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SATURDAY MEDITATION OCTOBER 21, 2017

Group Question: What are the proper roles and balance of the analytical and intuitive minds on a path of mystical seeking?

(Jim channeling)

[First few minutes of the channeling mistakenly not recorded.] ...sense of the world around you. This same rational analysis, then, would naturally be expected to begin the spiritual seeker's path, as it feeds to the spiritual seeker information that allows it to attempt to grasp concepts which are not seen by the eyes, or heard by the ears, or tasted, or touched, or smelled. These concepts speak of that which is beyond the five senses of the human being which each of you is, temporarily, within each incarnation that you use to move along the path of unity with the One Creator.

Slowly, and by degrees for most, there occur various, shall we call them "intuitive experiences" that seem to originate outside of the self, and yet within the self as well. And when the analytical mind begins to examine these experiences, it often falls short in giving a complete description to the seeker of truth, for intuitively the seeker feels there is more.

At this time, we would transfer this contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo, and am with this instrument, and, my friends, we would say that more there is indeed in that which the dimension of mind you have called

"inspiration" has to offer that dimension of mind that you have called the "analytic".

Now, in many cases, as we have suggested, the analytic mind, or the analytic portion of the one mind, more properly speaking, is a prelude to a kind of questioning that can lead to a place where that kind of questioning no longer seems to have any purchase; no longer seems to have the ability to proceed along the pathways that have become familiar to it; and at this point it begins to appear that a different range of capacities and a different range of considerations must be allowed a place within the mind whose seeking is beginning to open new vistas.

This can lead to a crisis of sorts, as it will inevitably be the case that certain patterns of construing the world, and certain habits of securing one's place in that world, seem to be at risk of becoming outdated. And to some extent we will say this is, indeed, true—for your third-density experience is a shared experience, and you are taught many, many habits of mind, shall we say, that result from that sharing. You carry these habits of mind with you, and you work within these habits of mind in your daily activities in such a way that in many cases you are refining these habits as you go, and it can be an experience that unsettles quite dramatically when you discover that old habits will no longer suffice for new vistas of experience that are beginning to open up. There will be questions that arise. For example, you might ask, "Who am I now becoming if I can no longer think

of myself in the way the society has invited me to, or has encourage me to, lo, these long years?”

There is a kind of crisis that is often experienced as the seeker begins the process of loosening the tethers, if you will, that have tied you to a social complex that is admittedly, in many respects, quite distorted—distorted enough we will say that it is unable to provide you with the resources that you need in order to move forward.

Now, in this circumstance it is well for you to consider that there will be a moment, and maybe this moment will be repeated many times in the course of your process—there will be a moment where you no longer have an answer for where you are going. That is, you will no longer have the means by which you can determine, according to old patterns of determination, how it stands with regard to your entire course; how it stands with regard to the direction you are following; how it stands with regard to what resources you may now legitimately call upon. To be sure, there is always that resource which you have called “inspiration.” Inspiration is an experience we would never, ever discourage you from opening yourself to. Inspiration is the greatest gift that you can enjoy as a third-density creature.

However, inspiration itself very often comes without such structure, without such pattern, without such form as would permit you to interpret it so that you may seat it in the process of your becoming, and in the process of your interpretation concerning where you are going. There is always an open question then concerning how you go about receiving the results that you are inclined to see as those of inspiration.

We would suggest to you that there is no magic mirror into which you can look to ascertain a one-answer-true for all circumstances. But there is one question that you may ask, and we have found it most useful at many stages of our development, and particularly within the context of third-density life. It is a simple question. You may ask “Where is the love in this situation, and how may I serve that love to the best of my capacity?” We say that is a simple question, but it is not one which is easily answered, for when you carefully contemplate what is involved in the question, you can see that it calls for a good deal of self-knowledge. You must be able to determine the extent to which you may open yourself up in full service, and you must be able to make an intelligent estimate of how you may be

sustained in that service, as well as how that service may possibly be received by those other selves into whose service you wish to enter.

As we say, there is no magic mirror giving an answer to all of these questions, and what may be true of you today in terms of limitations which you notice in your capacity to serve may not be true tomorrow or the next day. So, the process of taking an assessment of where you stand, of what your resources might be, of how you might indeed engender a concept of how service might be offered, and how the capacity to serve might be grown. All of these dimensions, we say, are subject to variation from person to person, and within the process of a single person, to the point that we would suggest constant review is warranted.

