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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.

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SATURDAY MEDITATION FEBRUARY 27, 2010

Jim: The question this evening is, “Various mystical teachings posit a ground-level, essential self which is unaffected and untouched by the wayward thoughts of the conscious mind. That being the case, we would like to know what power the thoughts of our surface mind have both to reveal and to obscure truth. Additionally, which is of greater consequence, the content and quality of our thoughts or our attachment to and identification with them?”

(Carla channeling)

We are those known to you as the principle of Q’uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a pleasure and a privilege indeed to be called to your group. Thank you for the honor of asking us to share our humble opinions with you. We are happy to do so and are eager to work with you on the topic requested by the one known as G.

As always, however, firstly we would ask a favor of you so that we may speak to you without being concerned that we might infringe upon your free will or disturb the rhythms of your seeking. We would ask you, please, to use your powers of discernment and discrimination as you listen, choosing those thoughts of ours which resonate to you and leaving the rest behind. We thank you for this consideration.

Your query this evening concerns, among other things, that which is important about the things that you think, and consequently to begin we would refer to the song you used to tune your group before the

meditation. The one known as Izzy¹ did not remember the lyrics of the tune, “Somewhere Over the Rainbow,” with a high degree of accuracy. They were not the words written by the one known as Harold.² What the one known as Izzy caught was the feeling and the vibration intended by the one known as Harold when he wrote the lyrics to that song.

It is not that the thoughts that you think are not germane or important. They are. However, it is an artifact of your cultural indoctrination that you have a tendency to value the thoughts of your intellect at the expense of the thoughts of your heart which come to you in intuitions, emotions, feelings and insights. If you stay completely within the intellect as you consider a subject, you are caught in the ceaseless round of relativity. The thoughts themselves may be bright as jewels and crafted with precision. They may have impeccable logic and they may sound well, so that others may think well of you for having those thoughts. Yet as the one known as

¹ Izzy and Iz are nicknames for the Hawaiian singer Israel Ka’ano’i Kamakawiwo’ole, whose medley of “Somewhere Over the Rainbow” and “What a Wonderful World,” from his 1993 album *Facing Future*, was a hit in the USA and Great Britain.

² Harold Arlen paired with E. Y. Harburg to write “Somewhere Over the Rainbow,” as part of the score for the film, *The Wizard of Oz*. It is likely that Q’uo chose Arlen to mention because the particular phrase was created by him, although Harburg is given credit for the lyrics. “What a Wonderful World” was written by George Douglas and George David Weiss and recorded in 1967 by Louis Armstrong.

Paul³ said, without love, those thoughts do not ring true. They do not have the capacity to show you flashes of the Creator within.

One of the parts of this query went something like this: “Is it more valuable to attend to the quality of the content of your thoughts or is it more valuable to be attached to your thoughts?” We cannot answer this query as it was asked, because the values of the quality of your thoughts and attachment to your thoughts are like valuing oranges versus apples. They are not the same. They cannot be compared.

We were speaking of the quality of your thoughts when we discussed the intellect versus the intuition or the thoughts of the heart. The play of intellect as it flashes is a thing greatly to value. And it is good to play with that part of yourself that analyzes and uses logic and compares things to other things. It would be unusual indeed to consider that the Creator offered you this intellect and then to tell you that it is not worthy. The problem with the intellect, especially in your culture, my friends, is that you either ride it and enjoy the ride, or you are ridden by it and a slave to it. The intellect needs to be in harness with the mind of your heart, that energy within you that is stayed on love.

You may think to yourself, “But my heart is not always stayed on love. There are many feelings that come from my heart that do not seem to be full of love. They seem to be full of grief, sorrow, anger and fear.” We can only encourage you to persist in

³ Q’uo here refers to St. Paul, who wrote in the *Holy Bible* I Corinthians: 1-12, “If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”

paying attention to your feelings. And as you honor them and allow them their sway within your process, you will find that you are able to let those feelings go down into parts of you that are as the refining fire that purifies even the most dark feelings, gradually, over a period of time in your incarnation, until you are as supple and understanding with your feelings as you are with your intellectual processes.

Anything benefits from honest, sincere attention. And in order to create the most supple, flexible, useful quality of thought on an ongoing basis, you yoke your feelings and your intellect together while you, having the reins, encourage them to work together.

