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SUNDAY MEDITATION

APRIL 18, 1999

Group question: Our question today has to do with the concept of finding the Creator in each aspect of our everyday lives. We can understand intellectually how the Creator has made all that there is and eventually we progress through all of the experiences and all is one again, but we are wondering if Q'uo can give us information today about how to find the Creator in each moment, whether we are washing dishes or driving a car, or fleeing attacks in Kosovo, or flying in an airplane, or whatever we might be doing. It's easier to see the Creator in the good moments but it's harder when we find things bad or boring or nonsensical or absurd, how do we find the Creator there?

(Carla channeling)

We are those of the principle known to you as Q'uo. We greet you in the love and in the infinite light of the one Creator in whose name we come. We thank you and bless each of you for calling us to your circle of seeking. It is both our privilege and our pleasure to share our opinions with you on the interesting subject of daily spirituality. We ask of you only that you listen to our words as to those of a brother or sister, for we are not perfect nor any kind of authority over you but, rather, we are those who are pilgrims on what this instrument calls the King's Highway. We are in service to the one infinite Creator, and as we seek we know you also seek this beauty, this truth, this mystery, this way, this life. It is good to have such companions, and as we said, a

great blessing to us to be able to be of service in this way. And we thank each.

As we rest in the comfort and the beauty of your blended vibrations we find ourselves aware of much each of you already knows from experience, from suffering and undergoing great difficulty, from being held together and lifted up by the love and the light of the one infinite Creator. Each has beautiful stories to tell of those times when everything seemed clear and the creation truly did seem to be one beautiful, harmonious symphony of people and relationships and nature and things great and small, all moving together with rhythm and pulse and a lovely dance that was new every moment. It is not simply with the intellect that each of you has had these experiences, but with the whole self. Each has had these transcendent times when the world simplified itself and the love could be seen. We are grateful for the beauty of those memories and those awarenesses within you, for this gives us common ground. We do not have to convince or persuade any that spirituality is a very real and a very intimate thing, for each of you has had those feelings from deep within the self, and each more or less trusts those experiences. We would encourage you to continue to trust those memories, for whenever times of ineffable harmony come, however they come, through what suffering they come, or as what gift out of nowhere, they are the gems hidden within the ore of common life, so far. And what a blessing it is to stumble

across a perfect diamond or ruby, to see the crystalline nature of truth which has been realized in some way.

And now each is filled with the appetite for living at this level of harmony and justice and that feeling of rightness. You crave and seek with all your heart to enlarge those experiences and to enhance the possibility of having those times come upon you, for surely we may say that there is no guaranteed entrance into a state of mind or heart within which, while the illusion of normal life is full and living, you may control your state of mind or your awareness, for we would not be telling the truth were we to say that we have the solution that can erase the illusion and leave you in sure possession of the truth that lies within the illusion. And may we say that were we able to guarantee to each within incarnation upon your planet at this time that each would be able to be completely free of the illusion, we would not wish to ruin the experience of suffering which each of you desired to undergo.

Let us look at this point, at this issue of the desirability of suffering. Why would a spirit in full and conscious knowledge of the love of the Creator voluntarily place herself within the veil of forgetting and then ask herself to undergo a certain level of suffering and learning and transformation? Why would [you] wish to plunge into the difficult and confused sea of illusion that your Earth plane represents? That which places you within this illusion is infinitely and intimately tied to the Creator Itself and to the free will that has begotten the universe and that calls each spark of the Creator onward to reach once again that source and ending of all. Why would any do this, except for the simple reason that it is the nature of each spark of the Creator to wish to learn and to serve. Now, we come to you hoping to be of service to you, and as we speak to you we find ourselves learning twice as much as each of you may perhaps learn from those things that we say. Such is the nature of any gift that is given, that it comes to bless the giver twice and three times and a hundredfold.

Before incarnation each of you saw clearly what it was to live by faith, what it was to affirm in each moment the holy nature of that moment and the blessed nature of the holiness of the self. Each saw this clearly, and we see this clearly, for we do not have that veil of illusion that has dropped upon you

as you have taken on yourselves the flesh and blood and biochemical mechanisms which move you about within your lifetime that you experience. We see clearly, but because we see so clearly our choices are easy. There is no effort in choosing to radiate or, rather, to allow the radiation through us of the infinite love and light of the one great original Thought which is Love. It is not that this is easy. Rather, that this is inevitable given our view which is clear. Therefore, we cannot polarize towards loving more or serving more or learning more. We cannot become, this instrument would say, better people. We cannot improve our vibratory complex very easily at all within this state which we now enjoy. That which we do to increase our polarity is done with infinite time and patience compared to the rough and tumble and very quick energy exchanges and learnings that are available to those who do not know and cannot see the truth plainly.

