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SUNDAY MEDITATION NOVEMBER 1, 1992

Group question: The question this afternoon deals with how we really accomplish whatever it is we accomplish in our lives. We know we have feelings that come from our heart, that direct us in certain ways, and we know that we can analyze with our minds any feeling or possibility, and we are wondering, particularly in Carla's case let us say, where she experienced what seems to be a rather miraculous healing, whether this kind of healing or growth is a product of chance, of luck, of application of the intellect, of the following of the heart, of the balancing of the intellect and the heart? How anybody in general can use the intellect to assess all of the possibilities in a situation, among them being the feeling that we have in the heart, the desire to be of service to others, and to express compassion to others at all times. What part does the intellect play, what part does the heart play, and is there a balance really possible? Or should we always go with the heart?

(Carla channeling)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege, as always, to share our opinions with you. Please remember, as always, that our teaching has no authority past that of the opinion.

The confusion which is the environment of your query at this opening working is considerable but completely understandable, given the position in

space and time which those in third-density incarnation experience. In reality or, shall we say, in a more transparent illusion there is no distinction between the analytical and the heart-centered working upon catalyst. The two are seen from the broader viewpoint as resources belonging to an unique entity, which entity has its unique point of balance betwixt mind and heart. The healing or other changes, depending upon the individual, might be aided by a larger dose of the heart's wisdom than analysis, or exactly the opposite. Each spiritual individual is moving along a path within the infinite creation which has a three-dimensional reality. In other words, each entity has its own creation. No two internally perceived creations are alike, although many will find comfort when sensing a kinship to another's way of approaching the experiences of incarnation, both limiting and expanding in nature

Let us look at this particular instrument's situation, working toward generalization while doing so. It is commonplace among those who have chosen the manner of their incarnations that there should be more than one stopping place, shall we say call it, within the incarnation. The balance of wisdom and compassion in the mind of the entity before incarnation is automatic. It is a portion of the personality. The wanderer is likely to be wise enough in a balanced manner to offer to the incarnated manifestation of self before birth one central lesson

on the personal level, and a series of attainable goals within the impersonal life in service. It is grasped by the individual before the incarnation that during the forgetting process the cold, clear logic of all the goals to be met will be greatly muddled if not obliterated from any conscious knowledge. Therefore, there are the stopping places, for it is not known before it is experienced how much of the lessons learning the spirit self may tolerate without needing healing beyond that which can be offered within incarnation.

In this particular entity's case the stopping place was offered more than once up to this point within incarnation. At the younger ages, twice, and as a more mature entity also twice. This is due to the preincarnated realization that each attainable goal or lesson of love to be brought into manifestation was adequate learning for one incarnation. Therefore, it is as though those who are spiritually hungry are like the cat with more than one life. Indeed, it is not unusual for entities eager to attack the plateful of incarnational fodder to generate the potentials for more than nine lifetimes of learning.

You see, my friends, your incarnations are so much more precious than is usually palpably felt by entities during the incarnational process. Each moment of your illusory experience has been bought, shall we say, by much, much refining and preparation on the finer planes. When incarnation occurs the clock begins running down. Like a time bomb, that clock will one day ring and set off the explosion that opens the door for the entity, now without the physical form, to move through into a larger life, the life that you would call that of the spirit self.

When an entity approaches the end of an incarnational lesson, if that entity has been exhausted by this learning it will be given the opportunity either to embrace life with all of its confusions and distresses or to embrace the dropping of the physical body and the movement into whatever healing modes the learned lesson has created the need for. When this moment occurs the choice is freely offered in silence, and the love of life of the entity, or the disdain of life, create the potential for greater health within incarnation and a new lesson to be learned, or the gentle or rough path to the passage into larger life.

Neither analysis nor the wisdom of the heart create the convincing argument or balanced thought

process which generated further incarnational life or the end to the incarnation. What is more vital is the simple hunger or appetite or gusto felt for the rough and tumble of incarnational life, with all its buffeting and confusion. With enough enthusiasm the persistent seeker may go through many initiations, learnings, and then the experience of the fruit of these learnings.

