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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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SUNDAY MEDITATION

MARCH 25, 1990

Group question: What is important in the spiritual life/search?

(Carla channeling)

I am of the principle known to you as Q'uo, and I greet you in the love and in the light of the one infinite Creator. We know that you have enjoyed the silent meditation that has come before our speaking, yet we would explain the reason for the extra time which was spent, for it applies directly to the question of that which is important when one undertakes the spiritual search.

This instrument was not receiving the full power of its considerable beingness, as its heart chakra was in part blocked, a most unusual state for this instrument. Consequently, those who greet you of the negative polarity were all too happy to say our names, and because of the lack of full power of perception this instrument was able to discern only that there was something amiss. We were not yet in contact with this instrument, and in any case, had we been or not, we could not have made the choice patiently to return and go through each step of tuning to discover the blockage. That this instrument has the humility, the patience, and the high level of trust of the self by the self in its intuition to move back and attempt only the highest and best of contacts is to the credit of this instrument and to any who would seek.

This instrument's heart chakra was in part locked into a less than full compassion for one who wished this instrument well, yet who chose to speak and act

in ways this instrument could not understand, in ways that were thoughtless and hurtful. This entity has the name, S. Therefore, this instrument took the time to focus upon this relationship, to forgive, forgive the other, forgive and love the self, and realize that no harm is meant in that which causes hurt, in many, many encounters between people upon your Earth.

Some may say, indeed, that this was an orange-ray blockage, a difficulty in relationship, but because of this instrument's, shall we say, spiritual circuitry, all such imbalances are, in truth, those of green ray. When this anger, frustration and pain, feeling of betrayal and abandonment was released, there opened in the being a chakra full of unconditional love which excluded no part of humankind.

Thus, in answering the question of what is most important in the spiritual life, the spiritual search and the spiritual path, we would say absolute and rigorous honesty in evaluation of who you are, what you wish, what you will to be done, and what sort of search you wish to mount for the Creator. Many look at the relationship with the Creator as the mountain climber looks upon Everest. Like a mountain, the spiritual instinct lies within man, and its very beingness in the consciousness requires many to strive to scale it. The great fallacy is in allowing oneself the thought that when one has reached the top of the great mountain and gazed at the vistas of spirituality available to the eternal spirit, one is somehow changed. One is merely seeing a beautiful view. The reasons, the intentions and the desires of

the one who climbs the mountain of spiritual seeking are all important. The success of the attainment of the peak of that mountain is a goodness qualified and biased most strongly by one's truest and deepest desires and intentions upon attempting the climb. The mountain you climb has no peak. Many, many times the spiritual adept shall find a marvelous apex of consciousness, a newer and broader view of the entire spectrum of perception and experience. This is, however, not an end, not a finality, but rather that gift which often signals a new chapter, a transfiguration, a moment of light that has shed its welcoming and loving brilliance upon the spiritual search and the spiritual seeker.

Beneath your oceans there are also extremely high peaks, extremely high mountains, yet to those of the second density who inhabit that medium of existence and take their life from the neighborhood of that which is water, we may observe that there is no attempt to climb to the peak of any mountain, for surrounding and engulfing all the topography and the geography of the underwater kingdom, one height is not seen as superior to another, nor is it related to the basic consciousness inherent in that mind/body complex.

We are not comparing you to fish. We are comparing you to those who swim in a sea of energy, consciousness and love. You may find yourself in the great valleys of your emotional ocean. There, love is. There, your path of service lies. At other times you find yourself upon the oh, so desired peak, the mountain top. You are no closer to heaven, no closer to the Creator there than at the very gates of what many have called Hell.

When one lives in an illusion which seems to give one condition importance over another, one is allowed by free will then to choose that which it will consider to be of value, and this is especially true of those who have launched themselves into what we may call, in your mythical terminology, (the) search for the holy grail. How long and dusty is the road which seems to go on forever! How few the mountain tops, and how far apart are they! Can one stay upon the mountain top forever? We assure you that if one attempts to do so one will eventually be seduced by pride, which is a killer of light. Likewise those who live in the valley, and though seeking, must admit failure after failure, are no less spiritual.

