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SUNDAY MEDITATION MARCH 15, 1987

Group question: How does consciousness group itself? Do we have conscious or spiritual families that we incarnate with? How do these groupings of consciousness express themselves? How do we discover them?

(Carla channeling)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. We have greatly enjoyed sharing meditation with you and would speak with you this evening, as it has been our privilege to be called to you. We ask you, as always, to be aware of our fallibility and to realize that we are but fellow pilgrims, reaching a hand back to those a few steps behind us on the trail, and in no wise to be considered without error. We hope we may help, of course, and it is our privilege to be asked to do so.

We talk to you this evening about families, for you have asked what the nature of the spiritual family is and on what pattern we are, as entities, grouped throughout the planetary influence and throughout the infinite creation.

The concept of spiritual family is one which is difficult to address in a clear manner, because the perceived spiritual family or apparent spiritual family is by far more important to any entity within incarnation than the actual spiritual family in the absolute sense.

Therefore, as in many things pertaining to the greater understanding of things pertaining to incarnational experience, the best tools for working upon incarnational experience are forged within the experience, and pragmatism is found to be useful as a tool of thought.

The perceived spiritual family is all-important, for it is through what one is capable of perceiving as spiritually akin to one that one hopes to be able to enlarge one's understanding of the feelings and experiences which fill the cup of spiritual communion. The pilgrim hopes always to learn more and more about the spiritual nature of all things, and to redefine relationships along more freely flowing and spiritually encompassing lines.

However, it is the rare pilgrim in third density who is perceiving the absolute spiritual family. Indeed, all third-density entities begin with the harvest of second density, the spiritual family of one other entity, and the offspring of that entity. This spiritual family is the instinctual parent of relationships and the archetypical one of your physical vehicle, thus influencing much of the thinking within your species. It is to be greatly appreciated as the rich fount of catalyst it is.

In much of third density, the true spiritual family is greatly limited due to the perceived spiritual family's being the biological family. Because the long trail of incarnations forms patterns of association

throughout thousands of your years, there began to grow in your species' present density experience the network of larger spiritual families, and, indeed, society as you know it today is a vast honeycomb of those whose memory, could they but see it, includes each other in vast and interlocking networks.

At this level of networking, the spiritual family is perceived through a feeling rather than through intellectual thought, and one experiences what this instrument would call the feeling of "birds of a feather flock together," the feeling of comfortable association with those whose thinking seems comfortably fitting with your own. This is a further substantial step in the perceived spiritual family.

One who perceives these networks of kinship has managed to begin the linking of all the species. Indeed, perhaps it has become obvious by now that we suggest that the spiritual family which may perhaps most come at the start and root of all other concerns for family, is the family of humankind which will attempt in fourth density upon this sphere to form a fourth-density positive social memory complex. Each connection made lovingly and freely, being manifested, draws closer to an entity the realizations of honest kinship which can only be felt by first extending kinship.

The leap of faith, as this instrument has it in her mind, is always necessary, for any transformation of thought is preceded by a desire to know, which precipitates the use of will at some point. Change is painful, and one who seeks to know his spiritual family shall endure the pain of each family member's miseries, for it is so that all who are conscious of the self suffer.

In suffering, much is learned. In dying, life is gained. In each resurrection, improvement is taking place. Yet, these things are not clear when one sees the hungry, the imprisoned, the sad, the fearful, and the alone. If a pilgrim wishes to know its true spiritual family, walk all the streets, deserts, jungles and battlefields of your sphere, and know that there is no spirit which breathes within physical manifestation that is not your own self—part of you, part of creation, part of the only heaven that is thinkable, the heavenly kingdom of wholeness and completeness, the one infinite jewel of existence,

There is one original Thought, one Creator, and one Creation. When you have become—and you will—a fourth-density social memory complex, you will

begin to learn further lessons, lessons that if you only were clear enough, your bodies could teach you now, lessons of your true kinship in unity, not only with every atom of living energy in the infinite creation, but through thought with the one great original Thought, so that more and more consciousness becomes that of the Creator as well as the created.

Much is ahead, my children. There is truly nothing that is not one with you, and there is no consciousness that you do not share. Yet each within a family is unique and each within the family of your sphere is unique. Many are aware now that it is time to feel the family working more closely together, and you have called this networking. Think of it as reunion as well as work, for in the instinct to network, you may see the instinct that calls all to the family reunion.

Be aware that you did not enter this lifetime to enjoy the comfort of a family alone, but also to gain strength from it, that each may do its work with more love and more peace, that more hearts may be made merry, and more spirits at rest through the radiance of each light worker. In order to keep the self clear enough for what each came to do, we ask each to meditate on a daily basis, if for only a few minutes. That regular opening is all-important, that dependable silence life-giving.

We have enjoyed using this instrument and speaking with you, and we thank you for your energy and attention. We would at this time transfer to the one known as Jim. I am known to you as Q'uo.

