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SUNDAY MEDITATION NOVEMBER 15, 1998

Group question: The question today concerns anger and frustration which we feel for ourselves, and we would like Q'uo to tell us how we can use these feelings to lead us along the path towards compassion for ourselves. Is there hope that we can change ourselves, or should we concentrate on accepting ourselves with the anger and all?

(Carla channeling)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. It is in the service of the One that we come to you, and we are, as always, most grateful that you have called us to your session of working. It is a great blessing to us to be able to have the opportunity to share your meditation and to share our opinions with you. We would ask that each who seeks use the discrimination that is each seeker's gift, that inner voice that says, "This is for me, and that is not." We would not wish for you to take our word as gospel, for we are but fallible servants of the light. We can be wrong, and we only offer our opinion in the hope that it may prove to be a resource for you as it has been for us. But always trust your own discrimination whether listening to our voice or to any voice, for it is given to each seeker to sense truth when it comes.

Your query this day is most interesting, for it moves into the heat of that which is perceived as a battle, that running of the good race, as this instrument

would put it, from the words of St. Paul. It is in the midst of the illusion that each of you wished to come before embarking upon this incarnation. It is precisely into this self-perceived cauldron of confusion and negative emotional processes that you genuinely wished to enter. You think to yourself, "Now, why would I want to do such a thing?" "Why would I wish to swim in this sea of confusion?" Yet, you must remember the great difference betwixt the place whereon you were standing when you gazed into the possibilities that such an incarnation could offer you. You were not within the veil of confusion and forgetting and illusion. Rather, when you chose to make this particular pilgrimage at this particular time you were gazing at the opportunity to express faith.

The expression of faith is that expression which claims a harmony and balance that is completely unseen. Before you entered upon this incarnation it was not necessary for you to call upon faith, for the truth was evident. Dwelling within the finer bodies of self, gazing upon the possibilities of service and learning that [they] were before you, each of you felt inspired and strengthened in this desire to move into this heavy illusion, to enter into the sea of confusion completely, accepting the forgetting of those simple truths that are self-evident within the realms of spirit, and taking hold of the opportunity to live a life that was a testament and an anthem of faith and love and joy, for these feelings, these pure emotions

well up within you, and you yearned to express them with ever more purity.

Indeed, each of you had to wait and hope for the opportunity to take incarnation at this time because there were so many souls desiring to lend their faith and love and devotion to the Earth plane at this juncture in time and space, for this particular solar system and galaxy is at this particular time moving through what many have called a birth, an entrance into the next density of learning. And indeed, the Earth plane has much difficulty at this time in moving harmoniously through the changes of magnetic energy and spiritual energy that go along with this particular cusp wherein one era or age ends and another begins. Indeed, this is a critical time for many as many have said to this group, as each has heard many times before. There is a time of harvest at this particular juncture, and there are many who are ready to awaken to their spiritual identity, ready to be harvested into a higher understanding.

And with a full and overflowing heart each of you desired purely and truly to be of service, to be one who went into the fields that were white, to be one of those who helped with the harvest of planet Earth. And may we say that each of you is helping. Each of you does express a level of love and faith and devotion that is marked at times. Each of you has been able, to some extent, to intensify that polarity with which you seek to do the service for which you came.

And so if you are doing what you came to do, then why do you have these feelings of frustration and anger? Let us look at this. There are many who have no trouble expressing anger, frustration or other negative emotions, nor have they any trouble assigning the blame and responsibility for these emotions to forces outside themselves. However, each of you has become aware that nothing is truly outside of you, that you cannot impute responsibility for your feelings to other people, to outside forces of any kind. More and more, each of you has begun to take spiritual responsibility for yourself, and so when these emotions occur they are turned inward. This is actually, in terms of metaphysical work, a significant advance to imputing responsibility to forces outside the self.