The first part or aspect of the spiritual search that needs clearly to be seen by each is that each is in an atmosphere not of air and nitrogen, oxygen, all the elements that you breathe in. You live in a sea of consciousness, a sea of energy. You do not float upon this sea, although many, many are the times we have used this simile in attempting to speak in parables about the spiritual journey. In truth you are simply within the environment of the Creator. You are everywhere, you are everywhen, you are every condition. You can improve your behavior, but it is only persistent and patient work upon the self by the self that enables one to be the athlete of the spirit that shall question again and again if necessary its readiness to act, to live and to be one through whom love may shine.

Although it is easy to say that you are not alone in this choice, in this constant series of choices and determinations which can only be subjective, the truth within the illusion is quite different. The illusion is designed to confuse you utterly. Not partially, not variably, but completely. Thus, first, in order to have a spiritual life of seeking in service to others, one must recognize one's nature, not a nature that is dependent upon its place in the geography of the human spirit, but upon its steadfast and unchanging place in the very heart of the Creator. We wish by this statement to remove from each the pride of knowledge, the arrogance of those who are faithful, the terrible wasted humility of those who feel that they have failed and will always fail to be worthy of this search.

You shall not judge yourself. You may only see, in faith, your nature, in the environment which you occupy. Your nature is something we may call love. That Creator that you seek is something that we may call purified or divine Love. Your search is in answer to instinct. With this statement would we take away the sting of judgment, pride and humility. You are an I AM. You are not an "I am a philosopher," you are not an "I am a recluse," you are not an "I am a spiritual failure." You simply are. You always have [been], you are now, and you will always be of this one gemlike nature, a crystal, fully faceted, most beautiful, unique to you and to the creation, and infinitely desirable to the Creator.

The first step in the spiritual search is to see that side of yourself and to realize that of yourself you may not, can not and will not progress. But within you

lies this jewel, this brilliance, this perfection. It is within you in the valley, on the mountaintop, in feelings of unworthiness and in feelings of pride. There is nothing you can do so terrible as to remove yourself from this great love, this perfect identity, nor is there any way whatsoever, by good works, by acts of love and consciousness, by the giving and consolation that you feel flowing with you, to improve or better your condition. You are. The changes within yourself that you perceive are the subjective signs and symptoms of a search led in complete free will, to uncover within the clay of oneself that jewel of beingness, that I AM which exists within the form of bone and flesh that serves you as vehicle in your incarnation at this time. To know that you are as you are is the first and great step, the cornerstone of spiritual seeking. If you are, if the Creator is, the relationship of beingness is one of unity. You are in the Creator, the Creator in you. You and the Creator are love. The Creator is love unknown and unmanifest. You are love known and made manifest.

The second step of spiritual search, life and work is the decision of the self in all honesty and humility to attempt to lessen the opacity of the illusion of the milieu in which you live, the illusion of flesh and bone and hair in which your imperishable spirit lives for this brief incarnational period. As you find your own way to make yourself transparent, so can the love which is infinite in the Creator, but finite in any manifestation of that same Creator to speak, to bear witness, to be that messenger of hope, of abiding, of loving and of caring make of you the Creator manifest.

No one can do more than experience the fringes of the true kingdom and power and glory of love in its fullest sense. Those who feel they have the same chance of doing so as the Creator Itself have fallen into the trap of pride. Those who surrender the jar to be hollowed out and made transparent are those in whom the manifestation of love may not end, but continue infinitely. This process of choosing a way of manifesting an instinct which is inherent to all is entirely up to you. That you choose to seek in this mystery of the finite and the infinite is the cornerstone of all spiritual seeking, the bedrock of the spiritual life.