When the words "wisdom" and "analysis" are set up as a dynamic it is as though there were an observer apart from the owner of the analysis and the wisdom which judges the way decisions are arrived at. What this observer self often fails to realize is that the observer self is a creation, a persona developed by the internal use of both wisdom and analysis. In the subconscious, or the roots of the mind, the two have an authentic, unique balance created by all that has accumulated throughout all incarnational previous experiences. It is difficult for the intellectual mind to grasp how little it truly has to do with the deepest choices in an incarnation. Yes, it may block the rhythmic, natural action of destiny, but in blocking that it simply stops a forward motion. If it appears that another course has been taken it may seem that analysis and/or wisdom provided a choice which changed the whole life. However, along both paths, seen at the crux lie the same lessons in variant forms.

The choices you work on making skillfully are choices in substance and quality of beingness. This beingness informs whatever choices are made. We are not in any way saying that it does not matter whether one makes choices; it truly does greatly matter. We simply wish you to grasp the thought that these choices are those which have to do with one's stance or attitude towards that which is facing it rather than having to do with one situation chosen over another. There is a saying in this instrument's mind, "You can run but you cannot hide." The destiny which you skillfully offered your future incarnational self before this experience holds sway in the amphitheater of your brief existence in this one incarnational opportunity. You need not attempt to monkey overmuch with the tendencies or basic given of your incarnation. What you are here to do is refine and refine again and again, the choice of focus, of attitude, which—we correct this instrument—with which it faces the present moment which is destined to be just so.

How can we express to you the importance of your accepting the gifts of both intellect and heart's intuition and wisdom except to suggest that if one trusts one's destiny enough and if one trusts one's basic universal nature enough the balances will be offered in ways which engage both the intellect and the heart. Therefore, we suggest to you several things. Firstly, we suggest the entity respecting both tools, the intelligences of the mind, both shallow and limited, and deeper and broader, and the wisdom of the heart. Also, we suggest the focusing upon the worshipful side of the human, shall we say, nature. How natural it is to respond to the beauty about one, to flower under the kind attentions or smiles of friends or acquaintances or strangers. The more that trust in one's destiny and one's validity as an eternal and infinite being are taken as sure, the more sure-footed the entity shall be at utilizing in a skillful and graceful manner all of the assets which it has. The mistrust of self and circumstance create very nearly all of the confusions within one's incarnation. With enough trust and faith, that which is becomes transparently joyful and vital.

We may say, to move back to this instrument's very different experience at this juncture from the experience of the past, that when an entity is repeatedly tested and has made several choices to learn more, to serve more, and to be more in the same incarnation, there comes to the process a somewhat smoother or more speedy or more apparent alteration, change, or more correctly transformation. It is as though having trusted blindly, repeatedly, the next occasion which calls for the greatest trust, though it be one degree more difficult, it is also met by a more tempered incarnate entity, and, therefore, if the entity consciously realizes that there is a choice to be made, a new lesson to be taken up, it can then affirm its appetite for the vital push and shove, confusion and disturbance of the lesson to come.

Thusly, in the more mature spirit there may be radical, seemingly quick changes in circumstance. This is due to the entity refusing to resist the change and instead deciding to back the change, to even accelerate the rate of change, to welcome the next muddle and confusion of new lessons to be learned. This may be a comfort to those who at the present time feel that transformation is all too slow in coming.

We ask you to consider the manner of being that you are. You seek to become aware of your basic nature, you seek to go beyond what can be known either by mind or heart. You are, shall we say, children of the one infinite Creator; no less than that are you. Shall a spark of fire choose the manner of its burning? See yourselves in relation to the infinite Creator, sense the back-pressure of the Creator's love of you. Can you know the Creator with either compassion or analysis, either intellectual thought or intuition? In no way shall you know the Creator. Through you the Creator knows Itself. You are precious for you are being that which the Creator experiences, you are experiencing the Creator being, both of these locutions being equally so. Sense your nature, give praise and thanks that this nature is, beyond all dynamics, unified.

Before we close this, as this instrument would say, cosmic sermonette ... I am Q'uo. This instrument was correct in refusing to channel further, as there was a momentary lapse of concentration, and this instrument felt correctly that it was not channeling our thoughts but its [own] diluted opinion. We have said that which we can say without further queries. Are there further queries upon this topic?

Questioner: Not from me Q'uo, thank you.

Very well, my brothers, may we work upon any other query at this time?

Questioner: No, thank you.

I am Q'uo, and we gratefully acknowledge that we have exhausted this subject for this time and place. We ask you to look in two ways at the mind and heart. Your skill in working with this dynamic is very important in learning who you are. The seeking for ever deeper roots in the mind, the blending of ...

(Tape ends.) ❁