Now, what is this review but a kind of analysis. Analysis which proceeds without reference to inspiration, however, is dry. And inspiration that has not been tied to a specific intent is inspiration which can find no anchor, can find no mooring. The key, therefore, is to get analysis to work in tandem with inspiration, to allow your process of analysis to remain open to the sources of inspiration, but that process itself, of bringing the one together with the other, requires a central clearing house, a place of meeting, shall we say, and a place, if we may so speak, of mating—the mating of analysis with inspiration. In the case of those who are resolved in the core of their being to serve others is simply the open heart, and it is in the open heart where [exists] that resolve that you will, above all else, dedicate your own being to serving others. That is the place of mating where you may find that it is safe and fruitful to open up the process of analysis to inspiration so that it may be fed, as it were, from above.

To do this, to undergo this transformation, is very often experienced in an unsettling way, for it can mean that the comfortable parameters of your existence can begin to fall away, and it can mean that the very self that you have long come to regard yourself to be, begins to dissolve, leaving you without shield or armor against a world that often hurls your way catalyst of a harsh nature, and you begin to discover that many of the personality elements that you have cultivated, and advisedly so, are, indeed, nothing more than a kind of protective shell. When you allow this protective shell to begin

to fall away, you will experience a kind of vulnerability that you may not have known before, and we would advise caution at that moment, because it can happen, and in fact, frequently does, that in the enthusiasm for the inspiration, which seems like all of futurity to you, you can rush headlong into activities, into commitments, and into a newly formed sense of who you are, which leaves you more exposed than you had anticipated, and, in fact, more exposed than you find you are able safely and stably to sustain.

Those old habits of mind that you may have so willingly set aside may have served a function, you may now reflect, that you did not realize, and it is not so easy to take back up that which has been left aside, so the experience of undergoing a transition characterized by a certain amount of floundering is not uncommon. We do have, on offer, that small piece of advice which has stood many a seeker in good stead. For, when all else fails, you do have the love that resides within you, and when you allow yourself to be reminded that you are a creature of love, you have come into this creation to love, and that for better or for worse, you are resolved to enter the world lovingly, bringing to it the gift of your love—that, my friends, is the greatest protection we have found may be discovered.

And so, it may happen that the self you thought yourself to be, when you reach a certain phase of spiritual seeking, begins to fall away and leaves you without a complete sense of where your North Star lies, if you simply remind yourself, that though you do not know where that source of inspiration may be situated in a completely reliable manner, that you are the one who resolved in your heart of hearts to be a creature of love, will ultimately find your way to that source of guiding inspiration.

Again and again, you will discover that which you have taken to be inspiration, has been mixed with the less clear energies that have bubbled up from what we may call your lower chakras. This is a natural process, my friends, and you cannot live in the pure light of inspiration at all times. And so, it falls to each to make intelligent determinations about how much inspiration you may carry into the course of your daily life at any particular time, and it also falls to each to make a determination about what is actually of the stuff of inspiration, and what is actually of the stuff of need, as you may experience

it; or desire, as you may experience that; or anxiety, as you may experience that.

Your inspiration, which properly suits an atmosphere of the open heart when it finds itself mixed with these other elements still struggling to find their way to that open heart, can take a distorted form. And you will find that it is quite frequently the case in your social complex that distortions such as this, masquerading as pure inspiration, in fact, are delivered to you in that capacity in such a way that you are expected to conform to patterns which really do not fit—they do not fit you, and they very likely do not properly fit others as well.

Now, when you find this to be the case, you will see, upon analysis, that much of what your society has to offer you is a mixed blessing, so to speak. The blessing is that which comes from inspiration, but if it is inspiration that has suffered such distortion that it puts you in a bind, so to speak, in that you are expected to relate to it as inspiring, but you find that it does more to imprison you in the false corridors of the analytic mind than it does to liberate you to the higher experiences where inspiration itself finds its native environment.

So, every seeker must struggle with these facts of life. Every seeker must come to grips with the fact that the society in which you live is the bearer of a mixed message, or a two-edged sword. There is love on offer, but it is very often the case that it is not offered unconditionally.