Now, there are two ways in which one may go about accelerating that movement towards the one great

original Thought of love, and bringing that through consciously into manifestation in the life experience. Firstly, the work within the self must never be taken for granted. Just as this entity, which rarely has a green-ray blockage, had the humility, the patience and the determination to find and clear that which kept it from feeling correct in its attitude toward contact, so is that same patience which again and again will bring practicality, sensitivity and effectiveness to the spiritual knowing of the self [useful to you].

In meditation you begin to be acquainted with your true self. You are not this lifetime, you are not a product of the experiences of this lifetime, though many place enormous emphasis on the difficulties which have biased, within this incarnational experience, that which seems to be your nature. You are not the conglomeration of past incarnations. You are not the gifts into which you poured life within manifestation as you were born. You are love. If you think that you are a wanderer, a teacher, a healer, or even if you wish to be one who has a path of service that is obvious to others and commanding of respect, you have lost your way, for your way within yourself is to love the self, to forgive the self and to see that I AM within the self as the I AM that is consciousness and that is love.

Many, many are the stories and myths told to enable entities to move themselves into a position of realization of the true nature of the self. The final goal of all of these true spiritual paths is humility and a willingness to surrender that clay, the pride, the arrogance, the unworthiness and fear, to surrender all these emotions utterly to the power and peace of knowing that you are love. This you can know only by faith, and faith can be strengthened only through contact in silence within the self, gazing at nothing, thinking nothing, expecting nothing, allowing all distractions to fade away, condemning yourself for no thought which takes you from this condition of emptiness, but rather, giving it position to have an irrelevance to the state of mind which your heart has wrapped around you for the meditative process of learning through silence.

The other and corollary method of working to maximize the opportunities of the incarnation that one may live a life of spirituality is to allow the self as imperfect, as poorly hollowed out, as opaque as it

may be, to follow each instinct of the heart. To love all others is easy to do, to love entities one at a time, very difficult indeed. We ask you to realize that loving humankind will not polarize you towards the positive service-to-others path, but will seek only to stultify and stunt your growth in spirit.

You do not have answers. There are no answers. Focus then upon the questions of the spiritual seeker. The primary question in dealing with any other entity is "How shall I love, and how may I serve?" In many, the only way available to the loving heart in offering love, is the offering itself. There must be no expectation upon the part of any that those seeds which one sows of truth subjectively understood by the self, may bear any fruit in any other but the self.

To see each entity as an entity of love is an enormous challenge within your illusion, for you cannot see that they too are love, made of love, abiding in love, and very often completely unaware of and uninterested in this primal, instinctual, inherent characteristic of humankind. This awareness cannot be forced upon any, nor should it be. How then to serve others? We ask you to listen, not to speak, for in listening you provide a loving and compassionate mirror which mirrors back to that other self which is the Creator that which that other self is doing that it would not wish to do, to allow that entity to realize that which it is not doing that it does wish to do. In listening you become a manifestation of the Christ. In listening and forgiving you have moved ever closer to the mind of Christ.

Therefore, when no one asks for your help, know that your basic and most important help is in your beingness itself, in the joy that you take, in the zest, the leaping for joy that you experience as you experience who you truly are. Be not cast down. Be merry, for to be merry in the little things and the big things of mundane existence is to express the nature of love. There is nothing ponderous about love; it is spontaneous and full of light, and you need do nothing to those who do not wish to speak with you, but only be who you are with rigorous honesty, admitting [it] to yourself each time that you jangle and are out of tune, moving then from service to others to the repairing of the self until you once again love and respect that self, finding that self

worthy of being a vessel for the infinite light and love of the one Creator.

There are those who will ask you for help. Evaluate these requests carefully. Will they be of service in the spiritual seeking of that person? Or will they be worthless in the spiritual seeking of that person? Many ask to be pleased at all times by those about them, to be placated, soothed and cherished at every turn. They seek for themselves a comfort, a rest and a peace through requests of humans other than themselves. To move toward what such entities ask is sometimes that which maintains that entity in a state of spiritual anarchy, for the saving, or shall we say, the savior, is seen as that which is embodied in another. You are not another, you are the other self of that entity. You can by no means teach through pleasing others.

