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SUNDAY MEDITATION SEPTEMBER 18, 1988

Group question: Asking for general information on the subject of selfishness.

(Carla channeling)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. It is a joy to meditate with this circle, and we thank this group for calling us to you to share our humble opinion upon the subject of selfishness. Indeed, it is most selfish that we are here, for by our choice of serving you, we find the possibilities of accelerating our own spiritual growth much improved. Thus, we are being selfish as well as unselfish, when we speak in groups such as your own. Indeed, the question of selfishness has its root in the question of self. Some concepts are known to you all: that there is one Self, and that that one Self is love, and that therefore, one is always serving the self.

With that said, we may say that in your illusion each unique portion of the greater Self or love moves into incarnation in your lifetime now with a predetermined character and biased way of hearing and perceiving stimulus. That is, each person sees things quite differently. Some have little capacity to register or perceive the difficulties of others besides themselves, and this is perceived as very selfish behavior. It is in fact not a selfish behavior, but a constitutional or preincarnative way of being. There are others whose selflessness or lack of interest in the self and the things pertaining to the aggrandizement

of the self is so marked that these entities are often known as saints, especially those who have died, especially those who have died for that in which they believed, that for which they lived, that for which they received persecution.

Between lie the vast majority of souls which inhabit your physical Earth sphere at this time. These are entities whose personalities are constitutionally capable either of self-involvement or involvement with others. It then becomes, for the vast majority of entities, a matter of choice as to whether to serve the self by controlling and manipulating others, or to serve the self by serving others.

When one serves the self by manipulating others, one is often known as selfish. Another way of gazing at this trait in an entity is to see the entity choosing a path of polarization that would be called the left-handed path or the negative path in which the self is seen as the equivalent of or substitute for the Creator, and the constellation of those beings which move about the self are seen as those entities which may or not be of use in some way to the God-self which lies within the self. Such entities are not known for their spiritual humility or their lack of confidence in what they feel to be right.

All of these hard edges that we described, these overassurances, pomposities, rash assumptions and manipulations, create catalyst for those about them, catalysts in which they may experience the

infringement upon the free will in one way or another, and they then make their own choices as to how to react. There are, in fact, two perfectly acceptable ways to react, one being service to self, one being service to others. Due to the nature of your illusion, it is far easier to react in service to self than it is in service to others. It is not easy to love those who are discriminating against you, causing you difficulty, or creating pain by catalyst in your existence. Consequently, many people there are who inadvertently do polarize by becoming enangered by the selfish reactions of another person. It is well to remember that each entity creates its own universe by its reaction to the catalyst it receives. You may choose to create a positive, though challenging, universe, faced with just such a relationship. This, however, is certainly a challenge, as it always a challenge to love those, as it says in the holy work, your Bible, who despitefully use you.

There is the service-to-others way to react to the entities about one. One may choose to attempt to be of service. This may seem very selfless and generous. It is interesting to note how very difficult it is truly to be of service to another. Yes, one may please another, but pleasing and serving other selves are two separate processes. In the first place, that which you may think is helpful to another may not be welcomed by that entity. In the second place, that which that entity wishes, you may not be able to perform. In both cases, service to others then seems to be a null option.

This logic, as all logic when applied to spiritual reasoning, is fundamentally incorrect, for one's basic service to others and sense of self are the same thing. The way that entities are, that is, the sum total of vibratory patterns generated by the thoughts, actions and feelings of an entity at a given moment are the gifts one gives to the Creator and to the world about him. The beingness is the first act of selfishness or unselfishness, of radiance or absorption. When your beingness touches in with the tabernacle of the most high and a portion of your consciousness remains in that holy place, then all places are holy; all entities are of the Christ consciousness, and the eyes with which you look at those entities are eyes infinite in their ability to channel the one original Thought of the infinite Creator—love.