Faith to us is simply a word, a word that means the knowledge that all is well and the knowledge that all shall be well. To us it is not amazing to look out of the window and see snow and call it snow. There it is. Yet this within your world is not at all clear. We are not speaking now of snow. We are speaking of the ability of each heart to see that it is love itself and to see that each atom, each iota, each mote of stuff visible or invisible is instinct with the love and the light of the one infinite Creator. From your viewpoint as third-density human beings dwelling within physical bodies, what you gaze at may not speak to you. As the one known as R said, "A floor is only a floor. Dust is only dust. The broom is only a broom." To us, with our clear vision, every manifested atom, dust, floor and broom is alike, a beautiful, living, transformative piece of the Creator's manifestation.

The ability to call upon that part of the self that is already aware of the truth and sanctity of daily living is to call upon a part of the self that this instrument would call the Holy Spirit. The self is a concept that is extremely rich. When one looks at oneself in the mirror or looks at another self, another being, it is easy to see that which is immediately visible to the physical self, and one gathers great quantities of information from gazing in the mirror or from looking at another: the color of the hair, the health of the complexion, age, weight, general characteristics of all kind can be easily noted and filed away. But within that mirror's image, within

that other self that you see lies a limitless and infinite self, a self that is connected to all other selves and to all parts whatsoever of the creation of the Father. This connection is so powerful that to gather together in groups, even small groups, is to gather tremendous amounts of energy, and if each of you can sense into the flow of energy around the circle in which you sit you may indeed experience for yourself the great amount of light energy that coming together with one purpose and hope has given to you. Each connection that is made between spirits such as yourselves is a connection that is greatly sanctified and blessed and holy, and it is the reason that you feel that need to come into groups and to express your love of the Creator in some way as a group. The energy of each multiplies the energy of each, so that together you are far more than the sum of yourselves.

You have become an infinite power for love and light, and this is a resource that we are glad that you are taking part in, not only because we feel close to each of you as we meditate with you but also because we have heard the sorrow of the brothers and sisters of those upon your planet, and we know that the light energy that you gather in groups such as this will have a great healing effect upon the suffering of the world as a whole. For each light that connects with another becomes a stronger and stronger light and a lighthouse, shall we say, if there is a group that continues so that entities who have been within the circle know that there is a light source within a certain place. And so entities have come to depend greatly upon churches and synagogues and temples and places where entities may gather for spiritual healing and service. And this is the Sunday mentality that each of you grew up with and is familiar with and is what most of those whom you may know find acceptable as the extent to which they wish to express spirituality in their lives. This is the easy spirituality: the gathering together in groups and the raising of the group spirit. It is much more difficult within the illusion for an entity to come into remembrance of its own nature by himself.

The one known as N spoke earlier of the isolation that a painful condition might give to a patient who does not look sick but who indeed suffers great pain. There is a spiritual isolation that entities may easily feel as they go about their daily round of activities. This isolation is based upon the incoming data from the outside environment which is fed through a

number of biases that filter information and prioritize its use. Were each of you to know this and pay attention to all of the incoming data that your senses receive each would become paralyzed with the flood of information. Consequently, each spirit within flesh begins very early to learn what can be taken in, what must be taken in first and acted upon, what is secondly important and what is only in the third place important, and so on. And we would suggest that each of you has adopted biases that cut into, and, in some cases, delete completely the large amounts of data received which are helpful to one which is attempting to break the bonds of Sunday spirituality and come into a closer relationship with the spirit that lies within.

Now, each within this circle has achieved a high measure of dependability and functionality within the society and the culture within which you live. Each has made the choices which have brought each to this point of awareness because those choices seemed necessary. What we are suggesting is that it is possible through observation to reprioritize some aspects of incoming data in order that either different filters are used or certain classes of material are reprioritized and noticed at a higher level than was previously done. One example of this is the creation of the Father. It brings to the eye most of all, certainly to the nose, to the ears, to the senses altogether, the feel and touch and taste of creation itself: the elements of earth and air, wind and fire, the incredible complexities of a life that seems infinitely fertile and wonderfully abundant. Each bush, each blade of grass, each leaf upon a tree, each cloud within the sky, carries a beauty that is ineffable and that hides from the notice of the everyday awareness because it cannot be used in the acquisition of comfort or safety or that money that is needed to assure the comfort and the food of the self and the family.