And so, the process of analysis is something which you have to take very carefully into consideration as you wend your way through a complex, and many cases, distraught social experience. You must find a way to sort out where the love really does lie; where the potential for service really does reside; and how you might effectively attune yourself to those potentials and to that love, while, at the same time, dealing with a great many other selves who may or may not be so attuned. The process of third-density seeking is a difficult one, and you can never reaffirm enough your commitment to your central goal. If you understand that goal to be the opening of the heart, you have, to our experience, the safest measure and the safest goal that you may undertake.

We are those of Q'uo, and we thank you for asking us to be with you this afternoon. At this time, we

would transfer the contact back to the one known as Jim, to see whether we may be of service in addressing further queries. I am Q'uo.

(Jim channeling)

I am Q'uo, and am once again with this instrument. At this time, we would ask if there might be further queries to which we may speak.

T: Yes, I have a query. I have a difficult time sitting and meditating, especially when things aren't going well, and I realize that it's probably the time that I should be meditating. Any suggestions on how to make oneself a little bit more ease into meditation when things are not going well?

Q'uo: I am Q'uo, and am aware of your query, my brother. We realize that there is a great deal of traumatic experience that each seeker of truth will face from time to time upon the spiritual path. Much of the learning within your third-density illusion has, as its genesis, that of trauma, for the traumatic learning offers the opportunity of embedding any lessons learned more deeply within the total being of the seeker of truth. Thus, in a sense, you may see the traumatic learning as being akin to the fast track of seeking the truth of the One Infinite Creator's experience within your experience.

However, we are aware that the fast track is somewhat wearing, shall we say, my brother. We are aware that this wearing effect has been of a disharmonious nature within your own path of seeking. Thus, in order to serve you best, we would attempt to put ourselves within your position, and feeling the pressures of your day-to-day experience that seem unrelieved, we would see that you are much like the tea kettle that is steaming, hot, and ready to explode, and needs the constant reaffirmation and opportunity to lower the flame beneath the self.

We would recommend, if we were you, to set aside a small portion of your day, every day, whether it be at the beginning of your day, the middle of your day, or the end of your day, whenever works most effectively for you, to have a ritual in which you engage in meditation for as long as is comfortable for you, to be followed by some kind of reading of inspirational information, so that both of your intuitional, or inspirational and analytical minds may have solace. This done upon a regular basis can give you a perspective which widens the eyeshot as

you look upon the day that either is to come, or the day that has been.

For when the day is wall-to-wall with stress and disharmony, the ability to see beyond the disharmony is quite difficult to achieve. Thus, if you give yourself this opportunity on a daily basis, you will find that like any muscle within your physical body, your ability to perceive a greater picture, and to offer more and more of that quality of your open-hearted love to the picture is enhanced.

Is there a further query, my brother?

T: No, thank you very much.

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

Is there another query at this time?

Z: I have a query. Is meditation the best way to avoid the false corridors of the analytical mind, and to attune with true inspiration?

Q'uo: I am Q'uo, and am aware of your query, my brother.

The short answer is an emphatic "Yes." To expand a bit, we, of the Confederation of Planets of the One Infinite Creator, serving that One Creator for all of our being, and all of our time, as you would call it, have always suggested that meditation is the path to the One Creator within. This is the means by which each seeker of truth can access some portion of that One Creator, whether it be to feel some of the presence of the Creator, to feel the grace of the Creator and to live by that grace, to feel the love of the Creator and to share that love with all about one, including oneself, to feel the light of the Creator, the power that has made all that is made, to feel the unity of the One Creator, so that the self is seen as the One Creator, for indeed, you are here to be the One Creator to those around you, as they are here to be the One Creator to you. There is not only love in every moment, as has been previously said, there is the One Creator in every moment and in everything, for there is nothing but the One Creator in all of the one creation.

Is there a further query, my brother?

Z: No.

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

F: I have one, if no one else has one right now. Q'uo, Ra has told us that there is a center to infinity,

and from this center all spreads.¹ And another time Ra has said that they have opened their hearts in radiation of love to the entire creation, and that approximately 90% of the creation is, at some level, aware of the sending, and able to reply.² I wonder if you could help us understand how, in an infinity, there can be a center where creation begins, or how there can be 90% of creation?

