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SUNDAY MEDITATION

MARCH 21, 2004

Group question: Q'uo, today we've been discussing the interaction and relationship between the universe and the seeker. We would like you to discuss how it is that the universe answers the seeker's questions of identity, service and transformation and how it is that the seeker can best listen for, respond and know those answers that the universe offers. Additionally, what do these lessons teach of patience and how may we invoke and implement that quality in our lives?

(Carla channeling)

We are known to you as those of 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 come to you today. We thank each of you for taking the time and the energy to dedicate this working to the seeking of truth. It is a great privilege to enter meditation with you and to be a part of that still, small voice that speaks in the quiet of such times. We are most happy to speak with you this day concerning the nature of the relationship between the seeker and the creation, the questioner and the answerer, and thank you for that opportunity to speak. As always, we would ask that each of you govern those things which you would take in of what we would have to say with exquisite discrimination, for each of you has a very good power of discrimination and can feel the resonance of those thoughts that are helpful at a particular time. We would ask that, unless you feel that resonance, you allow the thoughts simply to pass by and be dropped without further thought. In this way we feel that we can share our hearts with you without being

concerned that we will infringe upon your free will, for we truly do not wish to constitute a stumbling block for anyone.

Your query this day is one which drives to the heart of the nature of being. Perhaps it was not intended that this question probe so deeply, yet the question was that of the relationship betwixt the seeker and the system of information which constitutes the creative principle, the godhead principle, or the one infinite Creator. So we would first back up to gaze at that one infinite Creator, for that concept, in and of itself, is a key to that question that was asked. Each who is taking breath in and letting breath out within this circle of seeking and each who may read these words as a part of their life experience of a particular moment: at the moment you hear or read these words, each is a part of the one infinite Creator. The realest part of each spirit or soul in manifestation or third-density incarnation, alike and equally, is a part of the Godhead, a part that has never been separated from the Godhead, a spark that shall never know separation from the original Thought that created the "house" that you experience as the universe and all of the furnishings or dimensions or densities of it.

Becoming able to realize one's part in the creative principle is, within waking consciousness, virtually impossible, the limitations of body, flesh, and physical senses narrowing the doors of perception and, in many cases, closing them entirely. All of the massive indoctrination that you as very young entities within incarnation are carefully taken through by parents and teachers guarantee that if

there are any who may come to awareness free of bias and full of the knowledge of the self as Creator, then that is a very tiny group. For the rest of those upon your sphere at this time, we believe it is safe to say that each has lost that direct sense of insight and union with the one infinite Creator. Yet there is a unity there. Perhaps each is not leaning into that unity, yet it subsists. It cannot be shed, it is not a skin that can be molted, and it is nothing that shall ever be renewed. The human experience, shall we say, the third-density incarnational experience, is all about death and renewal, endings and beginnings. Yet throughout the process of incarnational living, the most fundamental part of your essential being is not that which will change, grow or alter. Rather, it is that which is. How in the holy work that this instrument knows as the Bible did the Creator express itself? "I AM."

So part of each of you is an I AM. Can you feel the difference between "I" and "I AM"? Can you feel the shift from personhood to essence? It is an important shift of which to remain aware, not simply for the purpose of this discussion but in terms of the basic skills of living life awake and conscious of who you are and why you are here. What this instrument would say about the relationship between the I and the I AM is that she hopes, in each day, to allow the I that is I AM, to become her, so that the I of her is what she would call the Christ or Christ Consciousness or unconditional love. It is not a taking of the self, tossing the self away, and then replacing it with the Creator, the Christ, or the Christ principle. Rather, it is allowing oneself to remember that the I AM is the deepest essential self that is a true part of the whole being that is the one known as Carla.

Now, we feel that each within the circle has hopes along similar lines, that is, each has hopes of expanding personal consciousness into a truer, more whole and deeper consciousness; expressing a more essential and more vital self. If infinite consciousness is living your life, then there is no questioner and no answerer but rather a state of being which is unitary; in which there is no necessity for questioning, for waiting, for looking, for all is perfect. This is a valuable tool and resource. No matter what the circumstances, this level of consciousness is always a powerful resource in centering the self and allowing the self to lift away from peripheral details of a particular given situation that has the energy of a

bubble of topical interest at the time. One cannot, for the most part, stay within unitary consciousness, within the I AM, a hundred percent of the time within consensus reality. Consensus reality was specifically designed to pull one away from calm, smugness and the acceptance of things as they are. Consensus reality is carefully designed to pull one's energies out of their comfort zone not once, but again, and again, in cycles, from birth until the death of the physical body. Consequently, we do not suggest that each attempt at all times to remain completely submerged in the I AM of Creatorship. Yet when there is that forest of confusion out of which one cannot find a way, when there seems to be a failure of the rational way of gazing at a situation, we encourage each to take a moment to rest the self from all of the labors of the mind and emotions, to sit or rest while walking, and simply allow that consciousness of I AM to permeate and take over the mind and the focus of the mind, for in that utter lack of personality or condition lies the deepest treasure of the incarnate spirit, the connection with all that there is.