This, shall we say, is one fairly large category of data that tends to be prioritized quite low, and, therefore, tends not to be appreciated or reacted to at the level of the whole conscious self. Certainly, an entity may feel better in the sunshine than in the shade, may enjoy a sunny day more than a rainy day. But to appreciate each drop of rain or each ray of sunshine, to see each blade of grass as the miracle that it is, this is seldom done because it has no survival value. It is not that which the nuts and bolts needs of humankind would say is part of a necessary

awareness of life. And yet it is this aspect of things, the beauty, the wholeness of each creation, that can bring home to the spirit the lessons of faith and hope and love that each does indeed yearn for in that spirit within the self that is a citizen of eternity and not simply a personality that develops and becomes ill and goes back into the dust from which it came.

We are suggesting that each of you is more complex than you may be aware, that you have more needs than can be satisfied with the data prioritization that you now employ. There is that need to go back into the deep programming of the self and to ask, and ask again, and ask again, that self within to pay attention, to take in and to notice the lessons that each blade of grass may teach. And what are those lessons, you may ask? Let us look at that blade of grass. You see the tip of the plant as it comes forth from the fertile soil. You see the hope of its greening in those cold days of the first part of Spring when the earth is still chilly and it is brave and courageous for the seed to start reaching towards that wintry sun that is a bit more to be seen in the sky but does not yet come with that summer warmth that is easy to grow under. Underneath the soil lie those roots which have made it through the deepest sleep of winter on faith alone. That grass has rested within its roots and its seed and accepted the dying of that self that was, is responding to a new life with all the power of its tiny form, and if some weeder such as this instrument should attempt to take that blade of grass from its home, which unfortunately [is] in some flower box that she wishes to weed, it will resist with every fiber of its being, for it loves life. It knows not how to do otherwise than to reach for the light and to bless all who may tread upon it. And this is one blade of grass, so ask to yourself what lessons lie within the floor and the broom and the dust.

Might you see, then, that the dust expresses a patience, a contentment of being what it is. Dust is, indeed, the most patient of friends. It will stay precisely where it is. It will not travel, for it knows its place and is happy with its place. And that place is upon that which was at one time the tree, and this tree has undergone great suffering. These planks of wood have been torn from the ground by huge saws. They have been rammed into sawmills and made to be peoples' floors and as peoples' floors they are yet willing to lend the beauty of their grain, the softness of their spring underfoot, and the ability to hold that

lovely, patient dust. And these gifts they give to you and to all who no longer find them.

And so that incredible being that has the power of locomotion and the power to pick up things and place them otherwise than where they were, this being has manufactured a wonderful instrument for addressing the replacement of dust upon floors with cleanliness upon floors. And this being comes to sweep away that which is old and that which has done its work, to take it up and place it back within the province of the unimproved earth. And in this humble and surely boring little chore there lies the excellence of spiritual inquiry, that desire to uncover beauty, that desire to cleanse and bless one's environment, to take a magical sense of cleanliness and give it to the surroundings which it enjoys. The sweet earth is expressing a spiritual love when it expresses a desire for cleanliness.

The inspiration for cleanliness is indeed spiritual. And the ritual of making that which is dusty into that which shines with cleanliness is a spiritual ritual. The one known as Jim has often spoken of his Sunday morning house-cleaning as part of the family plan, for the one known as Carla goes to church and sings to the infinite Creator and goes through the ceremony of the holy communion. Meanwhile, the one known as Jim is taking all of those things which may have gone awry, that dirt which has fallen or spattered or come upon the things of daily use and with great love and great feeling of the ritual of cleanliness has blessed the entire house with loving and careful attention. And we will guarantee each of you that when you have cleaned your space, when you have cleansed your living place, those coming through the door and entering your magical aura may well never realize why they feel so welcome and so comfortable within your space, but you will know that it is because you have loved your space and have spiffed it up and shined it up until it is proud of itself and feels very ready to bless all who come within its purview. There is nothing that you see that is not holy. There is nothing that you do that cannot be holy. Nothing in your environment is dead. All is alive, made with love and manifested with light. All things are available to those who live by faith as ways to express faith and love and hope.

We cannot cause each of you to sense this. Were we to impose our will upon you in some way, to give you visions of the holiness of the everyday, we would

choose not to, for we would simply be doing your learning for you and the realization would have no real power within you. Indeed, each of you must live by faith, completely by reason of your own free will. Each of you must learn the lessons of love and service for yourselves, chosen only by your own free will. When the free will of an entity turns towards faith there is the tendency and the temptation to reach out as if there is something out there that can be gotten into the light, into the mind, that will change things. Yet we say to you that in terms of the spirit the knowledge, the awareness, the transformation that you seek lies waiting within you, and it is to those who reach into the self that faith will come.

