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# L/L RESEARCH

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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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## WEDNESDAY MEDITATION SEPTEMBER 17, 2003

*(Carla channeling)*

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator in whose service we are, and by whose joy we are enlivened.

We thank the one known as T for requesting this time of asking and we are most happy to share our opinions with the request that, as always, all the things we have to say be carefully reviewed and examined for their helpfulness to you personally. For many things are interesting but there are those few things which are indeed yours by that internal and intuitive process of discrimination that the spirit has for those things which impinge upon its evolution. There is a resonance to those things that fit into that subjective search for the truth that is ever and always the same. If this can be done then we may feel free completely to share our opinions as what they are, mere opinion, those thoughts of a friend rather than those great teachings of some authority.

May we ask for your first query, my brother?

T: Q'uo has often spoken of the validity of both dramatic and non-dramatic forms of service to others. At this stage in my development, I feel that I may possibly be of service in just being and radiating love. Can you comment on this?

We are those of the principle known as Q'uo, and we are able, my brother, to comment on this. We would suggest that your sense of the paramount importance of the faculty of being is indeed the

correct impression, not only for yourself but for all souls involved in incarnational experiences upon the Earth plane at this time.

The function of the illusion is, in some part, to distract one from the essence of the self. It is the delight of the machinations of the forces of what this instrument would call "consensus reality" to bring into the awareness a nimiety of detail that so exceeds the ability of the conscious mind to assimilate in a direct or linear fashion, so that the mind shall be put to the task of prioritizing and sorting incoming data and so that the heart may have the opportunity to be sought when the mind has become useless as an instrument of wisdom by virtue of its over-stimulation. The effect of this structure of illusion is that the self tends to be tempted towards a state of permanent distraction, thereby blunting or lessening the impact of the spiritual portion of the mind, the body, and the spirit in its interconnection within the emotional body. In the face of this condition of distractive environment, it becomes the central challenge of all entities seeking to live life well to begin to penetrate the glamour of the constant rain of detail, and to find beneath the details of an everyday existence those markers that only give a hint upon the surface of their depth and their sacredness within the very framework of the destructive elements of life as it is normally lived. It is a matter of a turn of the mind, so that while a portion of the mind continues to deal with those physical priorities that are necessary for the

movement of the honors and duties of a life lived in accordance with ethical beliefs ...

*(Pause, waiting out a disturbance in another part of the house)*

We are those of Q'uo, and find that this instrument has been somewhat distracted from her train of thought and so we shall begin again.

These markers are as the iceberg, barely sticking up into the sea of chaotic detail of an everyday life, yet these markers are everywhere, as the whitecaps upon the waves, and yet unlike the whitecaps, they do not go away. They merely are obscured from time to time by the swells and the restlessness of that archipelago of infinite detail that is the ocean of consensus reality. Consequently, the challenge of being within a lifetime of doing becomes the challenge of simple and utter focus and attentiveness to that sea of detail, not being in any way overwhelmed by the flood but rather trusting in the craft of self, that frail barque of body and sensibility and awareness that is you within incarnation. [The challenge is] to have the persistent vision to gaze into and through all detail, seeing and appreciating the momentary interest of each detail, yet always looking for that whitecap of indication that this contains a marker that moves down through the shallow surface of life into the depths of the being of the self, so that one may, many times within an hour, and many, many times within a day, take those arrows that lead downward into the self and ride them as far as you can, opening the intuition, opening the heart, and allowing the self to move as spirit would have you move.

There is a tremendous amount of trust of the self and of guidance involved in this technique, yet it is one which we offer to you because of the way that your particular mental, physical and emotional make up creates for you genuinely advantageous, shall we say, "fast trains" to the depth of being which are marked by these little whitecaps that flash in the sun, that are not after all foam and spume as part of the water, but are instead that which comes [barely] out of the water but extends in much larger bulk beneath the water. Discerning between the evanescent whitecaps of detail that are whipped up from the bergs or avenues that lead down into the essential self is subtle work, yet it is that which, once opened as a technique, becomes ever more pliable and flexible and easy, shall we say, for the use of the

person within the rush and the turmoil of a normally lived Earth life, as this instrument would describe it.