One way to get them to work together is to become silent, so that neither your intellect nor your feelings are being stimulated but you are simply being. This state, whether it is [sought] in a nature walk or in silent meditation in the more formal forms of meditation, or in however you wish to enter the silence, tends to reset and refresh both the intellect and the intuition, so that you may have a better and better experience with your own internal process of thought and feeling.

We do not encourage you to pull hard on the reins, so that you are controlling these processes too much. A light but firm hand on the reins is that which we would recommend, so that not only do your thoughts not carry you away, but also your feelings do not carry you away. Rather, you are in the driver’s seat and able to moderate and pay attention to all that is occurring inwardly as you go.

The other part of that query, the question about being attached to your thoughts, is a question asked with a great deal of insight. And it is associated in a way to that which we were saying about not letting your thoughts or your feelings ride you, but rather having a fascinating and excellent ride with the energy of them, listening to them, focusing on that which is occurring in your mind and in your heart at any given time, with that awareness that you are that which is a witness to these properties that you enjoy as part of your incarnational experience.

You are not your thoughts, nor are you your feelings. You are the entity, part of the Godhead principle, who is witnessing these thoughts and feelings and who, from these thoughts and these feelings, develops desires. And when you have identified a desire, you have the capacity to follow

that desire, to set an intention concerning that desire, so that you may experience that which you desire. As you experience that which you desire, the Creator learns about Itself. Thus, all that you think and all that you feel is good in that it is grist for the mill⁴ of your witness. It is grist for the mill of your choices. It is grist for the mill of that which you learn as you follow your desires. However, to be attached either to a thought or a feeling is to allow that thought or that feeling to ride you. And since both thoughts and feelings have an energy which is not part of the most basic quality of your being, such attachment will not serve you while you are being driven by a thought or feeling, in terms of your being a witness to and a generator of the process of discovering that which you truly desire and then following the path of resonance which your attention and witnessing have created.

This brings us to the meat of this question, which is, “Is there a ground of being which does not change although things on the surface may change from moment to moment, day to day and year to year?” Yes, my friends, there is indeed a ground of being. For each of you and for all of you it is the same. The ground of being is that one great original Thought, the Logos, which has created all that there is in the seen worlds and in the unseen worlds as well. Another word for that Logos is love. The Creator is love. It is out of that love that all that there is springs. You cannot be other than love. There is no other essence within the creation. When at last you come to the essence of yourself and feel the heart of you, it is a heart full of love. We always greet you in love and in light. When the Creator wished to know Itself, It formed a Logos of Its own essence. That essence is love. In order to manifest that essence It used light, so all that there is is love and light.

Now, if you have a common ground of being, why can you not feel this ground of being? Why is it so obvious that each of you is an individual, not the same as anyone else, even your very closest friend, your mate, or your child? My friends, were you to experience yourself as just like each other, there would be no point in the manifested worlds.

⁴ The instrument first read this phrase when reading a book by Ram Dass and Steven Levine called *Grist for the Mill: The Mellow Drama, Dying: An Opportunity for Awakening, Freeing the Mind, Karmuppance, God & Beyond*. It was published in 1995 and is still in print.

Admittedly, the manifested worlds are all illusory, in that they are not the one infinite Creator. They are sparks of the one infinite Creator which have been sent out to learn more about who the Creator is. So the very stuff of both your intellect and your feelings is illusory. And as you progress through the densities, you never escape illusion. You simply use the illusions of each density to learn more about who you really are and how that out-pictures itself in your experience.

There is a kind of indignation one might feel, and as we have gone through our own development, we certainly have felt it. Why must there be such a deep illusion? Why can we not simply know that we are love and all other selves are love? Yet, were we to know our true identity, what would there be to learn that was new? Consequently, you may see yourself as an explorer moving through the very winding and sometimes adventurous paths of your incarnation, gathering information with your mind and with your heart and seeking for the essence of yourself through paying attention to your desires and following them.

Now, how may you use your thoughts and your feelings to come to this ground of being, this essence of self? That is the question that is most interesting to ask. For thoughts skitter like water bugs across the surface of your consciousness. Feelings erupt seemingly aimlessly. It is a very picture of chaos, at least in some moods it may seem that this is so. Yet one must begin with the surface. One opens one's eyes as an infant to see bright, loud chaos. Voices are indistinguishable. Things are happening that are meaningless. And from that beginning in infancy, you come gradually to organize your world. You identify mother, father, the one who feeds, the one who nurtures. You recognize kind voices and you begin to make preferences: “I love this person, I love this food, I love to have my diaper changed, I love to be held.”

