



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

CAVEAT: This transcript is being published by L/L Research in a not yet final form. It has, however, been edited and any obvious errors have been corrected. When it is in a final form, this caveat will be removed.

© 2006 L/L RESEARCH

SPECIAL MEDITATION NOVEMBER 8, 2002

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in this novel way of meeting as a circle of seeking, and we thank you for the great privilege of being called to this circle to join your meditation, to plumb those questions which you would ask with those responses which we may feel free to offer, knowing that each will listen with the greatest discrimination to those humble thoughts that we may share. For we are not those who constitute an authority, but rather we are those who are pilgrims upon the path which is the path which you also walk. And in the way of things, like calls to like, light calls to light, and the forces of life call to those who love life those aspects of the self that move from positions within the future of the self which offer guidance, what this instrument would call wisdom.

We greatly appreciate the energy exchange and the commonality of tuning that creates this particular group. We only ask that our thoughts be considered with a jaundiced eye, removing and rejecting those things that do not ring absolutely true, walking ahead without looking back, knowing that the precious burden is that which resonates, that which is helpful, not in the future and not in the past with respect to authority but rather in the very infinity [of] the present moment.

We would at this time, with this assurance that we will not abridge free will by those things that we

share as opinions, request the central query of this particular working.

Carla: *(Carla repeats the question from B, who is calling on the telephone.)* "From my exposure to the situation here, I'm thinking that the harvest may be small, and I'm wondering if a motion picture that talks about the harvest might actually be helpful in increasing, at least potentially, the harvest size. If that is so, would it be more helpful to have a screenplay which dealt directly with the harvest, or would it be more helpful to deal with it indirectly through the growth and the learning of the characters, the story that they tell? That is the initial query."

We are those known to you as Q'uo, and we are again with this instrument. We thank this instrument for retuning and refining the calibration of the tuning to recreate the original Vibration, for that is indeed the comfortable vibration for this particular group of three. We would like to parenthetically note that it is very helpful to have arranged so carefully for this meeting in that the tuning of this group is excellent, and we appreciate the effort that each has put into removing this time from the experience within consensus reality so that that which lies within the inner realms may be shared not only within the subconscious area of awareness but, to some extent, in the language of words.

Firstly, we would state with simple clarity that in all cases it is completely up to the creator of the service as to the nature of that service, and the choosing of each aspect moves not within the values of the world but in the metaphysical value of the feel or the integrity of the artistic work which is the sincere and openhearted attempt to create that art form which remains within that ambience which is as the interdisciplinary tour de force or exercise in that mixture of wit and inspiration that creates that which is more than it seems.

The choices are yours, this instrument's, and that of the scribe's. This is the nature of creative service in that a co-creator has that within itself which is the shape of that which is, as this instrument would say, resonant or simply right. Seek that resonance. This is our most general suggestion, for there is within this particular group a harvest, shall we say, of experience, perspective, honesty of intention and stability. There is also a common thread in that there is a strong tendency within each within this particular group to take the self lightly and that which is greater than the self seriously. This trait common to a group shall indeed improve the point of view which may be comfortably shared by the group and by ourselves as we discuss that which you ask. We are glad to discuss each of the approaches which were mentioned.

The first portion of the question has to do with the possibility that the very public repetition of this body of basic information concerning that time of harvest which is occurring as we discuss it would be an efficacious service, and we can say that it is almost completely a matter of the point of view of the responder. It is our bias to say that it will make a difference, because we find ourselves most sympathetic to the agony of your peoples. We would greatly love to enjoy the experience of the peoples of your planet catching fire for love and becoming empowered once again to be warriors for the light rather than against the darkness. It is very tempting and perhaps indeed efficacious to use the blunt instrument. The question then becomes creating the gem that has so many facets within that context.

Similarly, the, what this instrument would call, snob appeal, indeed the aesthetic high road, of writing is to stay within the infinite art of story and, by developing utterly spontaneous and gripping versions of those soul streams with which you are

familiar and placing them into the environment which is enchanted with the soul of the story, [embody] forth the information in a way that is as the rapier rather than the mace but perhaps, in pinking the truth, moves to the heart of that truth and of those watching the story unfold, thereby creating an even more persuasive body of work which basically, within this question, is being considered as a kind of propaganda or persuasive information.