Let us look at one more aspect of selfishness before we leave this instrument. It often concerns those

who are highly oriented toward service to others that they continually must spend a large amount of time working upon themselves. This is not selfish, my friends, and do not for a minute think that it is selfish to work upon a relationship with yourself, with the creation about you, and with the Creator who made you. If you are to prepare and discipline your personality so that you may be of the maximum amount of service, a hollowing out process takes place, in which the concept of self as you know it now begins to undergo a change.

Those things which are of the material world may seem most desirable, those things which are of the invisible world, most distant. Yet may we say that your material world is an illusion, known so to your scientists, who describe everything as whirling masses of energy, not masses of things, so that dependence upon the reality of anything upon the outside world plane is a jest, although a very convincing one.

To move into the true nature is gradually to move away from consensus reality as it is known by your culture and your society, and to move into an individual and idiosyncratic way of thinking, feeling and acting, a way in which you interpret your relationship with eternity in the light of your temporary involvement with your own body as well as the bodies and inextinguishable spirits of other souls, other portions of the Creator with whom you may come in contact. Never begrudge the time it takes to keep yourself as clear as possible of those things which block the energy from the heart, those fears and possessions, being possessed, being trapped, being lost. All the inadequacies and fears that you may have, we ask you gradually to clear those from the conscious mind, to allow them to drift away upon the wind.

Needless to say, we urge you to do this through meditation, through affirmation, and through any other process which functions well for you, for you are different and special, and not like anyone else, and those things that are true for another may not be so for you. Therefore, the work continues in a lonely and individualized way. Yes, there are companions along the way. Yes, there may be teachers when you need them. But always it is each seeking soul's choice to follow the self to the higher self, and thus empty out the little self and become as nearly selfless and impersonal as possible when dealing with others with

true compassion. Or fill in the self more and more with the little self until the material world becomes quite solid and eternity recedes and is hidden behind a screen of forgetting.

We feel that the true selfishness is to choose the path of service to others, and we are not playing with words here. We have found it to be the quicker path, the easier path, and by far the more joyful path. We find the increasing lack of competition to be most satisfying, and the ability ultimately to merge together as one creative, collaborative being infinitely gratifying. We do not grasp the reasons for the choice of service-to-self entities, and so we simply say to you, there is that choice, yet it is not what we teach, nor is it what you (*inaudible*).

Therefore, we ask that each self free the self from self-accusations of selfishness. We ask each who feels that another is selfish to forgive and cease from judging, for who knows where the selfishness may lie and who must be forgiven in final accounting. How interesting shall it be, my friends, for each of you to gaze back over the pages of this incarnational experience and find how accurate you were in the many, many times you took your spiritual temperature. We assure you, you are too hard upon yourselves. We assure you, your sense of humor will come (*inaudible*) you.

Thank you again for calling us to you, and we would now transfer, that we may answer any questions that you may have at this time. We would at this time transfer. I thank this instrument, and am known to you as Q'uo.

(*Jim channeling*)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to ask if there might be any queries which we may speak to. Is there a query at this time?

T: Yes, I have a question. It regards affirmations and changing your thought processes using affirmations. I've been doing this for the last couple of months pretty regularly. My question to you is, to change a thought process, you affirm what you want to change to, and you affirm that you no longer have a need for whatever blocking or limiting beliefs keep you in what you're thinking now, your limiting patterns now.

My question is, when you use affirmations, is the most important thing just faithfulness and

repetition, or is it necessary to develop an intensity or kind of a fervor when you do affirmations, to make them more effective? Or is it just a combination of both?

I am Q'uo, and am aware of your query, my brother. The field of which you speak is one which is large in scope, when applied to personal belief in the behavior and the roots from which they spring. The attempt to change beliefs and the behavior which is associated with such beliefs through the process of reaffirming or reforming that belief in an alternate manner will find success according to a number of factors, including those which you have mentioned.

