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Group question: How much can we either consciously or subconsciously affect the way we look at the experiences in our daily round of activities and what we can do to sow seeds of a wider perspective, a lighter perspective, one that takes the broader view and gives us the opportunity to go through our lives with less turmoil, less of the up and down, or if this is even advisable, is it better for us just to work with the way we go up and down—do people really have an effect upon their attitude or is it a figment of our imagination?

(Carla channeling)

I am known to you as Q'uo. My greetings to you in the love and the light of the one infinite Creator. We feel our thoughts streaming to meld with yours in a union of peace and praise, and we are most appreciative of the privilege of sharing the comfort of meditative awareness with this circle of seeking. You ask us this day about the effect one's attitude has upon one's life, whether it does, how it does, and so forth.

To begin to answer that query, we would turn it around and say that the experiences which constitute an incarnation affect one's attitude and are designed to do that, so one cannot begin with a blank slate in speaking of attitudes, for there are lessons to be learned, catalysts to be experienced and reacted to in the life regardless of which attitude these programs of material or lessons are received.

Let us spend a bit of thought upon this before moving forward. You are already aware of so much in the field of metaphysics, having focused upon it intensively. However, sometimes the basic fundamental of a cosmological system such as the one we offer can seem fresh and new, because the material has not been dealt with in just this application. Such is the case with the plan which you as co-creators, with the aid of your higher self, set out to experience during this particular incarnation. There was a destiny, shall we call it, of kinds of human experience—that is, experience which can be had by humans or third-density creatures—that was the helping of food on the incarnational plate. These lessons of loving were meant only for your own learning and growth. There was not in your minds as you planned these lessons a mischievous or wicked impulse, but only the ambitions of the seeker who wishes to stretch and grow within while offering service in the name of the infinite One. Consequently, you gave to your future incarnational self a potential for incarnational experience that you yourself felt was the very best possible.

Now, we all know how the eyes can be larger than the stomach, how that incarnational plate may have been loaded generously. Nevertheless, it is to be remembered that there is nothing intrinsically mischievous or wicked about the lessons that fly before you in the gale of experience as you experience it. No matter how fierce the winds and

storms may seem they are as you yourself wished them to be in terms of that which was inevitability going to be dealt with as you lived through this incarnational time. When the difficulties seem overwhelming it is always easier to malign destiny than to buckle down and do the laborious work of digesting the catalyst instead. However, as a beginning to speaking of attitudes we may say that these attitudes do not address a random life plan of catalytic experiences; rather, they address the stuff of which lessons are made. The fractional broken pieces of a whole lesson come bit by bit into the net of your personal energies and are there for a blessing and for learning and growth.

This having been said, we ask that you take some of your time when reflecting simply to put your being carefully within the awareness of yourself as an infinite and eternal being who wishes both to serve and to grow in the love of the infinite One. Into this arena where free will meets destiny and chooses its reaction comes that called the attitude. An attitude, we may note, is etymologically a word meaning “the way of leaning or tending.” To take an attitude in the dance, for instance, is to turn the foot and leg sideways while raising it upwards instead of raising it straight. The attitude is the slant which you may put upon the straightforward march of life events. And, yes, the attitude one takes does have a great deal to do with how rough the incarnational experience seems as you progress through it.

The attitude of those who hunger is that they wish food now. We say this to remind each that the consideration of an attitude is a luxury brought about by having a full stomach, a warm shelter, and comrades in arms, as it were. Those simply attempting survival have only the background attitude of desire for life. But most within your culture have the luxury of experimentation, with the inward turning of the mind as it meets new situations. We would say to you that that which has ripened within you will come forth as an attitude, and you may feel as if you have consciously done great things, when in fact the choice of attitude has been a small one in the present, the greater part of the work on that particular lesson being done beforehand so that you could respect and accept the incoming data as recognizable. It is the old lesson unlearned which becomes the new lesson, where the novelty of the experience catches one flatfooted, or with an old and still unlearned lesson. The boredom

and distress which has accompanied past failure causes the attitude to change.