When you are engaged in chastising the self you are consumed with the desire to be better. This in itself, as we said, is a step forward, a great step forward in

the process of balancing these emotions. The one known as J remarked earlier that she felt that of herself she could do nothing, and this was a free quotation from that known to you as your Holy Bible. The one known as St. Paul discussed this further¹, saying that works without love did not have virtue. That if one did all things taught, shared all things, knew all things, and yet had not love, such a person was as a banging gong, a loud noise that signified nothing. This is a key for each of you, we feel; that is, the realization that of yourself you can do nothing, that things done from the self, things done without inspiration, will not have that virtue which you so desired to come and share with your brethren upon planet Earth.

How difficult it is to see that actions without love are not useful! Why [is it] so difficult? Very simply within your culture there is little attention given to the value of being. Rather, there is the almost maniacal focus upon doing, accomplishing things in the illusion, things that you can point to that have an objective referent that are actions. It is the actions that seem to be valuable, and yet in the metaphysical sense it is the love with which these actions are taken that is valuable, rather than the actions themselves. From the standpoint of spiritual work it is the love with which you do or do not do or contemplate things that is your essence and your gift and, indeed, your vocation within the Earth plane.

And this is a difficult thing even to comprehend because of the enculturation, that work ethic that has come down from so many sources and is the lifeblood of your culture at this time. When entities meet each other, what do they ask in order to establish rapport? Very commonly they will ask, "What do you do?" Can you see how far from the heart such a question may take one, for when that is asked there is not even the general intention to ask what are your interests, for it is assumed that there will be an employment of some kind by which you identify and justify your existence. "I am a librarian. I am a teacher. I am a nurse. I am a researcher." This

¹ *Holy Bible*, Corinthians 13:1-3: "If I speak the languages of men and of angels, but do not have love, I am a sounding gong or a clanging cymbal. If I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I can move mountains, but do not have love, I am nothing. And if I donate all my goods to feed the poor, and if I give my body to be burned, but do not have love, I gain nothing."

is the way you are taught to relate to other souls. And yet each of you has a life within that is compelling, fascinating, fruitful and active. Each of you has the dynamic tension between the various portions of self that have revealed themselves to you as you have done spiritual work. Realization after realization have come to you through the years concerning intimate and profound processes within the spiritual evolution which each of you is attempting with a full heart to accelerate, to cooperate with and to intensify.

The sharing of this level of self must usually be done completely without words. Rather, it is usually done simply by that quality of being with someone which the other senses cannot precisely articulate. Yet we know that each of you has those who come to you for counsel because they sense the presence of this inner life and because they trust that being that they sense without words. This is the heart of your gift. This is the heart of your incarnation. To be yourself. To meet the moment with yourself, your full, open, loving self. How infinitely difficult this is upon a daily basis. As the one known as R said, "If I forget to pay attention for just a moment, it all comes back, and I am back where I started, seeming to fight the difficulties of daily living."

How infinitely delicate a job it is to move into your daily behavior with an eye to finding yourself and those gifts that lie deepest within your heart. When faced with what seems to be exigent and continuous demands for action from the outside world we do not know a simple or foolproof way for you to move from those self-perceived frustrations into that deeper self within where love always remains. Each of you has an innermost heart where this is true. But how difficult it is to go there. How little your outer education has prepared you even to attempt to honor the being before the doing, the love before the action. If you demand of yourself that you only do those things which you can do with love, then you shall perhaps find yourself doing little until you get your feet under you. For it is true that the illusion of third density which you now enjoy is specifically designed to frustrate and baffle the intellect, to knock you off balance mentally and emotionally, to destroy safe and controlled places so that the journey of incarnation may more and more be undertaken from the heart.

We have many times recommended meditation. That still, small voice of silence that speaks in meditation is most eloquent. It is as though each of you has within you the Creator, that one great original Thought that created all that there is. That Love creates and destroys and is a principle that has created all of the manifested worlds. It is a difficult thing to find one's way to the Creator within. Every energy of the illusion will attempt to distract your attention from that goal of moving into the heart.

