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SUNDAY MEDITATION NOVEMBER 5, 1995

Group question: We are wondering how change and new growth seem to come from confusion, pain, anger and all sorts of negative emotions frequently. How can we open ourselves up to such difficult circumstances to aid positive change?

(Carla channeling)

We are those of Q'uo. Greetings in the love and in the limitless light of the one infinite Creator. It is a great privilege to be called to your circle of seeking at this time and we wish to extend to each of you our thanks and our blessing. As we share our thoughts with you we would ask each to remain very able to discriminate in those thoughts which you wish to take and those you wish to leave behind, for we are fallible and are not those who speak with great authority, but rather those who care deeply to be of service to those of your planet who would wish to know what we have to say at this time. We trust you to use that discrimination which is your unshakable gift.

Your third-density Earth experience could be said to be of a certain nature or kind. Basic to that nature is duality. Your illusion is rich and redundant in its dualities and opposites. This two-sidedness is the result of the very kind of illusion which has been prepared for you. It was prepared thusly for a purpose. That purpose is the using of individual free will to make choices concerning how each wishes to progress along the lines of spiritual evolution. As

each comes into the incarnative experience upon this Earth plane ...

We apologize for this instrument who says she has a frog in her throat. We do not find any such creature to be inhabiting this part of her anatomy. However, if you will bear with us we will bear with her.

Even the infant begins to differentiate and choose who shall best supply its needs. And as that young spirit becomes familiarized with the illusion, and as the veil of forgetting drops, that infant soul prepares for what we might call a long school year, for your incarnative experience takes place in a beautiful and plenteous classroom, that orb upon which you dwell. At the heart of the new experiences lies a consciousness. This consciousness has many parts. There is a great range of awareness to which each of you is privy and the number of choices that is made by you in even one hour of your existence is vast, for as each dwells in this moment, for example, the senses are being bombarded by the noises the ear can hear, by that light or darkness and the images which the eye can see. There are several different sorts of odors which make up that which can be smelled or sniffed in the domicile which each now enjoys. There are literally unlimited numbers of impressions which enter into the nexus of your physical, emotional, mental and spiritual being all the time, and far below the threshold of consciousness about ninety percent of that which is taken in does not come into the consciousness mind.

The young soul upon your planet works upon the surface of experience. This surface experience fills the being completely, for everything is new. But very quickly the choices begin being made, and by the time the youngster has become even a young adult the choices have become solidified into a structure of personality and character which preordains or biases the way sense impressions are taken into the being and used. Along the way in this continuing learn[ing] process the experiences of love and of fear have gone deep, penetrating the surface of the personality, penetrating eventually even the deeper character traits. Those experiences when one has experienced love have provided each with times of transcendent joy, and this is the gift of love, that when experienced purely it brings with it a freedom and a lightness that is ineffable and that is precious and to be trusted as a real experience.

Those experiences wherein one has sounded the depths of fear have also shaped the life experience. This experiencing of fear is what we would look at at this time, for it serves a great and useful purpose and yet it is also that which solidifies and weights experience with what we would term unnecessary poundage. Now, when one looks at fear one first needs to express that there is an appropriate reaction to many hazards which can be called fear. Fear is not always the bogey man or the villain. Often fear is wisdom, but also quite often the action of fear is counterproductive. So let us gaze at the way fear works.

The child touches the stove and receives a burn. Thereafter the child sees the stove and still finds it attractive but the mind and the emotions contract about that seeing and keep the child from hurting itself. However good fear can be, it also is that dark side of the self in its more subtle expressions and as that shadow self it serves the seeker ill. Now, we would not ask you to extirpate this fear. We do not suggest that you become full of fearlessness, ignoring the environment in which you find yourselves. We do, however, encourage each to spend the time each day to reflect upon those times when you have felt that contracting which fear invokes, for often that reaction of fear, that contracting, creates a knot, a tangle of the beingness so that the consciousness is narrowed and straightened and limited unnecessarily. It is good, then, we think, to reflect upon whether you have used fear well in the day or whether in the events of the day fear has used you,

for what you were describing in your question was the way fears create pain.