The attempt to change belief that is an integral portion of one's being, having been chosen previous to the incarnation for a specific purpose, will be somewhat less successful than attempting to reform a belief which has been created during the incarnational pattern of existence. Many are the roots of each entity's system of belief, some reaching as far back as the preincarnative choice, others taking root in the early years of the incarnation, according to the experiences and the teachings that the entity is exposed to at that time, yet others taking root at a much later portion within the incarnation, having been consciously accepted as a portion of one's system of thought and resulting behavior.

In general, we might suggest that the attempt to reconfigure the belief patterns through affirmation and the fervent and repetitive type of affirmation will be more successful the more recent the belief is which is being reformed. There are within the incarnational pattern various suppositions or beliefs which have to do with the heart or focus, the purpose of the incarnation. These are not so easily reformed, for the power and fervor which formed them in their beginning was not only of the conscious mind, but of the subconscious mind as well. These will yield not so easily to conscious affirmations, but if they yield at all, will need to be worked upon from the level of the subconscious mind, the level at which they were formed.

May we speak in any further fashion, my brother?

T: Well, is there any easy way to tell which is which? I realize through meditation, if you meditate long enough, you'll probably start to know what is what, and maybe I'm answering my own question, but if you could comment on that?

I am Q'uo. The means by which one might ascertain the strength and source of current belief patterns are also various. There are entities who have studied the nature of their own self for a long enough span of your time that they are aware of the parallel patterns that have appeared with the incarnation and are able to pinpoint the beliefs which have formed about these repeating patterns. There is the means of determination which you have mentioned, that being contemplation, prayer or meditation, during which there is the opening of the conscious mind to deeper portions of the conscious and of the subconscious minds in order that information may be obtained in some form, whether it be verbal, mental, imagery or feeling tones, as you may call them.

One may also utilize what this instrument would call the blunt instrument and become aware of increasing difficulty in changing beliefs by affirmation and make the assumption after a number of attempts have failed that the belief is one which moves from a deeper portion of the being, in which case further attempts may be structured about the use of other tools such as the dreaming process or the hypnosis in which the entity will attempt to create a door through which it will move into the subconscious mind, and through this movement attempt to discover more of the nature of the belief and the means by which it is affecting the incarnational pattern and the means by which it may be altered during the incarnation.

May we speak further, my brother?

T: No, that's fine, thank you.

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

Carla: I have a question sort of along the same lines. I've had trouble with my mind ever since 1984 when Don Elkins died. It brings up thoughts that I don't like to have there, and using my mind to try to control my mind is a joke, because the mind isn't working right in the first place, or I wouldn't be making myself miserable with these images and so forth. And I find myself doing it even to this day. The images have changed somewhat, you know. At this point I probably have as much frustration because I can't do as much as I used to be able to do, because I didn't do everything I wish I could have done for Don. But, the basic principle is the same. I don't seem to be able to have control of certain

emotional states that hit me, and I wonder, this is obviously subconscious stuff that is coming up through the conscious and that is creating a situation in which affirmations are not going to work and prayer is not going to work and ... What works? Is there anything that works? Or is just time the only thing that works?

I am Q'uo, and am aware of your query, my sister. Though time is the great healer of all distortion, there are instances in which the seeker, for reasons of its own welfare and comfort, must look to other means by which healing may be achieved. In your experience, we find that there is a great deal of complexity within the patterns which have formed to create the current condition which you experience as the whirlwind of the mind which brings the pattern of weather across your field of experience seemingly unbidden, working its way as it will, leaving as it will.

As we see that the use of hypnosis and trance is not indicated due to previous experience which has potentiated possibilities which are undesirable, we may suggest that the utilization of your dreams be that means by which you may be able to find the release in a controlled fashion of the great whirling energy which moves within your mind complex at this time. The attempts to work with one's subconscious mind via the medium of the dream and the conscious analysis of the dreams, as they are experienced and recorded, is a technique which offers the subconscious mind a safe place in which to release portions of experience in a symbolic form that one might then decipher ...

(Tape ends.) ❄