Now let us move into gazing at a less unitary and more dualistic view of spiritual process, that view which posits that the seeker is the questioner and the universe, the creation, or guidance, is that which is responding the question. This is much closer to the level of consensus reality. This offers no challenge to the personality that is locked into the roles that he or she is playing and that have perhaps have been thrust upon him or her. Many times, the way the creation chooses to respond to the questions which seekers ask depends upon the most flimsy, fragile nuances in the way questions are put. Many times as this instrument has given personal channelings, private readings, for individuals she has asked for the entity asking the question to go back and study again the question that has been asked to be sure that it catches the absolute center of that concern with which the entity has come to request the reading. And this entity is correct to do so, for that which the universe naturally can flower into in response to a question is completely dependant upon the shape of the intent, the mood, the very tiniest wording of the question asked. And when that shape is heard by the creation it brings about an absolutely automatic, natural process of response. It is not a response that can be detailed in a linear fashion—first this happens, then that, and then the other—for it is a

response upon as many levels of intent as the energy of the question discloses. What entity can truly know all of the levels at which he is asking a question? How can an entity truly penetrate so deeply into the unknown country of his own archetypical mind that he is even aware of the full nature of that which he seeks?

Earlier there was a discussion of a movie recently seen concerning the life of the one known as Jesus the Christ and in that movie the character of Pontius Pilate asks the question, "What is truth?" And this is basically what we are saying to you, "What is your question?" It is difficult to know the truth of a situation or a question. It is almost impossible to know what you are asking to the full limit of that question. Hidden within the folds of the silence between the words lie worlds of requested information that is pointed very precisely by the attitude, the hopes, and the feelings that go into that moment of asking.

So one thing that we would say about the relationship between questioner and response is that the questioner has the deepest of personal individual power and responsibility for the quest, the question, the intent of the question, and everything that surrounds the moment of coming to crux, coming to crisis, and accepting that there is a cusp which must be met. Then when that is realized, it is well to take that realization and employ that patience of which you asked first, in the forming of your question. How deeply can you probe into your secret heart? How carefully can you sense those feelings that perhaps have not seen the light of day? What work might there be for you to do in reaching out to those dark places within yourself where questions have not been fully asked because the essence beneath those questions has not yet been fully redeemed within the self, to the self? What powers of forgiveness can your heart bring to the process of coming into the present moment and releasing the past? How high can you hold up your hope, your intent, and your aim? And to what sharpness of focus can you bring that part of yourself that carries pride, so that you are able to give it as a gift, as you kneel in humility with empty hands at last before the truth itself.

Once the seeker has asked the question there is that time of release and then, skill and art lie in that which the one known as G referred to as the light touch. Once you have awakened the universe to your

need, you may be sure that the universe will find many ways to communicate with you concerning your query. Again, because it is the universe of the Creator, rather than the universe of humankind, it is often that this information does not come in words at all, but rather in coincidences, signs, hints, chance thoughts heard in unusual circumstances, and many subjectively interesting occurrences such as the dreams of yourself and others about you, the chance comments of others about you upon topics that do not seem to have a relationship to your question but yet which angle in tangentially and have their own eerie but very true meaning in terms of your situation. Many are the times that we have discussed within this group all of the amazing ways in which the world of nature as well as the world of humankind finds ways to express its connectedness with you, its care for you, and its affiliation with you.

When there is a question which seems to be intensely important, it is especially difficult to retain a sense of proportion, a sense of peace, a sense of patience, shall we say. There is the feeling of a need for immediate change. And while we have complete sympathy for that wish to see results, at the same time we would encourage each to consider the possibility that the question that has been asked is expressing on many different levels, only one of which shows above the ground of the conscious mind, the limen or threshold of the waking consciousness. Most of the information that comes into the deeper self to inform and prepare that self for the changes in energy that are taking place come into the web of the self below the level of conscious awareness and only bubble up into conscious awareness in that very subtle way of yeast bubbling up into bread in order to make the situation rise, shall we say. One becomes aware that there is space where there had not been space, there is information, or an opinion, or a feeling where previously there had not been a feeling. Look for and lean into those perceptions that seem simply to be bubbling up from within because that is the end result of a fairly lengthy process of information-gathering by the self from the creation. It has bubbled in through notice of coincidences of conversations, the messengers of animals and flowers, the speaking of trees and the blowing of the wind. All of these things move into the web of self and touch various inner bodies of the energy-body

system that is instinct within the outer physical shell that each of you enjoys.