So, we would look first at new lessons and then at the true culprit which you are after. In new, or novel to you lessons of love the remembrance that you are in tune with your own destiny is often enough of an attitudinal adjustment to allow you to accept and process new material without undue difficulty. However, when you are revisiting old tangles of emotion, you are attempting to let light, air and warmth into that which is dark, cold and closed. The very process of accepting the data is painful because it is recognized that this is difficult, that is, unlearned material and there is the feeling of “Oh no, here we go again!”

Look for a moment at the fear at that turn of thought and see the dulling, freezing, darkening effect of fear. We do not encourage you to go forward as if you had no fear if your distress is considerable, but would indeed encourage you if you can do this at any crux, to recognize and accept these older and seemingly more painful lessons even though they are painful. The barriers put up by fear could seem to be an attitude barrier through which truth simply will not flow. So much of the work of having a positive attitude is clearing away the inevitable irritation that grows upon one at life itself for handing you your own failings, as seen by yourself, then asking you with those failings to tackle that which is too hard for you.

The first adjustment, then, is simply to accept difficult material. You may work in another density on accepting it with total and unconditional love. In terms of the choice made in third density for the light, it is well that you focus on the basic choice, of saying “yes” to whatever the incarnation brings. Accepting difficult material is in itself difficult. Simply to accept is excellent work for you as a soul, for in accepting this difficult lesson of love as it manifests to you you are expressing faith in the nature of this material. Do you see that in order (*inaudible*) this material you would have to say to life itself, “I do not believe that there is a reason for this suffering, limitation and loss. I do not believe I am a loved child in my Father’s care.”

Now, in seeking the Creator we so often assume that, of course, we accept that we are children under the one great original Creator’s care. However, in the day to day experience this seeming unconditional

acceptance is refused and ignored by the thoughts of doubting the goodness of a destiny which would so bombard you with difficult situations and emotions. Once you have seen this portion of your attitude come into focus, that is a simple and profound faith in the system of learning lessons in your density.

Then you may choose wisely how you may approach the sense impressions which make up the daily experience. If all things are good but often unknown, then it is with eager interest and positive hopes that one would take up every new thing that came forward to the sinecure of attention.

Yet this remains not so, because the nature of one who is cut off from the processes of the deep mind cannot stay consciously at all times in the deep rhythms of existence. The feeling of being lost on the sea of troubles is quite literally cut off from the sea of consciousness in which all that is separate comes into one unified stem or root, and is ultimately lost in the mystery of Godhead. So, persistently you shall, even though affirming the goodness of all experience and affirming the goodness of your lessons, come up again and again against the outrageous, unacceptable, painful experiences which, by subtle or bold means, shake your comfort apart and force you to deal not only with the situation but with your own feelings about that situation.

You see, you can know that all is well and know that everything is for you to learn, but this does not keep the unruly emotions of a deeply sensitive being which has been cut off from the resting place of eternity from feeling many, many painful things, and seemingly having to feel them in the darkness of solitude, whether it be total solitude or simply the deep loneliness of inner solitude. You cannot expect any attitude whatsoever to buffer you from feeling emotions. This, we feel, is where your query was aimed. We hope you can see that all we said before stands as the foundation upon which we can talk about having attitudes.

Yes, my friends, the practice of a particular bend of attention and way of consideration is a tremendous force in shaping your learning experiences and in performing the service which you came to offer. Part of the work of any wanderer is the living of the life itself, for when (that) which has been in a more compassionate vibration, or wiser one, has all of its forces in harmony inwardly then the breathing in

and breathing out of everyday living is in itself the central portion of the service which you came to offer, that service being to enable consciousness within this planetary sphere to be lightened. Insofar as the eyes of your heart are lightened, so is the planetary vibration lightened.

Now, as you go forward you may feel that this seems very easy: "I will just take what comes with good humor." However, the incarnation will turn around and surprise you as soon as you think thusly. Again, what is important in the creation of an attitude is largely that fundamental way in [which] you as a servant of the good are ready to deal with destiny. In doing this you shall again and again find in theory that you are doing well, but what are all these unhappy and turbulent emotions, why must you suffer? This is where we came in, this is what you asked and about this we may say that building upon the foundation of faith which undergirds all of your existence you may focus upon your emotions, not upon the events causing the emotions, with good results as far as aiding yourself by attitude.

