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SUNDAY MEDITATION

MAY 2, 1993

Group question: The question this afternoon has to do with the concept of the new mind, the unblemished, the virgin mind, the mind that exists before experience has made any mark on it. And we're wondering how this new mind could be called upon or used in our daily round of activities to help us process catalyst, make decisions, or simply be in the moment. What is the value of the new mind to each of us as we live our third-density lives?

(Carla channeling)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How radiant all of you seem this day and how very glad we are to be called to this circle of seeking. We cannot thank you too much for allowing us to share our thoughts with you. We would ask, however, that each be fully aware that we speak only our opinions. We would ask each to choose from our offerings only those thoughts which have a personal ring of truth to you and allow the rest to fall aside, for we would not be a stumbling block because of our supposed authority, but must insist that we remain travelers upon the long and dusty road of spiritual seeking and the evolution of spirit.

We come to you to speak concerning the value of a certain attitude of mind. Let us speak first of the value of attitude. Consider if you will, how removed from innocence each of your actions and, indeed, your very thoughts have come. What a long trail of

judgments and processes of perception go into your becoming aware of any single thought or bias. Consider how bland the texture of life as you experience it might be were you not to have this loss of innocence of the senses, and how each bias, each peculiarity of your particular mind-set or attitude has had to do with a realizing for you a way of experiencing which has, only to a minority extent, to do with the raw facts or unjudged data of any ideation or experience.

What gives the flavor to your menu of sense perceptions is an attitude. For so many among your peoples, the deeper attitudes, as you have been discussing this day, toward the self are attitudes of judgment. As you treat yourself you also treat others. There is all the difference in the world between experiencing the self remaining without opinion in relationship with another entity or an idea, and reacting to that person or idea. The attitude, then, is that which moves seemingly from the virgin or untried mind and toward a characteristic signature of a certain matrix or cluster of builded opinion which functions as a basic attitude towards life typical of spiritual principles. It is a paradox.

The value of new mind is that it is untested; yet to approach living the incarnational experience with this mind-set is to choose and intend to carry out living with an attitude. That which you seize upon as spiritual resource is, at the same time, your entry into polarity. The archetype of new mind is that

which is as the struts and concrete and steel members of a structure, or like the skeleton of a structure. The archetype of new mind or the matrix of the mind is a solid structural member which is part of that structure which holds the potential for experiential process. Or to put that another way, it is a diagram in ideas rather than lines of drawing, of the processes of perception. The new mind is all about where perception begins and all about where perception ends, because new mind is that which begins each onset of experience.

Stop here and pay attention to your environment for a moment. We shall pause. We are those of Q'uo.

(Pause)

We are again with this instrument. We are those of Q'uo. Did your number of thoughts exceed one hundred? Perhaps. The possibilities, however, for noticing were almost endless. The hum of the busy electrical appliances, the various barely perceived scents of lilac and other flowers; of incense from earlier this day, of the newly cleaned floors, the smell of rain, the various sounds made by a circle of seated people breathing and making the small sounds; so much, just in physical sense perception. Then add to that the greedy amount of perception which is reached for by the mind, the emotions and the spirit's desire for truth. All of these things in one present moment and it is already gone, and there is another fullness to contemplate. If we are to praise attitudes—and we do indeed affirm that—then we must reconcile ourselves to defending or postulating the paradox of choiceless awareness which the phrase “new mind” denotes, and the value of choiceless awareness in making choices, which is what attitudes are about.

Let us illustrate. One entity approaches a fence. Because the entity is inwardly looking, the entity does not mind where it goes, so it turns and walks along the fence. This is not only choiceless awareness in that there is a graceful and seamless acceptance of a change of direction to cooperate with the electromagnetic fields of wood and metal. There is another entity which is determined to go towards something on the other side of the fence. This entity is choicelessly aware of the fence and nonetheless climbs over it. Depending upon an entity's attitude, however, it might be considered unfortunate to have the necessity of going along the fence line. It might be equally offensive to another to climb the fence.

The more sharp the choice, the more precious the attitude of choiceless awareness. The more challenging the circumstance, the more useful is grace.