Dramatic service, as this instrument has termed it, is no less service than the service of being. It, however, addresses a different level of the tree of life, as this instrument would term it; a level that is closer to the archetypal and therefore more powerful to serve, although within your human consensus reality terms, such work as essential being offers has virtually no recognition or respect. And many will be the time in which you as a soul stream, within incarnation, are quite fully engaged in being of service and are wholly caught up in the honor and duty thereof, yet will find others about the self not able in any way to grasp that which is being done within the mind or to value it were they to be given an explanation of this technique. We suggest that it is well to disregard the opinion of others who do not at this particular point in your space/time dwell with you, for this particular service has both the glory and the great challenge of being utterly unique. No one, in all of the infinite creation, not even your own soul stream in other incarnational experiences, has developed this particular essence, this particular group of colors or collection of scents. There is a tactile, sensual aspect to being for which it is impossible for this instrument to find words; that is, we cannot find words within this instrument's mind to express the particularly personal and deeply intimate nature of the service of being. It is a demanding discipline to seek, to find, to accept, to love, and to give up the self.

There is in this instrument's experience the repeated occasion of what she calls Holy Communion, in which the one known as Jesus the Christ describes itself as the body that is broken for many, which one takes in remembrance of that being. This entity also offers its own blood, which is shed for many so that the being may take on this persona of the Christ, and in the way of "As above, so below," become that which is held in utter ideal. Within each self there is the Christ or the Christed consciousness that is the very essence of self. That self of Christhood is pure and is uncolored by that energy or entity which wears the cape or coat or cloak of Christhood. Each entity, in coming into incarnation, is as that being which is the Christ, yet which may be in any stage of development within the heart of the incarnational being. Consequently, the hope of one who is seeking to serve in the ministry of being is seeking to open

the self up from the level of the personality shell, with all of its limitations, its desires, and its needs, so that, more and more, the self may descend from the surface of self, which is those honestly felt things which bear little of truth, to that inner level of self that opens and opens again and opens again, as the self is able to become honest with the self, to gaze within especially those shadow portions of the self, so that, as those shadows are found, they are welcomed, accepted, loved and used to move ever deeper into a state of unconditional love of the self as it is perceived by the self to be imperfect. To have love for the self at this level flies in the face of culture and nature in terms of the human tendency towards thinking less of the self and more of outward authority figures and other perceived judges of the self.

The environment for work upon the self needs to contain safety. To be safe for the self to the self from the level of self is a challenge that will continue until the moment of realization occurs in which you as an entity are able to know beyond question that you truly are part of the godhead principle and that, as you dig in the perceived dirt and earth of your humanity, that which you toss up is not the best you will see, and that which is hidden is worth the digging. So you may think of yourself as digging for buried treasure. Yet always, when the digging is done, and the self is at last satisfied with that work which the mind and the feelings can do, there is the infinitely shorter route to realization of the true nature of the self that is involved in moving into the open heart and sitting within that tabernacle in which the Creator is always waiting, to share silence with that Creator, to share being with that Creator that is the deepest part of you and is therefore never away from you.

Consciousness is that which you partake in, in the semblance and illusion of individuality. As you hook into that consciousness from the eccentric surface of your personality shell, [you] become more and more able to trust that path of light that leads from that crooked and sometimes tormented surface to the still, clear, lovely waters of the deep self. It is not that the one known as T has no capacity or opportunity for dramatic service in the sense of teaching or offering other outer gifts to be shared by those in need upon the Earth plane. Each entity within this circle came into incarnation with some plans in that regard, with some hopes of sharing deeply felt gifts

with those who might appreciate them. Yet those dramatic gifts have a way of being offered only when the time has been put in, in clearing the energies, in disciplining the personality, in falling in love with the self, and more than all else, in becoming aware of the way the self is, the way it feels when one is in that holy of holies in which all things are one. Become more and more conversant with moving through the levels of being, knowing that perhaps for many a month after starting to gaze at the various depths of perception, there will be some real question about what level the thought is upon at a particular time, and ah! the mind has many twists and turns to cause the surface mind to misperceive. However, there is always a stream of information coming from the system of guidance that is your own and this stream will for the most part be in synchronicities and coincidences that point up, certain trains of thought that isolate and underline, shall we say, or emphasize certain key concepts. Once the entity begins looking for such, the incidence of them begins to rise until one begins to feel that indeed the universe never stops speaking to the self. And indeed this is so.