We spoke earlier of the Holy Spirit. It can be imagined as that which comes from without, as that which is exterior to the self. And certainly it is, shall we say, exterior to the conscious self. But the spirit of the one infinite Creator is far closer to you than your bones, or your muscle, or your flesh. It is far closer to you than your hearing, or your eyes, or your senses. You are made of faith and love. The Holy Spirit is with you in an intimate and inner way as a true portion of your being, as that portion of the self that knows and that can inspire. This instrument calls upon the name of Jesus and yet Jesus said, "I am the way." By whatever name you call love, you are calling (*inaudible*).

Within those gifts that are yours by nature you are not calling upon something that you must go out and get, for the Creator is the "I" of you. When you say "I am," you are speaking also of the Creator. When you say "I am," you are speaking of love. You are speaking of holiness. You are speaking of faith. And this awareness is part of your web of perception that has been prioritized so low that it does not come up into the conscious mind.

We are being asked by this instrument to finish this portion of the meditation, and so we would conclude through this instrument by suggesting that the life lived in faith begins with the assumption that all is well and that all shall be well. We are suggesting that to live in faith you claim faith, that you live in a magical world. You claim the magic of your "I," your "I am." If you wish to bring the holy within your daily awareness, you claim the holiness of your self and reprioritize those things to which you pay attention, so that you may be better served

by those things about which you think and by those ways in which you form biases and opinions. That which you seek lies within you. The ground whereon you are sitting is holy ground. Begin with the assumption of that which you seek, and you will begin to uncover the simple truth that that which you seek is right there, closer than your breathing, nearer to you than your hands or your feet.

We would at this time transfer the contact to the one known as Jim that we may answer any questions that you may have at this time. We leave this instrument in love and in light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and I greet each of you again in the love and the light of the infinite Creator. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have for us. Is there another query at this time?

Carla: I have been struggling with a tendency to be angry and go on the defensive, but I don't know how to get out of that feeling from the inside out. I find it almost impossible to claim myself as anything other than the anger that I feel at that time. Could you make any comments or suggestions?

I am Q'uo, and am aware of your query, my sister. We find that we may speak on some aspects of this problem, shall we say, but there is much yet which will need to be discovered through your own efforts. We may suggest that the long-term press of pain upon the physical vehicle wears both upon the physical vehicle and upon the mental support framework, shall we say, the nerves and the nervous system, as you would call them. For as one has the experience of the physical pain repeated in a nearly constant fashion at various locations within the physical vehicle there is the tendency [of] what we have heard called the transparency of the experience in which there is the response or knee-jerk action, as it has been called, that appears within the behavioral patterns of the entity so experiencing pain. Thus, it is a kind of wearing upon the machinery that has its effect upon you at this time. However, there is the potential of the reprogramming of the system of response so that there is less likelihood of losing one's center or balance in a mental and emotional sense when [one] feels the confusion or startled response as a result of interacting with other entities

within one's environment. This is something which takes the conscious attention to reprogram these responses and is nearly as constant in its requirements for application as is the pain which it is seeking to ameliorate.

Is there a further query, my sister?

Carla: No. I'll have to read that over.

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

T: Keeping free will in mind, how do I recognize the reason for the fears that I experience. Why am I afraid? Why am I uneasy?

I am Q'uo, and am aware of your query, my brother. We would comment by suggesting that the fears of any moment might best be explored by entering that state of consciousness which is available when one is in the meditative state. That is, to retire upon a regular basis to that inner room where one may look at the environment in which the fear was experienced, the thoughts that accompanied such fear, the responses that arose within one, and so forth, so that one may examine, as well as one can in an intellectual sense, the nature of the experience and how it affects one's being.

This exploration may best be accomplished while one is in the meditative state, for while one is in this state there is the easier access, shall we say, to the subconscious level of the mind complex, and from this level of being it is possible to make connections between that which is experienced consciously and the source of such experience and the response of the self to this experience. Thus, this is a careful study which one may make of the self. This is an enhanced level of seeking or course [of] experience in that the fears that one may explore also represent some aspect of the primary lessons which one is working upon during the length of the incarnation. Thus, when one is exploring one's fears one is continuing the exploration that was set forth for the incarnation before it began.

Is there a further query, my brother?

T: No. Thank you very much.

I am Q'uo, and we thank you very much, my brother. Is there another query at this time?

R: As I sit in meditation my mind picks up on a situation or pattern and works with a thought and

creates what I call a mind movie that goes on and on. I can consciously stop this and return to silence and then it begins again. I try to allow a place for that pattern, but I still wonder if there is something else that I can do with it, or just leave it?