Each seeks beyond all reason due to what can be called a spiritual instinct. That instinct for a spiritual truth that endures is so strong that no system of distraction has kept each here present from attending to its demands. You by your very nature seek the source that is the key to your nature, seek to align yourselves squarely and truly with that which is most deeply true. The sum total of this, hopefully, is to create more and more awareness within the self of the abundance which your experience holds, for it is your nature, spiritually speaking, to open wider and wider as your experience deepens and accumulates, until all of creation is whole and entire within you, moment by moment.

In the concept of new mind, there is the connoted concept of the wholeness of that which comes before the processes of perception, and again is summed up as the end result of all working through of the processes of perception. In effect, then, the source and the ending of wholeness provide the basis for an attitude which then disposes the seeker to approach each present moment as if it were whole, entire and everlasting, which, by the way, each moment is. You live now in eternity, yet you are participating in a very deep and thorough-going illusion. This is not a particularly comfortable situation, of this we are fully aware. We remember this. Yet, how we regard with excitement each of your intense hopes and feelings, for without the illusion which you enjoy, with a much more light-filled and clear illusion informing us that all is well, we do not have the opportunity to live in blind faith. We have no particular value in choosing to think of ourselves as whole and not needing experiential processes to affirm our beingness, but you have the opportunity to express that blind faith that you actually are all right, that this or that destiny may befall you; nevertheless, your nature is whole. Experience merely tells you a story about this wholeness, and tells it more or less in order depending upon the amount of awareness of the process you have achieved and the amount of honesty towards the self and the self's true feelings that you have achieved.

You can look at the value of new mind also in regards to freedom. The freedom to choose, the right

to have free will is basic to the entire process of choosing that which you shall desire. Unless you are truly free, the choices of what to desire mean little or nothing. It is our opinion that each entity's freedom of will is complete. Each being which is here has chosen to be here, has chosen to enter upon the challenge of an incarnational experience. As you process the occurrences that arise you make thousands of choices, most of which you make automatically, yet those choices you do make are so deeply impressed by the choice that moves beneath, around and beyond the manifested choices.

How very important, my friends, is such a choice as to accept everything that the present moment offers on faith. Yet, do not each of you do this in living a life? Does the attitude not come to you again and again? Accept ... allow ... assimilate ... seek again ... And do you not feel hope and joy springing from that affirmation made in ignorance, that, "Yes, this shall be acceptable, this shall be well. I am whole and can therefore encompass all." How can we achieve choiceless awareness? Each knows its own best ways. Meditation, contemplation, prayer, these are just words unless they be seized and vigorously applied. At any level you may see the whole or untouched cheek-by-jowl with the most amazing wilderness of conflicting opinion and conjecture.

You may choose that line of thinking, then, which suits you. But who chooses? Allow that thought to dissolve the intellect. Who chooses? If you choose, you are not choiceless. Yet the one who chooses, chooses most skillfully, most humanly, most full of polarity, when the choice is made with the new mind of entirety and wholeness. The one known as Jesus said, "I am come that you might have life, and have it more abundantly." There is in the Christ consciousness that choiceless acceptance of the Creator's will. There is for each entity the same potential for being true to and complete within the personal line of destiny that accompanies the complete freedom of choice—another paradox.

You see, when speaking of spiritual matters, it is important to speak in such a way that the intellectual mind is buffaloes into surrender and the heart within, that is a far better representation of new mind, become ascendant. Move now in thought deeper and deeper. Picture the mind as a tree and move down the trunk through the roots, deeper and deeper until the tiniest particles of root are

interacting with the soil and creating more abundant life. Down, down, down, until you feel the thousands and thousands of years your species has existed within these hills, these rocks, these rivers, and these oceans. How many generations, how many lives here amid the grandeur of your experiential home for this tiny portion of infinite experience that is yours within the present illusion. Feel the strength of the roots of mind and the security with which the archetypal mind enters into the soil of eternity.

