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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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SATURDAY MEDITATION DECEMBER 17, 2016

Group question: Today, we'd like to discuss the topic of anger. What is the role of anger on the spiritual seekers path? How can we understand the root causes of our anger? How can we balance this anger and utilize it as catalyst for our spiritual growth?

(Jim channeling)

I am Q'uo and we greet you, my friends, in love and light this afternoon. As always, we are honored to be asked to join your circle of seeking this day. We are always happy to join you, happy once again to be with this doughty circle of seekers, for always do you bring with you love and light which amazes us, as you live within the darkness of an illusion in which there seems to be so little of these qualities. We would ask one favor, as always, and that is that you use your own discrimination when listening to our words, for we do not wish to be seen as any kind of infallible authority. We have traveled further upon the path which you now travel yourselves and are happy to offer the experience we have had upon this this journey. We do not wish to be a stumbling block in any way for you so if we speak any word that does not ring true to you, leave it behind and take only those that have meaning upon your spiritual journey, for by now, you have all gained a great deal of experience as seekers of truth.

You have come into this illusion to learn, to grow, to serve others, and to seek the One Creator in all. Why would you come here to do such a thing? Where you were before you came here it is obvious

that all is one, that the Creator exists in all things, in each entity, that love is the power that made the Creation, and that the Creation is made of light. There is joy from whence you come; there is purpose; there is power. So why would you enter an illusion of darkness in which you must place the veil of forgetting between your conscious and your subconscious minds. Why would you risk forgetting all of the truth that you know in your very being, every cell of your being? You wish to learn more than can be learned in such an environment of seeming purpose, power, direction, unity, for in those realms of the exalted nature of Creation, progress is far more slowly made, for there is little against which to push, little reason to exercise your spiritual muscle, shall we say. Yes, growth does happen there, but it is far slower than is possible within your third-density illusion.

What does this illusion offer you that is so important and that enables your growth in a way that no other illusion can? It is the fact that you must search diligently, consistently, every day for those truths you believe are true. You prove to yourself in many ways each day that what you are doing here is revealing that which has been hidden: the truth of the Creation. This effort is that which polarizes you more efficiently than any effort made in the higher densities or the inner planes of your own path, and so here you are, learning those lessons which you have chosen previous to the incarnation to attempt to learn.

You wish, in many cases, to improve your appreciation of compassion, of love, of understanding. These are all facets of the same quality, my friends. And how do you do this? May we say first of all you do not program more love, more compassion—you program the opposite, my friends, you program the lack of compassion, the lack of love, the lack of understanding, the lack of sympathy, for by so doing, you set into motion within your own soul's being the desire to solve these riddles; anger being one of the great riddles of your illusion; anger being that which is not possible in the higher densities, for only unity, joy, peace and understanding are possible there. But here, in your third-density illusion, it is possible to experience anger, for it is possible to see one as separate from another self and to feel an emotion that is not love for another self, or perhaps even for the self, for your anger may be pointed in any direction. For the conscious entity who is aware of the process of seeking within the third-density illusion, if there is the desire to achieve more love, more compassion, [then] the lack of that love and compassion—in the form of anger, or non-acceptance of other selves, or irritation, or impatience, whatever form your anger may take—is pointed toward yourself.

Thus, as you move through your daily round of activities you find various forms of catalyst that offer you the opportunity to see the anger sprout forth within your consciousness, within your experience, and for the moment of that sprouting forth, you are at its mercy. The anger rages freely, like a fire within you, and burns that which it touches, which is your consciousness, and perhaps the consciousness of others about you. However, as we said, positively oriented entities usually program this anger for the self so that as the one known as J discovered, it is quite effective to take that anger that you feel for another and realize that you feel it for yourself in the guise of another.

And what do you do with this anger that you feel towards yourself, and why would you feel it in the way that you do, tripped, shall we say, by catalyst of a surprising nature, of an unseen nature, of a repeating nature. May we say if you see certain types of catalyst repeating, you may see this as one of your basic lessons, programmed by you, before the incarnation began, with hopes that during the incarnation you would discover the pattern and see where the anger was, what kind of catalyst trips it.