It is a tremendous gift simply to have faith that this process is taking place. One may see that such a process shall, through the limitations of the physical body, take time. It takes time to wake and sleep and wake and sleep and wake again, allowing this process of recovery of information through dreams and through subtle processes that occur inwardly to have time to complete themselves. So it is not simply patience within a vacuum that we encourage you to adopt but rather patience that is a knowing patience, a patience that contains the awareness that things are occurring of which the conscious mind cannot know. The ability to take on faith that this [is the] way the spirit works within entities is a tremendous asset. Use it if you have it and attempt to cultivate it if you do not. How can you cultivate the faith in these subtle processes but by taking the leap of faith, taking the effort and the time to have patience with the process of seeking the answer to the question, and then evaluating, after the fact, what sources of information in fact came through to you and what kind of efficacy those processes have had in bringing into manifestation the blooming and development of that which was a budding situation of which there was great question as to the appropriate way of blooming or maturing.

When seeking the truth, there is much to be said for leaning into the interiority of the process. Much energy can be wasted in the reaching outward, for outer authority and outer knowledge. When there is a question of spiritual evolution involved it is seldom that the outer world will have a *prima facie*¹, direct way of speaking to the heart of the problem, the situation, or the question. The deeper the question, the less effective consulting outer authority shall be.

Yet there is a system of inner authority to which one may go in mind and in heart. And we would not limit this for entities by saying it is this or it is that. To many, a guidance system is a unitary or singular phenomenon. This instrument would call it the Holy Spirit. The one known as David would call it the Guidance System, and so forth. And yet we assure each that the guidance system of each of you is massive and tremendously complex, moving not simply into the inner planes of third density but into

¹ *Prima facie* is defined as meaning “at first sight; before closer inspection.”

the family connections, shall we say, between those in soul groups and their connections in other densities and so forth, so that the guidance system that can be approached by the asking of a question amounts to the complete awareness of your own inner planes and [outer] densities as well as that center of guidance for each of you that is that self of sixth density that is looking back to self in third density and offering that harvest in awareness that it has within that particular illusion.

This massive family that backs up each of you may take some of your time to respond so that it manifests within your own awareness. And so we give to this instrument the image of that figure within the Bible of which the one known as Jesus spoke, of the one who goes into his room to pray in secret², to express suffering in secret, to offer in the utmost privacy of self, the heart of self, the suffering of self, and all of the self that can be brought to that room in the asking of what is the situation and what is the truth of the situation. Keeping it quiet, keeping it silent, keeping it completely inner is a very helpful technique for it allows a kind of intensity to build up within that tiny room of prayer. Perhaps each of you is familiar with the way that a materialization medium gathers ectoplasm within its closet so that it may manifest that which this entity would call a ghost or spirit in a séance. Just in such a way can you gather the energy of your prayer, keeping it within that tiny closet, within that point of union between you, the question, and the response system—that point that is the gateway to intelligent infinity—staying just there, just past the lions at the gate, just in the door, not anywhere nearer than moving into the interior, resting and allowing the process to move.

The one known as V was speaking the other day of the connectedness of all things, the labyrinth that turns out to be that which connects everything to everything. It is at that point, just within that tiny room of prayer, that that connection point is. So the more interior that you are able to make your seeking, the more quiet, private and special, the more

² This reference is Matthew 6:18; “Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full. But you, when you fast, anoint your head, and wash your face so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.”

opportunity you will have to move into that deep rest that lifts you in a hammock just where you wish to be and allows you to rock, waiting in total comfort, resting in the cradle of the love of the infinite Creator. If you can do this for yourself, daily if possible, when working through a situation, you shall be touching into the most efficacious and helpful place within you for truly listening to that still, small voice of the one infinite Creator.

Each is aware of many techniques for determining the rightness of a particular fact or action. The use of the pendulum has been discussed often, the use of readings, whether they be tarot or astrology, and the use of psychic or spiritual counselors. All of these ways of getting more information are very helpful but you may see how diffused and outward they become and how quickly one loses that precious focus, that honed intent, and that quiet, listening ear. One may employ crystals, one may employ pyramids, one may employ such a large number of techniques for finding out more information concerning the outer details of a situation that we could not possibly mention them all. But each is aware of the size of the spiritual supermarket, about which this group has often joked and enjoyed conversation. There are many, many ways to know more about the energies around you. Yet, in terms of how the universe works, the best connection between questioner, question and guidance system is the gateway that lies within each of you.

At this time this instrument requests that we move on to ask if there are further questions that we may answer at this time. Is there a query that we may answer at this time?

B: I have one. When you were speaking initially, you spoke of a duality and you really only talked about one side. Would the other side be where the one infinite Creator becomes the seeker?