May we ask for your next query, my brother?

T: Thank you, Q'uo. I think you answered many of my questions. My next question is, can you comment on ways in which I can best support the development of the community here at L/L Research?

We are those of Q'uo, and are aware of your query, my brother.

As we, shall we say, riffle through the pages of this instrument's mind, it is at the surface of this instrument's mind that the one known as T serves as he speaks, as he sits. He has been a part of this group for the last several of your days. During the weeks of visitation, there have been energies exchanged upon many levels. There has been the obvious exchange that strikes the eye of physical interaction and the sharing of energy moving in a common goal that is greater than the self. There have been those energies exchanged which move far below that surface energy, [which are] far more important in their energies. Those would indeed be in the areas where the one known as T has, in its own process, in its own studies, developed a steadiness and a sturdiness of stability and dedication which enables him to remain in a most equitable and, as this instrument

would say, cheerful state whether faced with an enjoyable and easily contained challenge or with a seeming disaster or a situation which seems to have become too complex to handle easily. This ability to enjoy the process of dealing with items large and small, be they physical, emotional, mental or spiritual, is that energy within a mixture of rays, in terms of chakra points, which this particular group does not have in abundance. Consequently, the chemistry, shall we say, or the coloration of energies as they are exchanged around the circle of community are of such a nature as to clarify and strengthen the energies and stability within the energies of those with whom energy is exchanged.

At the same time, there is within the group an abundance of certain energies which the one known as T has in lesser degree than perhaps others within the circle of community and is of service therefore to the community in being able to accept and appreciate those love offerings of energy in which inspiration and to some extent information is exchanged that creates a sense of appreciation and a sense of being at home, which in turn reflects back into the group in a way that increases the energy of all. This particular entity fits into the circle of growing group energy which the entity known as L/L Research has begun to build with this new grouping in a way that is most beneficial.

So, these are obvious ways in which the energy exchange with those of the community is being helpful. There is always the possibility of developing those energy exchanges, of creating more linkage and, by collaboration, more focuses for the shared energy that is being raised into a dome of light by this group.

May we answer you further upon this point, my brother?

T: Yes, thank you, Q'uo. Can you talk a little bit more about how I can collaborate with the group to raise this dome of light?

We are those of Q'uo, and are aware of your query, my brother. While there is what this instrument would call the luxury of presence, it is well to share presence, to share beingness, and to share tasks. When the space/time continuum moves to that point at which the one known as T is upon the other side of your beautiful planet from this particular group, then it will be that this same energy exchange may continue within the heart, for once entities have

connected and bonded in the emotional and mental and physical and spiritual bodies, as each within this group has with the one known as T, there is a connection that cannot be broken, neither in life nor in death. Each has become part of the net of being that is the other and indeed each within this particular group has worked together before and so there is that sense of camaraderie and being warriors together, not against any but for the light.

As to the nature of collaboration, as to the nature of shared support, we would suggest that each day and each choice shall be that which blooms and develops and leads to other choices and other decisions which in turn develop that shared energy. The thing to remember always is that there is a general, well-thought-out plan not for one particular project but for one general shared mission of lightening the planet with beingness and with other, more outer, services as well as seems indicated by the highest and best guidance that one is capable of receiving from day to day to day.

Thusly, we could not offer one specific answer but rather the suggestion to look within the self for those things which might forward or further collaborative projects that the group as a whole has begun and to feel free at all times to share impressions, to make suggestions from those feelings that come from being guided that such-and-such resonates and is a good thing to bring up, is a good intuition to share.

May we answer you further, my brother?

T: Thank you, Q'uo. Can you suggest ways in which I might refine my current form of Gaia meditation?

