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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

DECEMBER 8, 2002

Group question: Q'uo, today we are just going to take pot luck and see what you would like to share with us that might have some use in our spiritual journey and our opening of our hearts to love.

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in whose service we are. We thank each of you for laying aside the cares of the world in order to create this time of meditating together and seeking the truth. We thank you for calling for information that calls to us so that we may have the pleasure of sharing our thoughts and feelings with this circle of seeking. We ask, as always, that each takes what she finds to be a resonant and helpful personal thought or concept and leave any thought or concept that does not seem personally resonant and helpful behind without a second thought. We appreciate this discrimination on the part of all listeners, for this care upon the part of the hearer creates a freedom for us to share our opinion without being concerned that we might place a stumbling block in front of any. The nature of spiritual truth is such that it is not necessary to create stumbling blocks of dogma. It is our opinion that the truth, as it relates to an individual and to an individual process, is unique to that entity and to that entity at each point in time. Even for the same entity therefore at a different time, two seemingly disparate truths may appear equally helpful.

You have given us leave to speak concerning our choice of topics that might be helpful to your seeking and your opening your hearts to love, and we thank you for that marvelous freedom to paint whatever canvas that we can of the love and the light of the one infinite Creator.

What shall we draw with this day, my friends? Shall we choose the paint brush of the astilbe, and shall we remember with you all of the colors of the summer as we move the feathery flowers through the canvas of thought? In what colors shall we choose to dress truth and grace and beauty so that each may find a brother and a sister in those ideals, friends among the values of the seeking soul?

There is always a kind of feeling of hallowedness about the search for truth. It is as though there is a spiritual search that is created of the mettle and courage of the pilgrim upon the road, and the many different challenges and obstacles of that road are as the dragons of the time of mythology. One sets out upon a journey to seek truth, and it is a knightly and a noble pursuit.

Very often we find that entities among your peoples do not see this same *beau geste* when they gaze at such concepts as beauty and grace, and yet how simply do concepts of beauty and grace fill the mind which is asked to open to those images that have been held close to the heart in memory, from those times of being vividly, deeply impressed by beauty in a moment, in a pose, in an attitude, in a scene that is perceived just once! How very often has each of you

been stunned by the beauty of that which lies beyond the eyes of everyday in the moments of the daily life that are so small and so unremarkable, yet [which] hold such a burden of beauty? And is there not truth in that beauty? As the poet known to this instrument as John said, “Is not beauty a kind of truth?”¹, and is it perhaps not easier to apprehend directly?

These are the gifts of truth to fill out that range of options for those who seek truth. For within the seeking of truth in words there is many a harvest, yet always will those words create their own structures and delimit many aspects of the whole nature of truth from the ability of the mind to express.

We would suggest to this instrument that she gaze inwardly at a tree that she was remarking at upon a recent walk. This particular tree, with its precise angles of branch and its precise knottiness of twig, where leaves had been dropped and where leaves would again bud out in the spring. Each tree has its unique pattern, its unique expression of prayer, praise and thanks. Each tree reaches to the infinite Creator in precisely such and such a way, and the shadows of light, as they strike and play with that particular form, create a system of truth, proportion and elegance that has never been seen before and shall never again be expressed. Such is the dearness of beauty to the eye that is open.

There are many times when we see among your peoples a great feeling of unanswerable depth of confusion. There are many among your peoples whose experiences are at present somewhat overwhelming, and we would suggest that, in these times of increasing transparency to change, it is a very stabilizing and grounding thing, when such restlessness is perceived, to ask the self to look at the objects that lie about one in the natural arrangements of the everyday life: the shape of a tree, the lift of a bird’s wing, the direction of flight and the posture of its body; the images that meet the eye. All of them contain information. All elements of your illusion work together to form an infinitely responsive and self-correcting system of information

that is helpful to the spiritual, mental, emotional and physical processes of all those within any given environment. It is quite possible, given that an entity is alone within its own space, within its own yard or ground, that each portion of the creation of the one infinite Father is more aware of that which is needed by the self than the self is, for each element of the creation of the Father dwells within an awareness that all energy is one and feeds within the same system. Each plant that shares space with you knows you, cares about your wellbeing and is aware even of the thoughts which you think. The only element within that natural environment of the third-density human self and its second-density surroundings that is kept from the awareness that all is truly one by the so-called “veil of forgetting”, as this instrument would call it, is that third-density element that creates an inability within the third-density entity to remember any environment except that local environment in which all entities seem to be separate.

The search for truth, like the search for self, is difficult to pin down, and we are aware of the previous question of the one known as C, “How do I know when I am being most deeply my self? What direction do I go to find a deeper and truer expression of self?” In a world in which entities are simply told how to behave, we believe that this is a most reasonable query, for it is a hallmark of the attempt to create comfort by third-density entities that they would seek, when creating for themselves standards of morality and ethical behavior, a list of desirable elements rather than an open-ended attitude of discovery. The explanation for this way of proceeding to find the self by consulting an outward list of attributes is indeed perhaps the more valued of your so-called parental ways of teaching virtue to the young and growing soul of the child. The virtues are taught as a list: be patient, be open, be loving, share everything, and so forth, the common suggestions for good behavior as each child grows.