We are those of Q'uo. We are aware of your query, my brother. The duality of which we were speaking is that duality that is self perceived by the questioner, when the questioner sees itself as one dynamic of a duality and the answer as the other part of a duality. The unitary attitude, on the other hand, would see the questioner, the question, and the guidance as one system which is not at all separate from itself but which is a unit working to expand the self and, in that way, we would say that indeed when there is a

unitary attitude the questioner is the Creator. This is correct, my brother.

Is there a further query?

G: Q'uo, I have one. Ra speaks about the will and says that it is paramount, it is not to be underestimated, and its use in faith can create change and can accelerate the path. Yet, I am feeling doubtful about the ritual that I want to undertake tonight, in which I would use the will to create a change or shift in consciousness. I know, reading through past transcripts, that this philosophical point between willing change [to occur] and waiting for change has been discussed much but I was wondering if you can speak more specifically to this particular situation?

We are those of Q'uo, my brother, and are aware of your query. The state of willing that which one feels is correct for the self is that state in which the entity is sure, in a way that this instrument would call "gnosis," of that which is intended. It is a matter of knowing one's own heart, knowing one's true feelings to the point where one is willing to stand upon the ground and say, "This is who I am. This is how I wish to express my will." In that way of offering the will, there is an inner knowing that lies behind that ability to cast off all fear and doubt and simply apply the will directly, straightforwardly, forthrightly, to the goal at hand. The purity with which one maintains honesty with the self is a great key to the achieving of this kind of gnosis or sure insight concerning the self.

When a situation is upcoming in which the will to serve is known by the person but not which situation needs to be served, [it] brings forth the second kind of use of will, which is to abnegate one's own will in favor of the will of the infinite Creator, the guidance system, and the basic incarnational plan that one has had in place for the entire incarnation and in which one does have faith. In this latter situation, it would be folly to force one outcome over another. In that case the will is involved simply in bringing the whole self to a point of surrender so that as the will of the Creator becomes obvious, it may be followed with a complete and full intensity of effort and focus.

May we answer you further my brother?

G: Yes. I think I was skillful enough to create the ritual so that I was not forcing one outcome or another or requesting any kind of specific unfolding

of events but I did steer the will, especially at the end of it, to one of surrender to the Creator. So my question then is: if one feels that they are not fully, one hundred percent, in totality, surrendered to the Creator, can one then marshal what will that they are aware of within themselves to create a more full surrender to whatever outcome that the Creator will give, whatever catalyst that will come one's way, to bring the rest of that self lagging behind and up to that surrendered and accepted state to know the Creator's will?

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

G: You're awesome. Thank you Q'uo.

We thank you, my brother. Is there a further query at this time?

B: Q'uo, you used the word, faith, on numerous occasions. Could you please define what you mean by faith?

We are those of Q'uo, and are aware of your query, my brother. We use the words that this instrument has in her vocabulary. Often there are intangible differences in the way we use that word which you may have noticed, my brother. Faith, in general, is intended to indicate surety. The way that this instrument sees faith is fairly acceptable to us. In her mind faith is connected with knowing that all is well. That is what this instrument tends to mean when she speaks of faith. It is not that she attaches any fact or dogmatic principle or tenet to the word, faith, but rather it is a noun expressing an attitude of inner surety of the reality of the perfection and the rightness of the pattern of creation in which she is involved and of which she is an active and creative part.

When we use that word we are attempting to express a sense of confidence that is not aggressive but rather rests in peace and confidence and sureness, so that the knowingness is not confrontive, argumentative or even filled with fact but is simply an attitude of mind which assumes and stands on the rightness and the goodness of creation, of each entity's place in it, and of the patterns of suffering and expression, and experience that seem to be moving about one at any particular time.

May we answer you further, my brother?

B: No, thank you, that was fine.

We thank you, my brother.

Is there a final query at this time?

T: Q'uo, I'm not sure how much you can say but are you able to comment at all upon the decisions that I've made in relation to employment and the idea that I'm now pursuing?

We are those of Q'uo, and the warmth of our affection for you makes this instrument smile, my brother. We are able to say that we feel that you do indeed stand on faith. We express our complete faith in you and in those decisions that you have made. And we are with you and with each as each moves into those areas which have been beyond the comfort zone and which now have the attraction of that which shall be and that which even now is growing into maturity within you.

May we answer you further, my brother?

T: No, no thank you, Q'uo. I just want to send my thanks and love to you and also to those of Hatonn.

We are those of Q'uo, and may we say, my brother, that your words are most welcome to those of Hatonn that are with us, as always, at this time.

We thank this group in our hearts for allowing us to be a part of your beautiful nature, your sweet meditation, and your community of seeking. It is such a privilege to us and such a blessing to be able to be of some small service within your patterns. We assure you that you are of tremendous service to us. And we thank you.

We leave each of you, as always, in the love and in the light of the one infinite Creator. Adonai. We are those known to you as the principle of Q'uo. ✨