(Jim channeling)

I am Q'uo, and greet each of you again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have for us. Again we remind each of our fallibility and our desire to serve by offering that which is our opinion and that which we have found useful upon our own journey of seeking. With that understanding, may we begin with a query?

Carla: Yes. What did you mean when you called me a yokel?

I am Q'uo, and, my sister, we were attempting to blend our vibrations with yours in a manner which loosened your own, and in this attempt we found this term to be helpful in describing the pure and simple manner of your being which allows us to speak through it, and we meant to imply that this

was a happy country comfort, shall we say, that which could be said to be something of the yokel.

May we speak further, my sister?

Carla: No, I just wondered. It threw me. I must have challenged you ten times, I couldn't imagine why you said, "I have to go talk to the yokel."
(*Giggles.*) Who were you talking to?

I am Q'uo, and we thank you for your query, which we find humorous as well, for we were speaking of your instrument in this case.

May we speak further, my sister?

Carla: No, thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

G: What do we look like to you from your point of view? Could you describe us?

I am Q'uo, and, my brother, this query we feel is best answered by suggesting that we perceive you with more than the physical optical apparatus and to describe our perception of your vibration is best accomplished, we feel, by suggesting that that which is of importance in your journey of seeking, that which you are and that which you draw unto you, we perceive as a vibration, a note, if you will, that identifies a quality of being that vibrates in resonance with a greater or lesser portion of the environment or the creation about one. Thus, we see and feel and hear and sense your beingness.

May we speak further, my brother?

G: Well, nothing more specific than how you perceive my beingness?

I am Q'uo, and we perceive you, my brother, as one note among many.

May we speak further?

G: Do you like the note that you hear?

I am Q'uo, and we find great joy in perceiving this note that represents your beingness and take double joy, shall we say, in discovering it to be another part of our own being and of the one Creator as well.

May we speak further, my brother?

G: No, I enjoyed that. Thank you.

I am Q'uo, and we thank you, my brother. Is there another query?

G: I don't know if this is appropriate, but I was wondering if you had any insight into what lessons might be involved for me in having the seasonal sensitivities to pollen? This is for curiosity. I thought maybe there might be something interesting there for me to look at.

I am Q'uo, and may not speak in specifics in this instance, my brother, for, indeed, that which is of value in this query is that which has the greatest value when discovered through your own efforts, and we would not take that from you, but may speak in a general sense to suggest that if the experience of the allergy or any physical distortion leaves the impact of importance upon one's analytical and emotional sensing complexing, that that distortion then be looked upon as a symbol or direction indicator that may be pondered in meditation and in contemplation for any further image that may follow the original focus, and if the sense of value or importance continues, then the following of the images that present themselves to the conscious mind may then lead one to a less distorted image of the treasure which waits within.

May we speak further, my brother?

G: Yeah. It would be nice to have it rephrased in a little bit (*inaudible*) way. I was thinking about it this morning when I was walking on a path in the woods and I was smelling various smells and really enjoying the experience. And we stopped because I smelled a smell that smelled like honeysuckle. And so I went over and I found where the scent was coming from and I really enjoyed that. It was like finding a real neat discovery. And then we walked down the path a little way and I started sneezing. Could you maybe rephrase, using some of that, not specifically for me, but just using that kind of example or something so I can get it in my mind what you're saying a little more clearly?

I am Q'uo, and it was our desire to suggest that the enjoyment of the scent of the flower, as well as the response of the allergic reaction in this instance, if they can be said to have value or importance in one's spiritual journey, this experience will repeat itself in a fashion which is able to catch the attention, and the attention, then, over a period of time, will focus in contemplation, and, if able, in meditation, so that the sense of the value of the experience may be discovered in image which then points a direction with inspiration and enlarging of the point of

viewing, so that the heart of what is available to one through such experience might be approached ever closer.

May we speak further, my brother?

G: No, I like what you said. (*Inaudible*). Thank you.

I am Q'uo, and we thank you, my brother. Is there another query?

G: Do you like our music that we had this evening? (*"The Green Cathedral," duet, a capella.*) Do you like New Age music? Do you have any preference between them?

I am Q'uo, and we find that the expressions known to your peoples as music each contain a delicate and unique portion of the one Creator which we experience more likened unto a symphony of sound and vibration, and each note of your experience excites that portion of our being which we share with you.

May we speak further, my brother?

G: I'll tell you, the way you're talking, I feel as though I limit myself tremendously, and yet you seem to take a tremendous pleasure and joy in so many aspects of how you perceive us and all of our world. It's really amazing.

I am Q'uo, and, indeed, we are in awe with you at the magnificence of each and all.

Is there another query at this time?

Carla: We thank you, Q'uo.

I am Q'uo, and it has been our great privilege to share our humble thoughts with this group this evening. We look forward, as you would put it, to all such events, and cannot thank each enough for allowing us this honor. We are known to you as those of Q'uo, and we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai. ✨