In this regard, my friends, we use the word catalyst as that which is a neutral factor in causing, shall we say, an emotional response within your being. In this case we are discussing anger, so the catalyst could be anything: it could be a flat tire on the road, it could be a sharp word of criticism from another person, it could be a family member who repeats certain behaviors that begin to, as you may say, get under your skin, to irritate you. And yet, when you look at the true cause of the anger rising up within you, look at it within the meditative state, you see, if you see clearly, that the cause is your inability to accept some feature of your own being that has been reflect to you by another. This mirroring effect is what makes the interaction with other selves most important within your illusion, for it is other selves that reflect to you those portions of yourself of which you do not approve. In this case, it would be anger. Perhaps you could make a case, “Well, so-and-so behaved in such-and-such a fashion, and wouldn't you get angry too?” Such a response might be “Well, I would get angry too if I were attempting to learn the lessons of compassion.”

For if you look with the eye of compassion, true heartfelt love, upon any situation and remove yourself from it, look from a distance, you may see, if you see clearly, the Creator experiencing itself through you. For is that not the reason for the Creation? To give the Creator a variety of experiences that it would not have without your free will choices. And so you do, in everything that you do, give the Creator more intensity and variety of experience.

So as you look from a distance and see the Creator experiencing itself, for the moment that you are no longer attached to that image and that experience, you feel love, you feel compassion, you feel understanding, you feel acceptance, and then you move again, placing yourself in the role in which the anger has been experienced, and you lose that distant perspective, you lose the knowledge of the Creator experiencing itself, and this is not a bad thing, my friends—this is why you came here, this is what this illusion offers you. Do not feel bad that you have what you call anger or other distortions. These are the methods by which you learn what you wish to learn. When you are experiencing such catalyst know in your heart and in your soul you are doing what you came to do.

Now, my friends, what shall you do with the anger, besides feel it for the moment and then the remorse later. We recommend that which those known to you as Ra suggest as a balancing exercise, for in this exercise you take the anger that has disbursed itself about you and colored your emotions with its very being, and you use it in a fashion which can result in the diminishing of the anger and in the increasing of love for yourself and for all the Creation about you.

Those of Ra have said that it is the nature of distortion, in this case, anger, that in order to balance distortion, one must first accentuate it. This is the way of all distortions, of all learning, so when you feel anger, at the end of your day, in your meditation (and we strongly recommend meditation), at the end of your day for this very purpose, relive again that experience that brought forth anger from you. See it as it developed. Feel again that anger mentally, then increase the anger to what you might call a ridiculous proportion so that it is overwhelmingly powerful within your mind as you meditate upon it. And then, at the height of its power, for just an instant, image its opposite, that is, the love that you wish to develop in this incarnation. As you image that love, rest back and observe it growing within your consciousness, larger and larger, within the inward mental picture, until it equals the ferocity of the anger that you have just created.

Now you see that you have within you two means by which the One Creator can come to know itself. Accept yourself now for having both these means for the Creator to know itself contained within your being. This acceptance of yourself will seat this lesson more and more firmly within you each time that you use this balancing process.

This is not a quick or easy program, my friends, but if there is no balancing to your distortions, if there is no balancing to your anger in this instance, it shall continue for the rest of your incarnation, and the learning of love will come very, very slowly. It will come eventually, but not in the degree to which you had hoped.

If you wish to accelerate the learning and the gathering of love within your being, then use the balancing exercises to do that very thing, for these exercises are that which allow your lower energy centers most especially, and occasionally the higher energy centers, to function more effectively, to allow the intelligent energy or the light, the prana of the

One Creator from your Sun body, your Logos, to enter through your feet and lower chakras and to move without hindrance through the entire system of chakras or energy centers. Eventually, it is the goal of each seeker to cause this energy to move through the red of the survival and sexual impulses, the orange of the emotional nature and one-to-one relationships, the yellow of the group involvement of the self, to the green of universal energy of love freely given, to the blue of free communication and inspiration, and to the indigo ray wherein there lies the One Creator, and the intelligent energy of that One Creator, and may be discovered by the seeker who is able to remove the blockages from the lower energy centers through the process of your balancing.

