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Rock Creek Research &
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P.O. Box 5195
Louisville, KY 40255-0195

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www.llresearch.org

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SUNDAY MEDITATION NOVEMBER 2, 1986

(Carla channeling)

[I am Q'uo.] Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo. It is a great privilege to speak with you this evening. We would ask before channeling further that the instrument place her free hand in the free hand of the other instrument.

As both instruments have the hands crossed, we are now satisfied that there is adequate metaphysical or etheric protection for this contact. The physical energy level of this instrument is quite low, that is, we should say, in [the negative], and therefore there is some difficulty in working with such a small group. *(Inaudible)* this is satisfactory.

In answer to the queries of the instrument regarding the nature of prior contact, we may say that the previous messenger was not acceptable as a spirit filled with love of service to others, and we are pleased at the instrument's determination to name and dismiss the persistent contact. We ask that this instrument attempt to erase from the mind the name of this entity, as thought of the name is an attraction, forming a bond between instrument and contact.

We find this instrument in an unusually good state for contact, the mind being in repose with no curiosity as to what is about to be said. This is satisfactory.

The presumption of the seeker is that all parameters are to be understood and searched out and that there is trail of wisdom to the stars, a series of questions that will lead one to infinite wisdom. This is not so. Wisdom is born of suffering, dilemma, contradiction and pain. The so-called happy times that you experience within the illusion are useful as randomly as are the difficult times, and the intrinsic value of happiness is quite low.

Indeed, no experience has a great deal of value except as a part of a very large base of information from which the deeper mind may begin to draw intuitive conclusions about the way things are not. Each of you considers the self a fairly long-term, consistent and stable personality. Seekers tend to view the self as a kind of business to be managed—so much of this, so much of that, the proper conditions for growth, and behold: a well-managed and prosperous-looking metaphysical path. We realize that we are not speaking to those who are seeking reasons to commit themselves to the spiritual path, but rather that we are speaking to those who will live life within third density to its end, incarnationally speaking, moving as closely in accordance with metaphysical principles as intuition and reason permit.

Thusly, we wish neither to commiserate nor inspire. We wish to explain to you that you inspire us, for you cannot see any good that you do, nor can you know what you have learned within this incarnation.

And yet you struggle onward, ceaselessly valiant, forever spraining your metaphysical ankles and breaking your bones, picking yourselves up, putting yourselves in traction and moving back into your search, your fruitless, hopeless search for a well-ordered, productive, maximally service-oriented expression and manifestation of love.

You seek to create a life. Do you know that you cannot help create life, or that the enormous bulk of that which you create was created before you got your rational hands on it? Did you know, my brother and my sister, and we speak also to our sister, J, that you move in a maze, working not on understanding but on prejudice? What are you seeking to be prejudiced for or against? You are seeking to be prejudiced against happiness and for suffering, against comfort and for discomfort, against social ease and for solitude, against peace of mind and for humble and disquieted thought, against law and for law. You are seeking to tie a knot so complex that it becomes unity, moving through complexity and dissolving. You are seeking the mystery you name but cannot describe and the doors to the mystery open most fruitfully when the attention is heightened, focused and intensified by loneliness, discomfort and suffering.

Would that we could teach those within an illusion to pay sufficient attention while peaceful and happy, for then discomfort and pain would have no spiritual use whatsoever, these being the two-by-fours which are applied to your foreheads by your higher selves in a loving effort to get your attention.

Why is it, my friends, that when it is noon, you think about what you shall do from noon 'til one and at one you think of what you shall do in the afternoon? And even if you hear a noise or are disturbed, you do not think to yourself, "I wish to take this time out of time. I wish to take this moment with utter seriousness"? Why do you skate on the pond of your life, never plunging into the icy waters that protect sleepers from wake ones?

There are techniques which may insulate you against the chill of pain, the discomfort of solitude. Some there are who gradually don these protections and move into a kingdom where all is wakeful, listening, full of light and conscious. In attempting to understand the surface geography about you, metaphysically speaking, you cut yourself off from

the acceptance of those tools which you can use to move through the icy waters of wakefulness.

Things are simple, as our message always is. You may put on light; you may put on love; you may put on commitment; you may put on honest doubt. In all of these ways, you are declaring that your element is wakefulness and that your goals are not surface, not sleep-ridden, but further into the light, further into life, further into that which is conscious, for there is that within each life which is conscious, but hides beneath the waters, and the waters hide beneath the ice.

We shall transfer. It is a pleasure to speak through this instrument, and we thank both instruments for their fidelity to that service which they offer without regard for the outcome of that offer. This is satisfactory. I am Q'uo.

(Jim channeling)

I am Q'uo, and greet you again in love and light through this instrument. We are pleased that we have been able to utilize each instrument this evening, and at this time it is our desire to open our contact to queries which may be on the mind of either instrument. If there may be a way in which we could serve in this manner, we would be most happy to do so. May we speak to any concern or query at this time?

Carla: I was wondering if you could say what you just said so I could understand it. I didn't understand what you were saying, exactly. Something about the good times don't help and the bad times don't help?

I am Q'uo, and we feel that your ability to perceive that which was transmitted through your instrument is that which might be considered for one serving as an instrument, for if one is able to open oneself fully enough to a contact such as ours in order that it might move without resistance through the instrument there will be the tendency towards forgetting that which has moved through the instrument. This is as it should be, my sister, and we feel that you will be more able to grasp the concepts which we have transmitted through your instrument when you are able to view them upon the page, if all has gone well with the recording of these concepts, as we are aware there has been some difficulty in this area.