Upon the contrary, there are those who truly seek the Creator, and at those times may you pray fervently and heartily that you may be single-minded in your persistent effort to be hollow and transparent, that that which is infinite love may work through your oh, so mortal being.

It is said within your holy works that you need never fear [for] that which you will speak when the time comes to be of service to another. This is not so of pleasing others, but it is indeed so of serving others. Again, it is first necessary to know and love the self, for others are merely distortions of you. As you learn to nurture yourself you learn to serve and heal others. Learn that whatever their outer circumstance and appearance, you are they, and they, you. In all humility surrender that finite self and seek the jewel within, asking it, as you would ask your most beloved self in its deepest aspect, to show itself as it will, to speak as it will. This attitude shall bring about within you that attitude which you seek, the attitude which seeks to be of service in any situation.

We shall end with this thought, "What is it to serve, rather than please?" Ponder this, for upon this hangs much, and if you wish, we may speak to you again upon this subject.

We are sorry to have been long-winded, but we have observed that your recording device has tolled the bell of our sermonette to you. So we shall remove ourselves from this soapbox, that we may in all humility, and asking you to remember that we are very fallible and prone to error, and offering only our own opinions, close this instrument through our

beloved brother, the one known as Jim. We thank this instrument. We thank those in the support group, for truly this group is strong in seeking, and it enables us to protect this contact in a way which heartens us. We thank each. I leave this instrument in love and light. I am known to you as Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. We are now able to offer ourselves in further querying if there be queries which yet remain. Is there a query to which we may speak?

K: You said earlier that when a person asks for help it's a good idea to evaluate that request to determine if our compliance would be helpful for that person in their spiritual search or not. In some cases there seems to be a fairly obvious difference between what would be of help to a person and what would be just pleasing them, but in other cases it is more difficult to tell. My question is, how am I to judge what is going to be helpful to a person in their spiritual search and what is not? Could you offer me some suggestions on that?

I am Q'uo, and am aware of your query, my sister. As you speak to those who request your assistance, it is well that you determine through your own intuitive nature the quality that is at the heart of the request. This is to say that one looks beyond the words spoken, beyond the information which is sought, and looks to that yearning that inspired the request. This cannot be done by mental analysis or the recalling of specific information that would meet the letter of the request. This is the nature of the process of taking no concern for what you will say when you are asked to serve, but having faith that words, deeds, feelings, will be given.

Thus, it is our suggestion that, before you seek to serve in any particular fashion that is related to a spiritual query, you take a moment with yourself to make silent your conscious mind that would rush to answer with words, and dive deeply within the silence, there to attempt to become [who] that entity [is] in the quality of its query at that moment, not who the entity has been in your mind, or who the entity should be in your mind, or might be, but who the entity is at that moment. Then, respond as you are inspired. You may of course find that there are retrievals of information that occur, memories that are utilized, analysis that is applied, as you respond

to the inner inspiration. This is well, for each of you has experiences that are useful in fleshing out the concepts that are oftentimes beyond words.

Is there a further query, my sister?

K: Does this process also apply to requests for help that have no obvious relation to the spiritual quest?

I am Q'uo, and we would suggest that this is an useful means of communicating upon the level of pure idea, shall we say, for want of better terms, and can be helpful in any area of concern or inquiry.

Is there another query, my sister?

K: Not for now, thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

Carla: I have one. There have been several times in my life when I had a very difficult situation, and looked at it, realizing that people were going to think I was a doormat, deciding nevertheless to continue, because I saw a spiritual principle involved. To give you a simple example, I had a boss once who had a very low opinion of herself. I could be two minutes away, rushing all away to the ringing telephone on her desk, but such was the depth of her need to feel superior that she would wait until I answered the telephone. Obviously in doing so I was pleasing her, but to my way of thinking, and this may have simply been in my head and not in my heart, I don't know, I felt I was serving her also because I was giving her a feeling that she was worth any effort I could make for her. Is this rationalization or is it thinking from the heart? Because this situation has come up repeatedly in my life, and I would like to understand the pattern.