If you focus on events you are lost in meaningless detail. If you focus on your emotions, you see that when you have pain in the emotional body, you resist, tighten up and say "no" in a speechless, silent way. Now, step back from this knot of negation and see that the work of the attitude is concerned with holding, loving and forgiving that self that is in a knot of pain. The attitude is not relevant to the facts in the way you meant it. It is relevant to how you deal with the emotions which you feel as you move through this lesson. If you are angry, a good attitude cannot make you not angry. However, it can kick in like the afterburner and say, "I accept myself angry as well as calm."

In this self-acceptance lies the compassion and love which the lesson was intended to teach. The events themselves do not teach, and one's reactions to the events do not fully teach; but the way one deals with one's unredeemed and lost emotions make a great difference. The attitude can be adjusted by daily, silent meditation. This is a good foundation upon which to build each day. However, much of the day is spent in a far more active and less contemplative mode. Within this active mode there seems little time for the reseating of one's consciousness into the center of a life lived in faith. However, one small word is enough to change the attitude, whether it be

“Love,” or, as this instrument prays often, “Jesus,” or any other short expression of truth. This is enough to feed the flame of balance within.

This, shall we say, balanced fire can pilot one emotionally. The fire is the fire of love. This engine which moves the attitude is fueled by love. And this love comes into the painful emotional reactions and accepts that painful, twisted, knotted self. It also accepts just the same the times when you are not in pain but feel wonderful, and then the acceptance is that of the fond relative which sees the children playing on the grass on a summer day and glows with the joy of it. You can be pleased with yourself, this is a good attitude. Just let yourself be equally pleased when you are having unlovable and unpretty reactions. Let your compassion flow to yourself. This is the best attitude.

There are other ways to affect the attitude besides prayer. A song upon the lips or in the mind always helps. The joking with oneself or with another is almost always helpful. The attempts made to soften another’s pain, when another comes to you for aid have a profound positive effect on you. So that we encourage each to rejoice in the outworking of destiny and to attempt to allow your frame of mind to be that which it must be because of what is happening, so that you are not thrown, or dismayed, or judgmental with yourself when you stumble and fall. Let your attitude be that all is well even as you pick yourself up again and yet again, dust yourself off, as this instrument’s song goes, and start all over again.

The crux of having a good attitude is in that moment of recognition and forgiveness of the self by the self. May you rejoice in your destiny and find it within yourself, faithfully and persistently, to cooperate with it, for as you attempt through having an attitude to do these things the puzzles you encounter will be simplified to the extent you have ceased judging yourself as you do your lessons.

At this time we have finished with the direct communication to this one query. Are there further queries at this time?

Questioner: (*Inaudible*).

I am Q’uo. We find this sentiment hilarious, and wish you the same. Are there any further queries?

Questioner: Thank you very much.

And we, my friends, thank you as you sit in the gently descending early darkness of winter in your pleasant domicile. We find ourselves, as always, reluctant to let go of this channel, yet we must. Please know, however, that although we have different concepts of time and space as our illusions are different, yet we are with you in your time and space in a faithful and stable way, a strength for you to call on. We are most happy that you do call upon us, for we can give one thing, and that is our unconditional love. And we do so enjoy being with those who call upon us not to share information, but just to be able to send the vibrations of love and support that are the other part of our service to you. We may speak to you of many things, but the vibratory connection between us is that carrier wave of love, and this is never away from you simply because we do not have a voice. No words are necessary. Love is experienced in love. We let you now go away from the quiet of meditation and into the world at large for some more helpings of catalytic experience. May your attitude be full of joy and compassion, and always, my friends, good humor. Be merry with each other.

We are known to you as the principle of Q’uo. We leave you in the love and in the light of the one infinite and glorious Creator. In that shining light we say adonai. Adonai. ✽