Fortunately, there is that memory, that awareness that abides through all illusion, that star within, that presence within that each of you may forget often, but occasionally each has had the galvanizing and orienting experiencing of being at one with that heart of hearts, that Creator within. And just an instant of such a union gives the seeker a tremendous strength of conviction and a renewed desire to try again to persist in seeking that way of being that will most deeply satisfy the yearning to be of service that each feels so truly.

We can reliably say that none of you grasped just how difficult it would be to express faith in such a heavy and convincing illusion. It is safe to say that each felt more confident before incarnation than now, within incarnation, feeling battered and travel-weary with the dust of the spiritual road. Yet, this road, dusty and in the desert so often, nevertheless feels right, and there is companionship upon this road as each meets others who have similar desires and yearn for similar service and learning.

And so we say to each of you, you do have the power to alter your perceptions, to alter your state of mind. And yet, this is not a power that is expressed through intellect or through great works but, rather, through very small realizations that come again and again throughout the day as each, indeed, has noticed. The voice of spirit seems to speak in so many ways to one who is listening, and the more one begins to attend to coincidences and synchronicities the more one begins to get a feeling of spirit talking back to you, being that unseen companion that is willing to place within the consciousness alternate ways of being. This is work for the persistent, for, indeed, it is the work of the incarnation, not a work done in a day, or a year, or a decade, but rather that goal of self-awareness and self-choice that is as the star that each follows.

We are aware that, from the inside out, each may feel that she has perhaps failed or is failing on this day at this time in such and such a way. And yet this is only true within the illusion. The work in consciousness that each is doing is only tangential to the events to which you are conscious. And so our best advice to those who wish to have ever more control of their own attitudes and feelings is to persist. Certainly we encourage each to persist with humor, with grace, with style, with panache and verve, as Merv Griffin might say. But we say it is all right to be ungraceful. It is all right to be awkward, to be behind hand, to be half there and half not. This does not matter. What matters is that there is a continuation of simple attention and effort to be the best that you can, to do the best that you can, and then to let the devil take the hindmost, as this instrument would say.

What a wonderful gift it is to yourself simply to let it all go. And this is something that we would emphasize. Look at the way the intellect functions. It is a tool designed for making distinctions. You may say to yourself, "Thou shalt not judge," but your intellect knows not how to do anything other. Consequently, no matter how much you are aware that you should not judge yourself, you will judge yourself, for that is the way the mind works. We can only encourage you not to take it too seriously, for it—that is, the mind, the intellect—is a portion of the illusion. The intellect is not the same as consciousness. You have consciousness as a being, as a citizen of eternity. You have an intellect as a function of the illusion. It is enough that you can separate consciousness from intellect in the abstract.

We are not suggesting that you spurn the intellect or cease using it. There is much within your incarnation that the intellect handles very, very well. We would not wish to rob you of that tool that you need to do those things that you do in order to be responsible for the self. We simply ask that you persist in remembering that the consciousness that you are is a mystery that contains deity, that ends in an identity betwixt you and the Creator of all that there is. This portion of yourself would overwhelm completely the incarnative illusion were the veil to lift even for a second. And this does occur with entities, often with disastrous results, within the illusion. But when you sense yourself moving into these negative processes perhaps we might suggest that you could take just the moment to acknowledge

that your consciousness is not a portion of this tangle but, rather, is an agent that remains free to be love. Just allowing the breath to move in and the breath to move out while identifying with the consciousness that endures may bring fresh air into the muddle that life often seems to be.

As we said, this is indeed an interesting subject, and this instrument tells us that we have gone on too long discussing it. We apologize. We would at this time like to transfer this contact to the one known as Jim. We leave this instrument in love and in light and in thanks. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and I greet each of you again in love and in light through this instrument. At this time we would welcome any further queries which those present might have for us. Is there another query at this time?

R: It is well to examine what one does to see if it is done with love. If it is not done with love it is OK to let it go because of the potential for learning inherent in that letting go. Can you comment on that?