I am Q'uo, and am aware of your query, my sister. To speak without infringement is our desire, thus we would say that it is, in the case that you have mentioned, an action which fulfills the spiritual or metaphysical prerequisite for polarization that your intention for the action is to be of service to another. Thus, the action is efficacious for you. However, it may or may not be a service to the entity that you reinforce a distorted perception of the self. This cannot be said with any certainty, for we would need to examine each entity's life pattern in order to offer more informed opinion. The desire to serve is the most important quality in any action that relates entities. The method that we suggested earlier, to

take a moment to attempt within to become that entity, is a means by which this desire may perhaps be more carefully and precisely honed and utilized. However, the desire is the most important quality.

Is there at further query, my sister?

Carla: I just want to make sure I understand what you're saying. What you're saying is, my action was not necessarily of service to anyone else, but it enabled me to work on my own polarization in consciousness. Is that it?

I am Q'uo, and this is basically correct, my sister. Is there another query?

Carla: Is it wrong to please someone, or inadvisable, I should say, just for the sake of seeing them smile?

I am Q'uo, and am aware of your query, my sister. Of course, as you realize yourself, there is no right or wrong to the means by which entities interact, for each entity is the Creator that works upon Itself and reveals more of the Self in the process. All interaction offers this opportunity. It is the great dance of your illusion to offer opportunities in many and various patterns according to individual choices and idiosyncrasies. Thus are the avenues for progress multiple.

If one should desire to inspire the smile upon the face of another, it is a desire well placed, for within your illusion there is much of confusion that does not bring the smile either to the face or to the heart. Thus, it is a small gift that one may give that is a joy for each. There are, of course, ramifications to any behavior that is repeated, that each entity does well to study. This includes all behaviors, for all behaviors are the coursework of your illusion, and indicate certain tendencies that allow the insight into the deeper nature of the self. Some are well to build upon, others are well to balance. These are individual choices, as you are aware.

Is there a further query, my sister?

Carla: No, Q'uo, thank you.

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

(Pause)

I am Q'uo. We feel that we have spoken at length this evening in a manner which we hope has been helpful, and we thank each for not only calling for our presence in your gathering, but for the patience

that each has shown, as we have offered ourselves in a lengthy manner, which often makes the physical vehicle uncomfortable as it rests in one position over the long ...

Carla: May I ask a question?

I am Q'uo, and we are happy to attempt your query.

Carla: If this group studied together the information in this session and developed a further question from this session, and tried to get more continuity in the questions, would we be being of aid to your social memory complex, or group of them, to a further extent than accepting the randomized questions of those who write questions, or would it be more helpful if we kept on as we are, in terms of your service at this time?

I am Q'uo, and am aware of your query, my sister. We are filled with joy at the opportunity to speak at any gathering of this group. We have no agenda, shall we say. We have no desire to offer specific information in what you call a coherent fashion. We are happy to offer such information if we are queried in that manner. We look at the queries which are offered to us and see that they come from genuine concern. This is the most important quality for these contacts, for it is your desire for information regarding the evolutionary process that provides us with the opportunity to serve and the means by which information is drawn from us, for we answer as we are queried. Your desire is much like the magnet which draws to it the iron filing. We see each opportunity as whole and perfect in itself. We are happy to offer ourselves in any capacity as you structure either these sessions or any queries asked within them.

Do you have a further query, my sister?

Carla: No, no, please, I'm sorry I interrupted your closing. I just wanted to ask that.

I am Q'uo, and we are grateful for your queries, my sister, at all times. We are grateful for each opportunity to blend our vibrations with this group's. We are grateful that there are entities upon your planetary surface that seek information and inspiration, both in spoken words and in those thoughts and feeling-tones which are unspoken as well. We are greatly honored to be able to offer ourselves in even the smallest capacity of sending love to those that request it, and who may be quite

unaware that they do indeed receive an answer to their inner queries and needs.

At this time we shall take our leave of this group. We are those known to you as Q'uo. We leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