The core of the concepts which we were attempting to share this evening is that concept which we have discovered in our own experience and feel is quite applicable to each entity who [is] within your third-density illusion—the nature of that illusion. For, indeed, all you perceive within your life experience is made of illusion. That which seems good and favorable and that which seems bad or repugnant together form the mountains and valleys of the terrain of your life experience. And it is not from reading of such geographical configuration of land masses that one learns how to navigate such terrain, or is able to deduce any precept or final conclusion from such configuration. One must travel this terrain, moving between the peaks and the valleys, and remaining in various locations for a certain period of your time and experience in order to be able to grasp the effect upon one's thinking, that residing within a certain location of being and expression will affect the thinking.

By so experiencing these various geographical configurations, to continue, one may then, through this experience, fashion that which is truly born of wisdom and which may eventually produce a loving acceptance of all that one experiences within the life pattern, when one is able to utilize the experiences to their fullest extent.

May we answer in any further way, my sister?

Carla: I'll follow your advice and read it. It did seem a little—it took me aback to hear you say that nothing that we did is basically any account, there was no way we could learn anything. Sometimes I really do think that we're making progress. So, I guess I should not think that way.

I am Q'uo, and in this regard, my sister, we may only add that as one moves further along the path of evolution, and begins to feel a sense of accomplishment, that one in the true sense has begun to discover that there is much to learn, and what seems to have been learned will affect the thinking yet may not carry the impact upon the total beingness that the conscious mind imagines it will carry. Indeed, you make progress, my sister, as do all seekers of truth. Yet that progress is registered within your total being in a way which you cannot imagine, for you do not have the tools within your illusion to grasp the breadth, the depth, or the height or the intensity or any true measure of that which [you] have attained.

Doubt not that you have attained, but continue to doubt that you know what you have attained, for that which you seek is truly born of mystery and will continue to attract your seeking. Only one who is either unaware that such mystery exists, or is satisfied that the mystery is solved shall fail to make progress in moving closer toward the heart of that mystery. In time you will see with clearer eyes the nature of that mystery more and more clearly. Yet within your illusion at this time you must content yourself with continuing upon the journey toward mystery and accept that you do not know what you do or how to do it, but that you wish to do that which will make the mystery move within your life in the pattern that may only be described as love.

May we answer further, my sister?

Carla: I have a different question. Thank you for that answer. It helps a little bit—I'll read it. A couple of questions that have been on my mind and I'm glad to have this chance to ask them. Just personal.

Question number one on my mind. In writing the book on channeling, I've found more and more that I do have a fairly singular view of the nature of channeling and its context, and things that I really didn't know that I thought, in such an organized fashion. I've just been going along in my biases, I guess, and not really analyzing it. I find that I perceive channeling as a kind of ministry, like any other metaphysical or religious attempt to minister to people. Not in the sense of orthodox or unorthodox religion, but just in a sense of offering the best guidance that we can give and being responsible about and living according to metaphysical rules that produce some control over the phenomenon of channeling.

It has begun to concern me that by offering this view of channeling to people who are thinking about channeling or who are channeling, I would help a few but put off a great many more because of my perceptions of the basic nature of channeling. People are often put off by the thought of having to live a spiritual life according to metaphysical principles, and, you know, too much seriousness and discipline and so forth. Does my point of view have the best help I can give to the audience I want to offer this material to in it, or should I seek further for another expression of these principles?

I am Q'uo, and, my sister, in this regard, we may respond to your query by suggesting that that which

is within you is that which you have to offer to others. Be not concerned that your own opinions will be given too much weight and will affect others overly much, for each will take from what you have to offer that which is appropriate to that entity at that particular point in its own journey of evolution. You have with your own desire to be of service to others sought within the depths of your own being, and experience that which you feel is the best which you have to offer regarding the channeling service and the preparation for such service and the maintenance for such service. What more can [you] do, my sister? To give that which is the best of one's being is to give all that one has. To attempt to fashion that which one has in a way which one feels might be more palatable, shall we say, to those who will share that offering, is to skew that which one has, and in that skewing, reduce the purity with which one shares one's own beingness.

There are many, many ways to view any particular topic that might be of service to others. We value each instrument through which we may speak, for our message is always and ever the same and gains in variety by being able to be transmitted through a variety of instruments, each with his or her own unique personality and experience to give another facet of this single message which we of the Confederation of Planets in the Service of the One Creator have to offer. Thus, we applaud your efforts to share your opinions and your experience and your thinking. They are yours to offer, freely given with no expectation of any particular outcome.

May we answer further, my sister?

Carla: The other personal question. That was a really classy way of saying, "It's up to you." I appreciate the classiness of that. The second question has to do with silent meditation and its possible value to our group. I was talking with the leader of the silent meditation group who never has channeling. She wanted to get together once every six weeks or so. I was thinking to myself that it has been literally years since this particular group offered the opportunity for silent meditation. In your estimate, would it be more helpful for the channeling always to be included in meditations, or for there to be an occasional silent meditation in terms of the inspiration there that the experience would offer to those who sit in the circle?

I am Q'uo, and again, my sister, the desires of the group are those considerations which will fashion that which is most appropriate for the group to experience as a group. We are aware that there are many ways for inspiration to be experienced. If meditation is chosen as one way in which inspiration may be experienced, then the further determination may also be made as to whether the vocal channeling shall be a part of that inspiration. We cannot decide for you ...

(Tape ends.) ❄