I am Q'uo, and am aware of your query, my brother. To look at that which one has accomplished and to see if there was love contained in that moment is well, for this is the way in which one becomes familiar with the workings of the incarnation, shall we say. Whatever the amount or lack of love contained it is well to accept the self for the effort made. For in the truth of the incarnation and the experience of each entity within the incarnation, each movement made is a step of the Creator and by the Creator in Its process of discovering Itself within your experience and of you discovering the Creator in your experience. That this journey might occasionally be uneven, filled with confusion and anger, is the inevitable product of forgetting the harmony of all that is and moving within the illusion that you now inhabit. To accept the self as it now is is to bless this process of experience, of discovery, of movement not only towards love but a movement within love that has yet to be perceived. For all about you, my brother, is filled with love. When one is able to speak from love one is able then also to speak to love. If it is necessary to stop the activity, retire to meditation, contemplation or prayer in order to find even the slightest iota of love within a situation that seems devoid of any possibility of love,

this is well to do. However, we encourage you always to value the self, its activity, and the direction in which you move at all times.

Is there another query, my brother?

R: Not at this time. You answered my question in more ways than one and it was very inspirational. Thank you.

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

Carla: I feel confused about the being versus the doing. It seems like it's worth something to do good works, and I think it's really hard to order yourself so that you ask of yourself that you be loving before you ask of yourself that you be productive.

I am Q'uo, and am aware of your confusion, my sister. The movement into productivity, as is so the custom of this illusion, is that movement which is more or less informed by love. If love is the foundation upon which you build the structure of your daily life of doing, then it is far more likely to contain the colorful and harmonious moments of inspiration as well as providing the framework for action. To move into action without the quality in some degree is to, shall we say, remove the color from the picture so that there is less variety and possibility for inspiration or synchronically for the movement in harmony with those about you. The quality of love is that which enhances the experience to the degree that that which you may call magic occurs, the changing of consciousness in an instant. The ingredient of love and its addition to your activities is that which allows the magic of the moment to occur, the rising of the bread of life, shall we say. The desire to serve is a good and valuable desire. The intention to be of service is that which stands on its own. To imbue it with love is to add to its efficacy. Thus, that which is called love and is so poorly understood by those within the illusion, by the very nature of the illusion is that which has the ability to change the consciousness of those expressing it and those about such an entity in an instant. Thus it is that quality which heals, which informs, which makes whole that which has been broken, and is that which causes the service, the productivity, of an entity to be enhanced in such a way which is quite beyond the description of words but which moves one's being from, shall we say, the inside. Thus, one who has love is co-Creator and is able to share this quality with others.

Is there a further query, my sister?

Carla: Just a tangential one. I just noticed that we all seem to have a tremendous ability to encourage each other, not so much ourselves. It seems harder to love yourself. I guess that's the way it is, huh?

I am Q'uo, and am aware of your query, my sister. And, indeed, within this third-density illusion where so much is hidden from the consciousness of each entity within it, it is most helpful to have those about one who feel the quality of love for one that allows the free sharing of observations that may escape the entity itself while it is moving so diligently along the path of self-discovery, pushing the self to move ever more quickly and surely upon this pilgrim's path. Thus, each reflects to the other the picture more objectively seen so that one may be informed by each other-self as to the qualities of the self that are quite full of love and deserving of love. Thus, each teaches each. It has been well said that those who of like mind together seek shall far more surely find.

Is there another query, my sister?

Carla: No. I think that is very good. Each of us is good support for others.

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

(No further queries.)

I am Q'uo, and as it appears that we have, for the nonce, exhausted the queries within this circle of seeking, we shall take this opportunity to thank each entity present for inviting our presence to your meditation this day. It is a great joy and honor for us to join you here. We remind each that each has a company of angels that joins you in your seeking and walks with you on your path. Retire, then, in meditation whenever possible that you might become more aware of all this host of angelic presences about you that support your every desire to seek and to serve and rejoices at every experience of love that you encounter. We shall take our leave of this instrument and this group at this time, leaving each 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. ✨