Without removing these blockages, the energy of the One Creator is not able to progress upward in what you call the rising of the kundalini. The blockage of this energy causes various difficulties within the human mind/body/spirit complex. If these blockages are not appreciated upon the mental and emotional level by your own being, and balanced in meditation, there may well be the giving over of these blockages in symbolic form to the body complex so that the development of various distortions that you call disease, begin to have an effect within the physical body. The idea here being that if a disease is present in the body, the attention will be more fully focused upon the physical body, and the riddle of why the disease is there will be untangled eventually by the mental application of analysis, conjecture, balancing, and wholeness.

Thusly balanced, your energy centers, at some point in your incarnation, will be free to allow the energy of the One Creator to move higher and higher until the green-ray energy center is activated. As this center is activated, then the harvest of the entity is near, for it is only necessary to clear the red, orange and yellow, in order to arrive at the green-ray energy center. The ability to love and serve others about one, more than one loves and serves the self, for this is the positive path of which we speak, and we are well aware that each within this circle of seeking is a positively oriented entity seeking to move the energies higher and higher in the positive sense. Then, if you are a doughty seeker, full of adventure, and wishing to experience more catalyst, it is possible to move higher and higher within the energy centers, until eventually the prana of the One

Creator meets the intelligent infinity, the Polaris of the self, the North Star, residing within the indigo ray, and the fully experienced presence of the One Infinite Creator is possible. This is the great goal of all who seek this pearl of great price, shall we say.

At this point, my friends, we shall open the possibility of questions for follow up for this particular question, if we have not covered any point that you would wish us to do so. Is there a follow-up query at this time?

Gary: Q'uo, on the topic of anger specifically, Ra calls it a "random energy" a couple of times. In 46.9, they say, "Random and undirected energy," and "random energy of anger." Do you know why they would associate that adjective with anger?

Q'uo: I am Q'uo and am aware of your query, my brother. The emotion of anger is one of such intensity that it is quite easy for the entity experiencing it to lose control, shall we say, to not be able to master the anger, not be able to corral it, to tame it, but to be at its mercy. In this regard, it is random in its effect upon the mind/body/spirit complex, for most of the emotions that you will encounter in your balancing process are not so, shall we say, violent in their expression within the mind and the emotions of the seeker.

Is there another query, my brother?

Gary: No, thank you, Q'uo.

Q'uo: I am Q'uo and we thank you, my brother. Is there another follow-up query to this question at this time?

(no response)

Q'uo: I am Q'uo. Is there another query at this time?

Gary: B writes: "My husband experiences involuntary shaking while meditating. While it seems it isn't common, we know this happens to others and are aware of certain religions and cultures who also have experiences such as the Quakers, Shakers, Bushmen, and other shamanistic cultures. It seems to us to be a sort of 'fast track' in spiritual development and healing. Can you please speak on this particular type of meditation and its purpose? Also, if my husband finds himself so inclined and able, would teaching this ability of shaking meditation be a useful service to others in this time of transition?"

Q'uo: I am Q'uo and am aware of your query, my brother. This facility for the, shall we say, artificial encouragement of the kundalini energies to rise from the red ray upwards is often accomplished by certain breathing and exercise techniques that will, in a sense, begin this process that the entire incarnation has been achieved to pursue. However, we find that there is oftentimes a difficulty within certain entities that are unaware that what they are doing in certain breathing exercises is to awaken the kundalini so that it begins its process without, shall we say, the proper nurturing or seeking within the lower energy centers of this process, for it is one of great power. It is one which is approached, if done so consciously and carefully, with respect and with a program that is, shall we say, pursued with a daily regimen that seeks to gently awaken this sleeping energy, for it is that which contains the entire power of the One Infinite Creator. We would recommend caution in its exercise. We would recommend the utilization of those who teach specific practices to awaken this energy. It is not that which is wisely undertaken without due caution.