May we say that it is very easy to become cynical when one is aware of the cheap tricks of any trade. This instrument, for instance, became extremely depressed and disappointed when she first sang the *Missa Solemnissai* by the one known as Ludwig. The material was ungrateful to the voice, hastily done, and full of the panoply of the tricks of the trade for playing upon the emotions of the audience. It was, as this instrument perceived it, disgustingly effective. It took this instrument much time to forgive the one known as Ludwig for creating as this entity was wont to create. It took even more time before this instrument was able to appreciate the one known as Ludwig's music once again, as listening to the impression of the music rather than the skeleton of it.

Realize, as the artist who deals with a certain genre, that there are limitations to the genre and that these in a metaphysical sense have no emotional charge but simply become that which describes the body of consideration which feeds into the conscious part of a subconscious process of creation in which that which is dark of the self and that which is light of the self combine in a desire to create and to express the self in such a way that the whole self is used. We do not see within our own system of judgment any reason to indicate any bias towards either the blunt instrument or the rapier. We feel simply a complete faith that those involved in such a labor of love shall find a way with that moment-by-moment guidance which never fails. There are times when that guidance does not move quickly, yet always it moves surely and in its proper time.

We believe at this time that we would pause to refocus the questioning. We are those of Q'uo.

(Another question is posed by B over the telephone.)

We are those of Q'uo, and are aware of your query, my brother. We do find that this is a ticklish question from the standpoint of infringement upon

free will. You are precisely correct in assuming that this is a vital point. Shall you move into the belief system that chooses quantity and therefore move along the assumption that the entire population of the movie-going world needs to see the information, or shall the effort be made in a modest way to those independent and other film makers who have a love of the smaller film, thus creating an atmosphere for a potentially greater artistic freedom, sensitivity or control? We leave this within your choice-making with the wry acknowledgement that this is, as this instrument would say, a sticky wicket.

May we ask is there is a further query?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and are aware of your query, my brother. The described characters are perhaps drawn with that description which has not the appropriate or, shall we say, truthful allowance for the human within the characters, more so for the heroine than the brother. The character who has no pain has less of a grateful or sympathetic aspect of companionship with the perceiver of this character's flavor.

May we answer further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and are aware of your query, my brother. The basic structure of this suggestion is good in our opinion in that it engages the feeling of sympathy and commonality or, shall we say, identity with those within the experiencers of this story. The handling, shall we say, of the difficult aspects of this story is a relatively easily defined issue in that the choice revolves about the creation of what this instrument would call a threat or counterpoint created early within the story, so that first the sympathies of the audience are piqued, and then the concern or spontaneous depth of involvement in the story due to the perceived threat to the character is made evident within the story.

Certainly, it could be seen as a threat that the life is shaken by running into new experiences, new entities, and so forth. We can see the intellectually attractive aspect of this particular scenario. What we basically see here is the choice between creating a mythic character of the, shall we say, genre which is in common with this instrument's area of interest and the choice of choosing a mythic system which is more respectable, such as that of Christianity,

Judaism or even that known as Islam. The myth is infinitely various in detail from myth to myth, from culture to culture and from system to system, yet the issues involved, and indeed many of the predictions concerning harvest, remain constant. Consequently, there is a wide palette for the entity who chooses to create a fiction. There is less of a wide palette for the entity who chooses to hew somewhat more to the story of that entity known as L and L Research.

May we answer further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and, my brother, the answer is no. Do you wish to question further?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and are aware of your query. Our response was to the question, "Was there a way to tell the story without offering fear-based information?" and the answer is no. The fear-base then is that which is certainly not desired, and any dwelling upon this base of fear shall detune the story itself. Nevertheless, the entire desire of this particular group is to create a body of information which acts as what this instrument would call a snooze alarm in that it rings a tocsin or tolls a bell that says, "No man is an island, and no nation is insular." Certainly, this information cannot be stated without expressing truths that inspire fear.