Now picture this life as light being drawn up into the archetypal mind of your selfhood. See beyond that selfhood where there is eternity meeting the racial mind and, deeper than that, the archetypal, and then see how it acquires familiarity within the particular as you move into the subconscious and then the conscious mind. Do you feel that connection now with eternity? Can you feel how sturdy is that root of mind we have called choiceless awareness this day, and how it does inform your being? For in one sense you are thousands and thousands of feelings and thoughts and processes of perception. In another sense just as true, you are one with all, you are within the Creator, the Creator is within you, and there is only unity.

We have led you a merry chase this day. Perhaps you may smile when you remember the twists and turns of this speaking. We hope that the humor of choosing choiceless awareness sinks deeply into each. For truly, spiritual evolution is, among other things, extremely full of humor. May each laugh and love the self, and that selfless One which makes all one. May each love each other and share in the processes of learning and encouraging each other.

We now would turn to the questions. For this purpose we would transfer to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument at this time.

(Jim channeling)

I am Q'uo, and am again with this instrument. At this time we would ask if there may be any queries to which we may speak more briefly?

Carla: I'd like to ask if it might be said that through choiceless awareness, through choosing that choiceless awareness, we become truly creative in our third-density experience, more consciously creative?

I am Q'uo, and am aware of your query my sister. It is a feature, shall we say, of choiceless awareness that

that quality of working with energy fields and ideas that you call creativity is given the greatest opportunity for expression, for this energy of thought and inspiration runs ceaselessly through each entity's life experience and is available for inspiration as the entity is able to open the self in an unguarded and vulnerable way to this energy. Whether this choice to experience awareness without choice is made in the conscious sense or in the subconscious sense, the entity is able to feel the pulse of its own being and to express this sensation in any avenue available, whether it be of the physical creation, or of the mental creation, or of the simple experience and expression of awareness internally.

Thus, in short, our answer is yes, my sister, your ability to become a co-creator is in direct proportion to your ability to open yourself to the possibilities of the moment, as you offer yourself in your beingness to each moment.

Is there a further query, my sister?

Carla: Thank you. I just wish to say that it seems that in our choiceless awareness we become—we realize that all of creation is something we do together and it inspires more honor and respect for our oneness. Thank you.

I am Q'uo. We agree with your eloquent statement, and thank you as well. Is there another query?

Carla: I would like to try. I didn't understand very much what I channeled. I had the idea that the archetype of the Matrix of the Mind, part of that image is that it's reaching out to the Potentiator of the Mind, so it seems like that there is a choice involved in the archetype. I'm a little confused. Could you speak to that at all?

I am Q'uo, and am aware of your query, my sister. There is in this first archetype the male entity, the magician standing, and as your cards show in their redesigned form, the entity holds a sphere. This sphere represents the nearness of spirit and the immanence of the archetype of the High Priestess, that is much as you would call the force which brings manifested spirit into the illusion as it potentiates thought and action in the conscious mind. The conscious mind has placed itself in this proximity with the hope, shall we say, that such potentiation shall occur. In this placing of itself in this proximity to the subconscious mind there is, indeed, a choice which has been made, much as you

would make the choice for experiencing choiceless awareness. However, the choice in this case is made preincarnatively so that the Magician that is placed in proximity to the High Priestess has not of its own consciousness chosen, but has been, as are each of us, placed by the grace and creative power of the one Creator. The proximity, however, is that which presents the possibility of potentiation and the gaining of experience.

Is there a further query, my sister?

Carla: No, I'll have to read that, but thank you very much, Q'uo.

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

(Pause)

I am Q'uo, and as we observe the depletion of queries, we shall take this opportunity to once again thank each present for inviting our company to your circle of seeking. We are greatly inspired by the dedication to seeking that each of you possesses and which each brings to this circle with such daring and creativity, shall we say. We look at each entity and see the valiant warrior walking carefully in the darkness of the illusion, examining that which surrounds and which moves within it, and offering that which is found with sincerity and a certain childlike glee. This is quite moving to each of us, for we are aware of the difficulties of your illusion and we appreciate the effort required to keep moving in the mystery and to offer the services to others without fail, each aiding each upon the journey.

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