And so you, a being made of love, begin to give your love and to receive love. And this is the meaning of your incarnation, the reason you are here: to give love, to receive love, to share being the one infinite Creator with each other, and to rest as a being of love in the arms of love. And then to go forth again and to have adventures in which you find love, and find where there is not love. And in those places where there is not love, you find that you may yearn

to give those places your love. And so you reach out to be of service to others. And as you reach out you find that you receive ten-fold, a hundred-fold, a thousand-fold, of the love that you give. And if all is calm and rhythmic in this particular season of your life, you may begin to feel that wonderful feeling of being part of all that there is, this breathing universe which breaths out love and breaths in love. And so you begin to shine and to be a light. And even when you are sorrowful, even when part of you is lost in the thickets of intellectual thought, yet fundamentally you remember that you are creatures of love.

The intellect alone will not give you this. Your feelings alone will not give you this. But they are the place where you begin to explore your universe—not the outer universe as much as the inner universe. And although you may be in a desert at this time, you will find, as you move through the rhythms of desert and aridity, thirst and hunger, that they naturally call forth the oasis of love. Follow the path of resonance in your mind and in your heart. Those paths will lead you to choice after choice where you may be either forgiving or judgmental, where you may either love or fear. And each time that you choose compassion, forgiveness and love, you move closer to the heart of who you are, closer to that ground of being which is the Creator.

Within you, my friends, there is a sea, an ocean, of love. When you swim on the surface of that ocean you may find the waters turbulent. And so it is that each seeker eventually awakens to the awareness that that which the environment, the culture, has given is not a satisfying reality. It does not speak. It does not resonate any longer. It must be escaped or seen through, shall we say. And you awaken to the knowledge that there is more. You want to explore that unknown, that mystery for which you yearn with all your heart. Each of you sets out on a journey from chaos to serenity; from fear to love; from being taken to becoming a person of choice. You are the Creator, my friends. How shall you choose your creation to be?

You did not come here to rest forever in that ocean of love. You came to dance on the shore, to be part of the rhythm of this vast illusion and to interact with all that there is. You came to joy at the moon and the sun. You came to speak to trees and to find your totems, as this instrument would say, those

essences that are represented by birds and animals. You came to be a creature of fire and earth, air and water. You came to experience and bear witness and dance. Part of that dance is to move, at times of remembrance, back to the ground of being, back to love, and to let yourself swim in the ocean of bliss, peace, power and love. May you swim like otters, my friends! May you love. And may you accept the love from those about you. For this, too, is part of love, not simply to serve others, but to let them serve you.

All together, you create the wonderfully textured, infinitely various creation of love that teaches the Creator more and more about Itself as you come to those moments where suddenly a new pattern emerges, a new clarity dawns. Is that the intellect? Is that the world of feeling? It is both. And when they combine you shall always be on the trembling verge of “Aha.” Wait for it. It shall come. And then your journey shall start a whole other section of your lessons on Planet Earth. And as you shine, as you learn, so that light shall spread to those whose time it is now to wake up; whose time it is now to begin the journey of conscious seeking.

We thank the one known as G for his query and would ask if there is any desire within this group to follow up on this query before we move to other questions. We are those of Q’uo.

(Pause)

We are those of Q’uo, and find there is no desire to go further with this query this evening, so we would open this session of seeking to other questions. Does anyone have a question at this time? We are those of Q’uo.

Questioner: I have a question, Q’uo. If people graduate from third density and then, in their next incarnations, incarnate in fourth density, would they incarnate in fully grown bodies, or would they still reincarnate as infants and grow from there?

We are those of Q’uo, and are aware of your query, my sister. The methods of procreation and children being born as infants and being raised does extend through fourth density, my sister. However, the vehicles involved are no longer chemical distilleries, but are what you would think of as electrical bodies.⁵

⁵ It surprises us, when we first encountered this phrase, to see Q’uo call the physical body a chemical distillery. However the phrase describes accurately what the body does with food.

May we answer you further, my sister? We are those of Q'uo.

Questioner: Yes. I was also wondering, if a wanderer has incarnated on Earth, is there a possibility that they could have a body already in that density that they would return to if they return to that density?

We are those of Q'uo, and are aware of your query. My sister, in an infinite universe anything is possible. However, it is generally so that this would not be possible, because of the fact that there is a silver cord that attaches one's electrical body to one's physical body. When that so-called silver cord is severed at physical death, the physical body becomes unviable.