Q'uo: I am Q'uo, and am aware of your query, my sister.

The center of the creation is a point in a, shall we say, reality beyond space and time, where the normal definition of a center would hold true. Thus, the center of which those of Ra speak is a center more of where the beginning of creation resides. In the beginning, there was only infinity, there was only unity, there were no divisions in this unity. At some point, this infinity became intelligent, and became what Ra called "Intelligent Infinity," or the "One Infinite Creator." At this time (as we may misappropriate the use of that word), the Creator made a decision to know itself, and created what you would call "Love," or a "Logos," the one great central sun of all of the creation that was to come. It is at this point that the center of the creation is formed.

Again, we do not have words to give you an accurate estimate of where or how you may find or conceive of such a center. This is the realm of faith where one is aware that there is a Creator that had a beginning, that made the creation, that is infinite, and within this one creation of which Ra speaks, there is an infinity of beings that allow the One Creator to know itself by the freewill choices that are made. However, not all of the creation is of a level of ability to perceive intelligence as is most of the creation. These levels of what we would call "first-density entities," are at the beginning of what you would call the creation, and are, in some instances, as yet

¹ Ra: "There is a center to infinity. From this center all spreads. Therefore, , and to consciousness there are centers to the creation, to the galaxies, to star systems, to planetary systems. In each case you may see growth from the center outward. Thus you may see your query as being over-general in concept." – 82.7

² Ra: "We have opened our hearts in radiation of love to the entire creation. Approximately 90 percent of the creation is at some level aware of the sending and able to reply. All of the infinite Logoi are one in the consciousness of love. This is the type of contact which we enjoy rather than travel." – 81.23

uncreated, for their qualities have not yet, shall we say, solidified or congealed to become what you would call "an intelligence," or "a planet," or "an entity."³

There is far more of the one creation that is, indeed, any or all of these qualities, and may perceive the love that is sent by any other entity, for all is as the body of the One Creator, and the communication is from cell to cell of the body of the One Creator.

Is there a further query, my sister?

F: No, thank you, that helped.

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

Is there a final query at this time?

J: Yes, Q'uo, I have a query. I have found evidence in *The Ra Material* that suggests consciousness is a mental phenomenon that connects body and spirit. However, it feels as if consciousness exists over and above mind, body and spirit complexes, unifying the three. Have I misunderstood Ra?

Q'uo: I am Q'uo, and am aware of your query, my brother.

In our perception of the words which Ra has spoken, there is, indeed, both instances holding true, where consciousness does, indeed, connect the mind and the body, for the mind is a means by which consciousness may be funneled or utilized in a specific sense, so that the mind may create what is called "the physical body," to be an analog of itself, so that it may have a reality within any particular density or illusion. Through the body, the mind may

³ Ra: "In a planetary environment all begins in what you would call chaos, energy undirected and random in its infinity. Slowly, in your terms of understanding, there forms a focus of self-awareness. Thus the Logos moves. Light comes to form the darkness, according to the co-Creator's patterns and vibratory rhythms, so constructing a certain type of experience. This begins with first density which is the density of consciousness, the mineral and water life upon the planet learning from fire and wind the awareness of being. This is the first density." – 13.16

Ra: "...planets, these vortices of intelligent energy spending a large amount of what you would call first density in a timeless state, the space/time realization being one of the learn/teachings of this density of beingness." – 28.6

walk about, the mind may hear, the mind may speak.

And yet, there is also consciousness which is undirected, without a funneled or focused point of view—a consciousness which is cosmic in nature and which encompasses all things which are made within the One Creation.

There is also the beingness of the One Creator which has not been made, and is not part of the One Creation, if we may further befuddle you. Hopefully, we have not confused you overmuch.

Is there a further query, my brother?

J: No, thank you, Q'uo.

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

It has been a great honor, as always, for us to join your circle of seeking. You are our brothers and sisters, as we are yours. We are one, my friends, and when we are able to speak to you in this fashion, that oneness takes on a kind of individuality so that we may relate on a more personal level. However, we are also available to you in your meditations if you would wish to feel our presence. We shall not speak any words at that time, but would welcome you to invite our presence there where we may commune together as the One Creator.

At this time, we shall take our leave of this group, leaving each as always 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 vasu borragus.