We are the Q'uo, and are aware of your query, my brother. We find that this is too close to your process for us to be able to comment upon it at this time other than by saying that there are materials upon this organization's website and upon other websites which deal with the quest for a planetary visualization of peace and of planetary restoration that can be sought while the self is tuned not just to those suggestions but to that which draws sparks from the inner fire of self. So, our suggestion would be, first, to find that inner fire to refine the focus of desire and, when it is one-pointed and singular, to open the self to some suggestions from others and to find those threads which lead to other threads which lead to a feeling that, yes, this feels very rich for me, this is my method of bonding with the Earth, of

loving Gaia, of relating intimately to those energies of restoration, peace and safety that are the hallmarks of fourth density.

May we answer you further, my brother?

T: Thank you, Q'uo. Can you provide any information on the spiritual theology I have been told that I taught in ancient times linked to the obsidian stone?

We are those of Q'uo, and find that to work upon your process does indeed cross the boundaries of infringement on your free will. We would however confirm that this is an interesting avenue to investigate, not just in terms of thought but in terms of feeling.

May we answer you further, my brother?

T: Can you help me to understand in which areas I have yet to forgive myself and how I can best achieve this forgiveness and acceptance?

We are those of Q'uo, and aware of your query, my brother. We make this instrument smile with our smile, for truly this is a most central query and one which cuts to the heart of process, for forgiving oneself is forgiving the world. Working on peace in the world is a matter of seeking that place of peace within the self where the self is forgiven.

Entities within incarnation upon planet Earth tend to build for themselves a defensive shell designed to protect the self against the slings and arrows of outrageous parents, teachers and other critics of the small child. The criticism begins early and stays late and so the self becomes more and more embattled behind the armor of defensiveness. And this is held together with the rivets of fear. There is the fear that one is not good enough. There is the fear that one will never be good enough, but good enough for what? That question is seldom asked because it has no answer. How can one be good enough in a situation in which each and every human, by virtue of its incarnation into the state of humanhood, is imperfect? The human animal, as it were, is designed to be imperfect. It is not intended that any human being learn the ways of love to such an extent that they become flawless. It is not intended, it is not expected by those who appreciate and love each and every soul stream that is taking incarnation at this time upon planet Earth. You are greatly ...

*(Side one of tape ends)*

*(Carla channeling)*

The challenge of forgiving the self, then, is not an individual challenge based upon those items which remain unforgiven. For there is always that which is unforgiven, since it has not yet been discovered. No matter how many times you as an entity are triggered by fear and the working of, what this instrument would call, old tapes that have to play within the head once they are started, of the old, unforgiving voices of authority within childhood which somehow have become the interior voices of self, there remains something as yet undiscovered that will, one fine day, rear up out of the sunlight and astonish you with the depth of your imperfection. And you will, once again, be offered the choice of judgment or forgiveness of the self. We do not discourage the faculties of review or oversight. It is perfectly acceptable and useful to critique the self and to say, "I would prefer I had not done this," or "I would prefer I had done this and yet I have not." These perceived errors are very helpful because they help the entity you are to behave better.

Yet we attempt in forgiving the self to move beneath the level of behavior so that you as a being are able to link together the good things about yourself with the perceived imperfections of the self, seeing that you cannot have the one without the other. You cannot have the virtues without their shadows, seeing that every virtue, self-perceived as virtue, if stood on its head and placed in a situation which makes it turn backwards or athwartships, will result in the shadow side of that virtue, which will be astoundingly imperfect.

So, we are unable to suggest specific areas for the work of forgiving the self. Rather, we suggest that in every area where you catch yourself in the process of judging the self, it useful, then, to take the time at some point as close as possible to this time of perception, to move back into that situation and that equation of evolving process that is occurring, with an eye to moving beneath both the imperfection and whatever virtue you may identify as the flip-side of that imperfection, to the sacrament of being and essence that lies beneath both the imperfection and the balancing virtue. For each perceived virtue, if balanced within the self, will reveal its shadow, and vice-versa.