However, there are those who, wishing to aid in a certain situation, find that a key player, shall we say, in a certain situation wishes to depart the incarnation but does not wish to commit suicide. They then can create a contract and take over the life of that entity, this phenomenon being known to this instrument as that of the walk-in. When this occurs, and it is greatly rare, the responsibility for continuing on with that incarnation according to, shall we say the "game plan" that has been set by the native to that vehicle is then the responsibility of the walk-in to carry out. This has, in some cases, resulted in a very happy outcome.

May we answer you further, my sister?

Questioner: No, thank you.

We thank you, my sister. We are those of Q'uo, and would ask if there is another query at this time.

S: I have a question, Q'uo. If a seeker has a desire to seek beyond the veil, to pierce the illusion of third density, by an out-of-body experience for example, can you comment on how such an experience would affect the growth opportunity that we're given in third density? By having such an experience it seems as though it could give fuel to the seeking or help energize and validate the seeking. But it seems as though it's counterintuitive to the whole concept of the veil and the opportunity that we have as a result of being veiled.

When we eat food, the organs of the body distill the good which the body can use from the food and keeps it. The useless remainder is then eliminated from the body.

We thank the one known as S for his query. We believe that we grasp this query.

(Side one of tape ends.)

(Carla channeling)

We believe we understand the query of the one known as S. We would say that there is great insight in this question, in that it is indeed counterintuitive from the standpoint of the purest practice, shall we say, to attempt to experience phenomena in order to validate inner faith. Indeed, the purest path is that of faith and does not require validating by other phenomena in order to create the impetus for the movement of spirit.

The use of the out-of-body experience is primarily to open to the intellect to one who has been taught that the path of spirit is not valid; that there is a great deal more to the self than that self that plods through the incarnation, as the one known as S and the one known as Jim were speaking earlier, doing the job and fulfilling the duties of the incarnation.

Various phenomena such as the out-of-body experience and the experience with the use of drugs, as this instrument would call these substances that alter consciousness in ways that cannot be denied by the self, are ways of breaking through that stubborn denial that there is more. Sometimes, this experience is salutary in that it does succeed in breaking that skin, that meniscus, that is not seen but is there, that keeps the spirit from its freedom to explore, to learn, to evaluate, to have a process that is not locked within the boundaries of dogma or cultural belief.

In terms of the power of the self and finding the springs of that power, it is useful, then, to come back to the center of that awareness that there is more, and to proceed from that assumption by faith alone and by attention to every moment that passes. For to one who is attentive to the present moment, the tiniest and most humble action can be extremely resonant.

There are ways to work with faith that do not involve phenomena. The practice of counting your blessings, for instance, is a humble thing which is taught to children as they say their bedtime prayers. However, especially in times of seeming aridity of spirit, when one begins to count one's blessings, one discovers that one's tuning, one's vibration, is materially and substantially changed.

Names of power aid in changing vibration and in opening the energy that is caught. We do not know what your name of power is, but it is that name by which you know love. You are not calling upon that name, as you use that name, in order to change your vibration. You are stating where you are, metaphysically speaking, upon what ground your feet stand as you seek love. This instrument, for instance, often offers a very short prayer, a one-word prayer, and that prayer is, "Jesus." And when she utters this word within herself, she feels her vibration alter because she has remembered who she is and Whose she is.

Now, there are worldly uses for that practice which is the out-of-body experience, and there are those within your governments who use this ability to gather intelligence. Thusly, you may see that the trick of using phenomena is in retaining the polarity that you wish to retain, while experiencing that phenomena of which you may be curious.

May we answer you further, my brother? We are those of Q'uo.

S: No, thank you so much.

We thank you, my brother. Is there a final query at this time? We are those of Q'uo.

(Pause)

We are those of Q'uo and have discovered through this instrument's admittedly dim ears a resounding silence! Consequently, we may assume that those queries that this group has have been exhausted for the moment. We assure you they will spring again anew very shortly, and we hope that we shall be with you as you further explore that which you wish to know.

My friends, it has been a great pleasure to be with you, to behold the beauty of each of you and to see the light that you have gathered in this group. It is as a dome that extends far above your dwelling place. We thank you for creating this lighthouse. We leave you now in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. We leave you in the love and in the light of the infinite Creator that is within you, around you, and that is all that there is. Adonai, my friends. Adonai vasu. ❀