Now, the basic nature of your illusion, that duality of which we spoke, is as it is in order to provide a structure within which the student of truth may work upon itself in the refining and the disciplining of the personality. Basically, you are attempting, through the choices you make, to become more aware of who you really are and what your personal truth consists in. When you are moving from an attitude that is free and relaxed you have the capacity to be more aware in a conscious way of the rhythm of life than when you are contracted through various kinds of fear. When one is unsure, uncertain, tentative and holding back cautiously these contracting feelings create a friction and this friction makes the seeking so vastly uncomfortable. And since there are so many ways in which a sensitive consciousness can be hurt it is no wonder that the experiences of living seem to have much pain in them.

But you see, as you came into this incarnational experience you were looking forward to the opportunity to enter into the transforming of the self alchemically with great enthusiasm and gusto, for the veil of forgetting was not yet in place and you saw the incredible opportunity to learn and to serve in the name of love. And like all those who are not in the thick of things you thought it would be easier than it turned out to be and this is inevitable, for does any of us have the strength of imagination that is capable of becoming fully aware of a situation never experienced?

And so it seems that the times of suffering are those times which give us the gifts of learning. Now, the amount of pain and suffering, emotionally speaking, that a seeker must carry is entirely up to that seeker, for that seeker has set for itself, and this is true of each, certain goals. Each came into this incarnation determined to learn certain lessons. These lessons were chosen uniquely by you and address those areas in which you felt you could become clearer, purer and finer, and you wished to work upon the consciousness. And you chose to come here not only to help this dear planet as its consciousness is transformed but you came also for your own agenda. And this agenda [is] always to do with love, for you see this is not the density of wisdom. This is the

density of love. And you seek, when you think you are seeking wisdom, confusedly.

We must share with you that it is our perception that one within your density will not become wise, for the illusion was created specifically to confound wisdom. Perhaps we may say that your journey is the journey from the head to the heart, from reason to feeling, from rigid structure to rhythmic and flowing structure, from holding to letting go. And, paradoxically, as you allow each strand you hold so tightly to be released you do become more wise as you release fear, release undue concern about those things which are to come.

One can feel a victim very easily as one seeks to live spiritually. One can feel the weight of all that has been given up. One can drown in the hopes that have not happened. One can be deafened by one's doubts. And we say to you that all this is satisfactory. All this is acceptable. For truly you did not come here to be happy. You did not come here to be satisfied. But, rather, you came here to work, and to learn, and to serve.

So we encourage you to go on, day by day, and hour by hour, not asking yourself to be wise, but asking yourself to be loving to yourself, to the world around you, and to your other selves which [are] the very essence of your being. We ask you to allow yourself to be foolish. We ask you to get to know yourself in all of your impulses and little eccentric ways, to have a childlike feeling of exploration as you find yourself responding to the catalyst that the world brings to your senses. We ask you to put your arms around yourself within and to give love and support to that pilgrim soul which sails the seas of life, seeking hungrily, yearningly, constantly for that which beckons, that which calls.

Your heart is already full of all that you seek. All that you wish is possible, and yet it shall always come unexpectedly, sideways, as you have not prefigured it. And it shall come in uncomfortable ways, for when anything changes there is the adjustment to be made, and this, perhaps, is the heart of what we wish to say, that it is your desire in coming here to change, and change means movement. And if you have ever attempted to stop something that has momentum you know that there must be force applied in order to make that momentum cease and another vector begin.

This is what you have asked of yourself: to change. Each wishes to accelerate the rate of her own spiritual evolution and this involves change. And the natural reaction to this change is contraction and resistance, and this friction hurts. Can you learn to allow change without contraction and concern? Perhaps, on a good day. Not on a bad day. And this is acceptable. The less you worry about how foolishly you worry the less you condemn yourself for fearing that which turns out not to be scary, the less in the end you shall have suffered.

We encourage each to be patient with the self. It is not a characteristic of your illusion that things be clear, and yet there lies within each a heart that is full and fair and perfect. And there is a door into that holy place that is within. We encourage each to knock upon that door each day and say, "Good morning. Today I am with the infinite Creator. Today I am love made visible. Today I am. I am. I am."

We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light.

(Tape ends.) ❁