Is there another query, my brother?

Gary: Yes, there is a question from J, and he's wondering about intoxication from alcohol and drugs, and wondering what effect that has on our spiritual experience. I will modify that question to exclude, from those categories, psychoactive substances that may yield genuine self-understanding, and ask Q'uo regarding other intoxicants, if anything can be broadly said about their effect on our spiritual journey.

Q'uo: I am Q'uo and am aware of your query, my brother. The effect on the spiritual seeker of these various intoxicants is quite various to be honest. There is not one particular rule of thumb, shall we say, or practice, that would pertain to each entity. For some, in wine it is truly said *in vino veritas*, there is truth there. For some entities, the ability to release the cares of the day and to become, shall we say, high or drunken, is a way to find the inner self for a moment or two and to allow this inner child to play. For others, who have different personalities, it is difficult to undertake such experiences without suffering the more deleterious effects of the addictive nature of such substances to certain personalities. In this case, the learning and potential lies within the obverse experience, that is, to discover a reason to

not use such substances. Thus, we cannot give you a general rule that is applicable for all entities.

Is there a final query, my brother?

Gary: Before I ask, I'll look to the group and see if anybody has one.

(no response)

Gary: Final query. Well, the question for me on that topic—it occurred to me while listening, that while there are certain religions that embrace intoxicants, and again I excluded psychoactive substances,¹ I am not aware of any teaching for the path of the adept that includes the use of substances. Insofar as that is correct, why would the path of the adept seek to exclude intoxicants?

Q'uo: I am Q'uo and am aware of your query, my brother. The path of the adept is the path of one who seeks to see and to experience *clearly* that journey towards union with the One Creator. In this journey of union, the adept has many opportunities to be of service to others. These opportunities, in order to be most efficacious, needs must be seen with a clear eye and heart, which is to say the emotions as well.

The use of intoxicants is that which, for the time of the use, blurs the vision, shall we say. We do not say this is true for each and every seeker. In this case we offer it as a potentially general rule that the adept would be one who has freed itself from those qualities of the outer world which detract from its journey of seeking union.

Many experiences in the outer world, as you would called it, or as we have called it, may seem at times to be most helpful and indeed provide catalyst of a useful nature. But as the seeker of truth, which we are calling the adept, proceeds further and further along its path, it will discover that those qualities of

the outer world which at one time were happy experiences, no longer have attraction. The world and all its lures falls away, and the inner world only is that of importance to such a seeker, for only within the seeking of truth by meditation, by contemplation, by prayer, by fasting, by giving oneself completely to the will of the Creator, can the true seeker achieve this goal of union with the One Creator.

My friends, we thank you for inviting us once again to your circle of seeking. It has been a pleasure, an honor and a treasure to be with you. You may not be able to see the love and the light that you create when you come together, for your eyes may not yet have opened to it, but we see this love and light. We see it as a tower of power that is flamingly bright, reaching to the heavens, calling to all who seek the light and serve the light, to rejoice in its presence, and we thank you again for inviting us this day. We are known to you as those of Q'uo. We leave you as we found you, in love and in light. Adonai, vasu borragus.

¹ Into that category the questioner includes substances like ayahuasca, psilocybin, and LSD, among potential others. Those natural or synthesized chemicals which are powerful and, if not used carefully and conscientiously with proper control and guidance, can be quite dangerous; but, if used appropriately, have the potential to precipitate healing, self-understanding, integration of the fragmented self, opportunity to face the shadow, to uncover subconscious material, and so forth, without the addictive or self-destructive risks of other intoxicants and narcotics. While there is objective data on the matter, what is expressed here is the questioner's subjective understanding and opinion only, of course.