We do mean to be necessarily confusing here. We may take a simple example of the feeling of impatience. Where is that coming from? It is well to look at such a perceived imperfection. And yet what is the virtue that makes entities impatient but a well-perceived sense of duty, a well-disciplined sense of planning and scheduling and prioritizing, and many other aspects which are extremely virtuous and full of character? The idea of forgiving the self is not to find a strand here and a strand there and a strand in the third place of perceived unforgiven self and pluck those out. It is to embrace such perceived moments with the hope of opening the self to the unity of that imperfection with the perfection it balances, so that you may see that you are not a “good” being and attempting to destroy the “bad” being that may exist beneath the floor of the “good” being. Rather, you are attempting to become a full, circular and robust self that knows its shadow side, knows its virtues and knows that neither is the true tale of the self but only the process that is occurring to allow the self to move ever deeper into that self, that interior road to the centre of self that lightens as it goes until, in the very center of self, in the heart of self, in the tabernacle of the Creator within the self, there is a stunning, flooding white light that melts every consideration and allows one to rest in adoration and faith.

May we answer you further, my brother?

T: Thank you, Q’uo. Can you offer any advice in relation to the two Vipassana retreats that I plan to complete?

We are with this instrument. We are those of Q’uo, and are aware of your query. We would offer three suggestions. Firstly, we would suggest attention to the details of sleep so that there is the opportunity given to the body to rest completely at times deemed appropriate by you so that you are able to withstand the catalyst of intensive realization.

Secondly, we would suggest in the matter of clothing that care be taken to be comfortable so that the chafing and other disturbing of the skin by the clothing is kept to a minimum, again in order to remove a stumbling block from a one-pointed focus upon the work itself.

Thirdly, we would suggest working with body and structures that support the body in various ways to identify and, as far as possible, improve the sitting posture, for there is within the discipline of

Vipassana meditation, or any prolonged sitting meditation, the challenge of the inner body and its previous habit of movement being so firmly overset in such a short amount of time.

These three minor details, when seen to, set the stage for that which is your process during this period. Certainly, we cannot suggest to you those spiritual tools and resources which are part of your learn/teaching process at this time. We simply ask you to have faith in the ability of the self to discern that which it needs to hear amidst possibly a welter of detail it does not need to hear, trusting always that sense of rightness for the self. We wish you the joy of such intensive work, my brother.

May we speak further upon this?

T: Thank you, Q’uo. If the instrument still has sufficient energy, can you give me any information on Earth chakras near Brisbane, Australia and maybe how I might be able to use them to enhance my practice?

We are those of Q’uo, and are aware of your query, my brother. We find that in the particular entity that you are, your most helpful portals will be those involved in the nearness of water and, if at all possible, the nearness of crystals. The caves and grottos which may contain crystals especially are helpful. The coincidence of hollowed spaces and water create portals anywhere so that we feel that these perhaps are your best opportunities in terms of your geographical location and your own system of sensitivities which includes that towards water.

We have energy left within this instrument for one last query at this time and would ask for it.

T: You mentioned crystals. Are there any certain types of crystals which may be beneficial to have near me, perhaps when I practice within my home?

We are aware of your query, my brother. May we say that water itself is the crystal to which you are most strongly attuned. Other crystals may aid from time to time and we would suggest a testing of the self, either with pendulum or simply with presence and familiarity with certain crystals, in choosing those stones which you feel to be most apt for you at a given time. We find that in your energy environment, the environment of your energy body, there is a very stable, cyclical turn of energy that ever spirals and is ever changing, so far from being a settled or fixed being in terms of energy body, you as

an entity are always in motion and consequently, the stones that have crystallized down into solid matter are less powerful for you than charged water.

May we answer you further, my brother?

T: Only if the instrument has sufficient energy. I have felt a connection with water and I think you have really answered my question but there were a lot of coincidences with water-based events in my past. Was that a symbol of my connection with water?

We are those of Q'uo, and may confirm this, my brother.

May we say what a pleasure and privilege it is to speak with you and to each within this circle! We thank you with all our hearts for taking the time and the energy and the focus to be with spirit, to be with guidance, to be with those forces of love and wisdom as you know them. We are poor messengers indeed, yet we offer ourselves in the hopes that we may be of some help and we thank you for the tremendous ... we cannot find a word within this instrument's mind, but it is a treasure that we hold dear to our hearts to have this time with you. We thank you. We leave each, as always, in the love and the light of the one infinite Creator. We are with you by request whenever you enter the silence of that great tabernacle of the heart.

We leave you in the love and the light of the one infinite Creator. We are those of the Q'uo. Adonai vasu borragus. ✽