The search for self is far more like the search for beauty in that there is no search precisely but rather the opening of the awareness and the realization of the nature of that which one has already been looking at without much comprehension. May we say that it is our opinion that the self that is most deeply true is a variable value depending upon the precise placement of the seeker’s mind and will and desire at the moment of awareness. Perhaps at one

¹ John Keats, “Ode on a Grecian Urn”:

... When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say’st,
“Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know.”

point that awareness might be very close to the gateway to intelligent infinity as that person drifts in meditation on a sea of peace and silent fullness. At another point, an entity may be totally focused upon some difficult task, and every nerve may be strained simply to do that one task well, and, in expressing the excellence of that effort, the resonances of beauty explode out of each atom of that moment of intense effort. When the self can feel self being, it is an event that is real beyond the ability of any, the self or an observer, to describe or to identify that which has been realized. When an entity feels beauty, it is simply there. It does not have to be explained. Indeed, it cannot be explained.

How to see what each entity sees is a very difficult subject to examine. The techniques vary considerably from sensibility to sensibility. This does not keep one's perceptions from being very important nor does it keep them from being, no matter how confusing, vulnerable to the essences available through direct apprehension of beauty. So perhaps we would suggest, in seeking truth, in seeking the self, to lift from the literal seeking of that which can be said about the self, that which can be said about truth, and rather find the light and satisfaction in those moments of self-awareness when the heart can feel itself beating, loving, caring, hating, despising, being attracted to, when the self can feel its movements with clarity. In those moments, step back an instant and behold the beauty, the colorfulness, the articulation and the nuances of the one infinite Creator expressing just now, just so, and only because you are where you are, as confused as you happen to be and with all things precisely as they must be for this moment of beauty to burst into the awareness with its present, its gift, of gem-like truth wrapped up in the colors and textures of a whole and undivided moment.

We would at this time transfer this contact to the one known as Jim, that we may respond to any remaining queries in the minds of this particular group. We thank this instrument for its service and leave it in love and in light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and we greet each again in love and in light through this instrument. At this time, it is our privilege to ask if there may be any further queries that we may attend to at this session of working.

Carla: I have one from B, Q'uo. He says that he's very interested in knowing if the great horned owl that has been living in his family's backyard for quite a long time now, has a relationship with him and his mom or might be helping him and his mom in their spiritual seeking.

I am Q'uo, and am aware of your query, my sister. In this case we would suggest that the entities involved, the one known as B, his mother, and the creature known as the great horned owl have all found the area in which they live to be helpful in the nurturing of the life experience. The owl feeds upon the small creatures which inhabit this wooded area, and the one known as B and his mother are also most appreciative of the beauty of this place and the enhancement that the spirit feels in such beauty. As each spends time with each, there is a shared relationship that is developed. However, the conscious intent is that of the one known as B and the one known as his mother, leaving the choice of the area to these two entities. The great horned owl has found this area to its liking and is willing to accept the human intruders, shall we say.

Is there another query to which we may speak?

Carla: Well, just to follow up on that, then, if they asked mentally, if they projected a request to this owl for a relationship of that inner type, would that second-density creature respond? Is it just waiting to be asked, or is it simply an owl that's hunting food?

I am Q'uo, and am aware of your query, my sister. Your latter query is more to the point. Is there another query?

Carla: Yes, I'd also like to ask a question from C, and she would like to know anything that you could tell her about the members of the Confederation and where they might come from.

I am Q'uo, and am aware of your query, my sister. We of the Confederation of Planets in the Service of the One Infinite Creator are from this one creation that each experiences. However, we are aware that a more specific location has been requested, and we would suggest that we have come from many points within your, what you call, galaxy. Most are beyond your current technology's ability to perceive. We are joined in the desire to be of service to those who call for our aid so that it is the call that is important, not the placement in time or space nor the distance, for in seeking we are sharing steps on a journey with

you. There are vast numbers of inhabited planets within your galactic system. The number is large enough to be meaningless; thus, it is well to see the entire creation as alive and intelligent and able to respond to those life forms which move through it.

Is there another query, my sister?

Carla: No. I thank you on behalf of C and also on behalf of B.

I am Q'uo, and we are most grateful to you and to these entities as well, my sister. Is there another query at this time?

(No further queries.)

I am Q'uo, and, as it appears that we have exhausted the queries for this session of working, we would take this opportunity to thank each present once again for inviting our presence in your circle of seeking this day. We are always most happy to join you there. At this time, we shall take our leave of this instrument and this group. We leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