However, the story can be balanced in that not only is there the story that creates fear because it describes a cycle of slavery that has been pressed upon entities upon your sphere since that which was the time of Atlantis at the time of the last pole shift. The balance to this information concerning the enslavement of humankind is the equally compelling truth that there is a way to create a balance to this situation; there is a way from this enslavement to freedom of mind, heart, soul and strength. There is an empowerment of humankind which moves from belief systems and perceptions into the very DNA, for creative units within the self of the bodies of those upon your sphere. The need to change the, shall we say, mind-set of your peoples is great in that many entities have moved very close to the area of resistance or, shall we say, meniscus between third density and fourth density, and a very little attempt is likely to be sufficient to create a great potential for moving across that area of resistance into a fourth-density point of view which would indeed greatly aid

the planet itself at this time of the birth of the planet as well as its peoples.

We believe that we need to refocus the query at this point. Is there a further question?

(Another question is posed by B over the telephone.)

We would ask that the question be restated.

(B restates the query over the telephone.)

We are those of Q'uo, and grasp your query, my brother. Certainly we would agree that the need is to focus within the aspects of love in its unconditional aspect. This unconditional love, or, as this instrument is fond of saying, the open heart, predisposes an entity to dwell within a state of consciousness which is in itself the fourth-density vibration, and the goal of this particular work of art would indeed be firstly, primarily and centrally directly to engage the heart of the viewer in such a way that it would open and create for the viewer within the movie the direct experience of unconditional love.

The most direct way to share unconditional love is to project unconditional love to the viewer. We cannot choose whether it is more effective to engage the viewer in a vision of unconditional love and of seeing unconditional love through the eyes of the splash of the backdrop of history, or whether it is more effective through the smaller canvas of the story of small-life characters. We would encourage this instrument to share her memory of a recent art exhibition to which this instrument went and spent some time viewing various canvases of those painters of the late nineteenth and the early twentieth centuries in France. This instrument relates the painting known as "Landscape with Cottages" to the question of the splash of history, whereas the charm of the smaller canvas called "Pink Tablecloth" or the charm of the relationships and obvious emotions of the figures within the painting called "The Reapers" engage this instrument's sensibilities on a completely different level. Of the two, this particular instrument as an aesthete preferred the painting "Landscape with Cottages" by an artist known as Paul Michel. To the more chatty or cozy frame of the very human, very small-life details of the latter two paintings, it is very much a matter of sensibility, and we would use the term comfort.

We would hope that our version of a wakeup or snooze alarm would be that which was gentle and

clear and full of love rather than harsh, hard-hitting and alarming. The challenge then is to create a true story that tells the harvest saga in a way that both engages the realization that there is a threat and opens up the possibility of a solution which is achievable by the entities as they are within the world that they experience at this time. This is another way of saying that the faculty of hope is extremely powerful, and the empowerment of these individuals that dwell within your density at this time is our hope. The underlying question is, "Do numbers count?" and again this is a ticklish ethical question. From a sixth, a fifth, or to some extent a fourth-density perspective, numbers do not count. From a third and to some extent a fourth-density perspective, numbers count. Which truth makes your passions burn, or is there a bridge between those two truths? We do not know, but we recommend some playing with that dynamic.

Is there a further question, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo. May we say that the timing has been premature upon the part of the ones known as Don and Carla. The energy between these two entities was of such a nature that there was an opening into what this instrument and this group in general would call the future, so then the gist of a whole cruise became obvious in the sense that the sea lanes which it would travel were lit briefly, and much was seen, although not perfectly, moving far into the future. The power of love has, in this instance as in all, the power that creates miracles. However, the appropriate timing has always been upon the track, and at no time has there been a difficulty in the sense that, may we say, many seen and unseen entities have combined as co-creators in this and related projects which have to do with standing for that which this instrument calls the Godhead principle. Each has that which is the energy of the Christ, just as the one known as Jesus was the Christ and became the Christed one by embracing that which was greater than himself. Each has the capacity to embrace and move into that role in which the self becomes the co-creator in such a way that love is opened from the creative principle through the vulnerability and the imperfection of the human experience and the human choice, and love is made visible by imperfect hands and weak

and uncertain wills. They somehow have launched themselves into the midair of faith and inspiration.

