is the possibility of the healing of the body and the possibility of the healing of the mind and the emotions. There is the certainty of the healing of the incarnation for the seeker who is fearless and does not blink at circumstances that others may find full of fear.

The presence of the one infinite Creator is as close in what you call death as in that which you call life. The consciousness which is your essence is the same in life and in death, death being an illusion quickly transcended.

May we ask if there is a final query this evening? We are those of Q'uo.

G: No question for me, Q'uo. I would add, though, that D wrote today and said, "Thank Q'uo for me," so I'll pass that on. Thank you, Q'uo.

We are those of Q'uo, and are aware of your comment, my brother. Indeed, we were aware of the kind and loving thoughts of the one known as D when that precious and beautiful entity thought them and gave them to us directly, for when we are thought of, we are there. We find this entity a great blessing, as we find each of you. And we thank each of you for your beauty.

We leave this instrument and this group, glorying in the love and in the light, in the peace and in the power of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai. ✽