I am Q'uo, and am aware of your query, my brother. The minds of most third-density entities such as yourselves are quite stimulated and active upon many levels as a result of the progress, shall we say, of the way of life which is experienced and created as an experience by your peoples. There is the tendency to apply the self liberally throughout the daily experience, to spread oneself thinly, shall we say, to engage the mind often as a means by which one navigates through the cultural experience. This experience has been enhanced by many tools and gadgets that take one quickly here and there and require from one a great deal of information, time, effort and thought. Thus, the mind is like a plant which has been given a great deal of water, of soil, of sun, of nutrients, and of attention and has grown in large degree as a result of this overemphasis on its functioning into a kind of machine which has a momentum of its own being, we shall say, for we find a difficulty in adequately describing how active the mind complex of your peoples is.

We find that the meditative state is, indeed, that place where one may approach the quieting of the mind yet find time and again examples of its rambunctiousness. That you are able to become aware of this chatter or momentum of the mind and have been able from time to time to be able to displace this chatter with the one-pointed focus upon the silence within is an achievement of note and is the path towards the eventual balancing of this mechanism so that there is the possibility of entering into a sacred place within the mind complex and be unhindered by the activity of the constant stream of thoughts that is the natural concomitant to the kind of style that most of your people find themselves living.

Thus, our suggestion to you is to continue that which you have done tirelessly and that is to notice when the mind is running and then to place that mental picture aside so that the main focus of the mind may return to that one-pointed focus upon stillness. This is an exercise which does engage the mind upon a simpler level than the normal daily routine. If there is a scent of incense or a sound as of

your music or your chanting that you find relaxing, we would suggest that you engage these activities to enhance the process of relaxing the mind process.

There is no easy answer for any entity within this environment who wishes to find the peaceful place within, for each must deal with this mental activity and the tendency to take over the focus. We can only suggest your perseverance and the application of the light-hearted attitude in so doing. For it is the effort that you make, the regularity of your meditations, that is of importance in the real gain from this stage of the meditative practice. As you continue to invest your time and your effort there also [is] a momentum of this investiture that is made that will eventually take its hold upon the meditative endeavor.

Is there a further query, my brother?

R: No, not on this subject. I will have to sit with those suggestions.

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

Carla: How can R prepare himself for meeting a girlfriend to be a companion?

I am Q'uo, and am aware of your queries, my friends. When an entity finds that there is a portion of the self that resides in loneliness and wishes to be accompanied by another it is well to do those things which one would normally and naturally do to make oneself available for the finding of such a friend. We find that this is well-known by the one known as R in that this entity is active in placing itself in its environment in which there is the likelihood of finding the female of the proper persuasion.

However, we would also suggest that there is the possibility of placing oneself in the meditative state upon the regular basis, as is always our suggestion, for the meditative state is a means whereby the subconscious mind and other resources of the entity may be accessed so that the direction or plan may first be formed in this place, then fleshed out, shall we say, within the physical illusion in which each moves.

Within the meditative state it is well to look at the self and to see the self as it is, shall we say, to look at the heart of the self and see where there might be the company provided by the self for the self so that the self is enhanced in its view of itself. This is to say

that an entity may find that there is a missing piece, a place, an avenue of interest that, when explored, feels like going home. That there is a completion upon this avenue, that a direction that may be found will allow a certain passion within to be released, from self to self, so that there is the possibility of the completion that occurs first within. Then it is followed within the physical illusion by the physical expression for the self, respect for the self, and excitement of the self for the life experience.

Again, we have not provided a course of study or reflection which is easily achieved, for there is within each entity a place whereby the self may expand in its view of itself, that is to say, a place where a new level of learning, a new level of resonance, may be discovered. When this place is found there is the possibility, then, of having this new level of experience be reflected within the daily round of activities.

Is there a further query, my friends?

R: No. You have given me a lot to think about, and thank you for the words of encouragement. Thanks to Carla as well.

I am Q'uo, and we are grateful that we are able to be of some small service. Is there a final query at this time?

(No further queries.)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce we would take this opportunity to thank each for inviting our presence in your circle of seeking this day. We are most grateful to be able to walk with you for a few steps upon your journey. We would also remind each that each has many such friends that walk with you, and wait with you, and rejoice with you at each step and praise with you the unity of the one Creator. We are known to you as those of Q'uo, and would take our leave of this instrument and this group at this time, leaving each, as always, in the love and the light of the one infinite Creator. Adonai, my friends.
Adonai. ✨