May we answer further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and grasp your query, my brother. We are not certain as to the most efficacious threat. It is equally threatening, we feel, to look at the simple task of returning to a 75,000-year cycle of incarnation and reincarnation learning the lessons of love as it is to threaten the enslavement of humankind for eons and eons of time. In the long-run, the latter supposition is more frightening, but, in the context of the next 10,000 years, it makes little difference, and it is unlikely that any entities alive within this particular moment in space/time shall see their ten-thousandth birthday.

Consequently, each threat is equally binding. One threat moves more into great matters and the other into smaller, and again and again as we speak concerning your queries, we see the seeking within your mind as to the scale of this particular creation, and we admire the courage which we see within the one known as B, in considering a wide range of avenues, for do not all roads lead to Rome?

Is there a further question, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and no, my brother, the situation has not changed. Those who would appear within your skies are for the most part those with the service-to-self agenda or those who simply move through the windows of opportunity in a random fashion with little polarity but simply are those who move through as tourists or spectators. Our position remains that of being in thought-form within your inner planes, and, although those of fifth density within certain soul-stream families have more ability to create phenomena, we would suggest that it is not a well-polarized concept in terms of the quality or integrity of the positivity of such a project as that which this group is hopeful of envisioning well.

May we answer further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and are able to confirm that there are indeed many who have achieved graduation at this time. It is our humble pleasure to state that the great majority of these entities have chosen, once through the healing process, to remain within the

inner planes of this planet in order to aid those who become aware of their presence and are able to ask them for their support and help. For these entities, any inner-planes entity or angel or deva or inner-planes teacher is able to lend its love and its passion to the energies of those incarnate beings with which it is in sympathy. For instance, this entity, as a part of tuning before beginning this conversation with the one known as B, spent approximately ten minutes contacting those within the inner planes and asking for their help, because this entity realizes the power of opinion and the lack of pertinence as to whether this opinion is incarnate or discarnate.

May we ask if there is a further query?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and we find that this particular question is one that moves beyond the boundaries of the Law of Confusion. We feel that it is an infringement to state that there are those within fourth density in any way which would suggest groups or individuals which may represent this configuration. We would, however, state that many there are at this time being born into the Earth's sphere who are activated within fourth density as well as third in what this instrument would call an unusual hookup. These entities are as those explorers who blaze the trail and whose work creates training wheels for those to come.

May we answer further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo and, my brother, it has been exponential beginning, as you said, thirty to forty of your years ago in terms of double-activated entities and certainly progressing in the basic phi ratio of increasing numbers as time moves on.

(Another question is posed by B over the telephone.)

We are those of Q'uo, and, my brother, they would not appear different except in the sense that many wanderers appear different in that they perhaps appear more intelligent or simply different. However, this is not to say that there is an alien quality but only to say that many of those who incarnate among your peoples who are not native to the second density of this planet have a tendency to express in different archetypal modes which, though extremely subtle, sound those nuances which alert entities to a difference.

May we speak further, my brother?

(Another question is posed by B over the telephone.)

We are those of Q'uo, and this is correct, my brother. The so-called double-activated child in its young years may well remember far more of the truth than the same entity which moves into the increasing complexities of the illusion. The fourth density itself is one in which there is a glamour or illusion within that which within third density would be considered the emotional or mental self. Consequently, there is the capacity for a certain type of shadow even in fourth-density thought. The forces of emotion through that which is called puberty among your peoples takes a great toll upon the fourth-density as well as the third-density-activated entity, and the entity of either density's activation which survives third-density adulthood issues is a remarkable and unusual citizen of the planet you known of as Earth.

May we answer you further, my brother?

(B makes a statement over the telephone.)

We are those of Q'uo, and we would agree, my brother.

(B concludes his queries over the telephone.)

We are those of Q'uo, and we leave this instrument and this group in the love and in the light of the one infinite Creator. We thank you for the beauty of this session and the energy of this joining and we leave this instrument and this group thanking each. Adonai. We are those known to you as Q'uo. ✽