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SPECIAL MEDITATION

JUNE 24, 2005

Bath Spiritualist Church, Bath, Britain

(Click here to read Carla's introductory speech that she gave prior to the channeling below.)

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank you each for the privilege of being able to share our thoughts with you this day. We want to tell you how beautiful you are to us. This instrument was speaking earlier about the colors of the energy bodies and, to us, those energy bodies are your true nature and your true identity. We would know you without knowing your name by simply seeing the bouquet and the bloom of the colors of your energy body. You are truly a beautiful bouquet of spirit and it is an honor and a privilege to share our humble thoughts with you at this time.

We would ask of you one favor and that is to listen carefully to that which we say with a skeptical and a jaundiced ear. If anything that we say does not seem right to you, we would ask you to discard it without a second thought. We do not wish to become a stumbling block to you, to impair your progress or to infringe upon your free will in any way. We are not authorities. We are seekers, such as you, who have, perhaps, walked a few steps further than you and have a few more experiences to share. You are the only person that knows what is true for you. Your discrimination is accurate. Listen for those thoughts that we may share that somehow resonate

to you and do not be satisfied with anything less. If you will do this for us, we greatly appreciate your kindness. It will enable us to speak our thoughts to you freely at this time.

We would ask the one known as Vara if there is a question at this time?

Vara: Thank you, Q'uo. We humans have a habit of thinking there has got to be a purpose or a destiny in our life. And we've heard Carla speak tonight about being as opposed to doing. Could you comment on how we learn to be and how we tune in to the authenticity of our being so that we know when we're, in fact, on the right pathway?

We are those of Q'uo, and are aware of your query, my sister. The one known as Frank Sinatra said it so well, "Do-be, do-be, do." It's a dance between doing and being and doing and being. When you take a breath in, when you give a breath out, you are being. When by mind or by instinct you take thought or action, you are doing. The difference is simplistic. Yet, does the doing inform the being, or does the being inform the doing?

This instrument prays each morning, "Show me the paths that you have prepared for me to walk in." That is doing.

She prays again in the same prayer, "Help me to focus on who I am and why I'm here." That is being.

When you move from an idea of what you should do or what you must do, you are letting your doing

inform your being. When, as this instrument said earlier, you move from a point of saying, "Where is the love in this moment?" and you take the time, whether it is an instant or a real minute, to look for that love, to look for that point of infinite intelligence that informs the situation from the standpoint of spirit, then you have begun to see into the deeper levels of the present moment. And when your heart opens and you say, "Oh, I really see how I can be a part of that love in this moment. I see someone who needs help," or, "I see where a good word would make this person feel more comfortable," then you may, perhaps, be doing something very simple, but you are coming from a point where you have centered yourself into your deeper essence.

What does a flower do? Each of you is a flower. What is the worth of a flower? The worth of that flower is that it has grown from a seed. It is expressing its own kind. It has color, it has scent, and it has its moment in the sun. You, my children, have your moment in the sun. You are breathing the air. You are blooming in the sunshine of the Creator's love, and for this tiny speck of time, yours is the choice of how you shall spend that time of blooming. When you find yourself being pulled and tossed, ask of yourself, the consciousness, to stop the doing, to center into the heart, and to become aware of the moment. There is love in this moment. Where is that love? Does it not begin with you?

Is there another query, my sister?

Vara: Thank you, Q'uo. We have observed people suffering sometimes throughout their lifetimes. We wonder if you could speak to the nature of suffering, the purpose of suffering, and, perhaps, the attitudes in how we see the love in suffering?

We are those of Q'uo, and are aware of your query, my sister. What an excellent question! We thank that entity who created it. For, truly, there is a great point to suffering and yet it is not the suffering that is the point. It goes beyond the suffering to understanding the reasoning behind the creation of a structure that, almost inevitably, will cause each entity who enters incarnation to be brought to her knees by pain, whether it is emotional or mental, spiritual or physical, or any combination of those.

The Creator is not interested in your suffering. However, you, as co-Creators, looking at your incarnation to come, thought long and hard about

how you wanted this incarnation to go. How did you want to bloom? What service did you wish to render? And, as you looked at yourself, the soul-stream that you, as an incarnate being, are only a part of, you said, "Spirit, how can I better balance the forces within me? Do I have too much power and too little wisdom? Do I have too much love and too little power? Do I have too much love and not enough wisdom? How can I arrange these energies within me, in a more balanced form, so that I am truly of more service to the one infinite Creator?"

And you began to make a plan. You chose for yourself your major relationships, your birth family or those who brought you up, your spouse or mate and those lovers and friends that have been important to you. You carefully chose even your enemies and those who wish you harm because you did not wish to waste the relationships in this life. Rather, you wished to use them in order to refine that within you which is yourself. Just as that which is crude goes into the fire that refines it, you chose a certain kind of refining energy that would circulate throughout your life as if it were a theme or a motif.

In your suffering, begin to look for the pattern of it. It is a good thing on which to use your head, to a certain extent. Analyze the pattern of your suffering. You can even analyze it in terms of what part of your physical body might be suffering. Are you carrying too much on your shoulders? You might be expressing that with shoulder pain. This instrument does. This instrument is not carrying too much. She is carrying just enough to give her the lessons that she wished to learn. Her choice was to learn to love without expectation of return and she carefully chose for herself entities throughout her life [for this lesson.] [She chose] not just her parents, for parents die; their gift has been given. What is balanced between her and them has been balanced and they have moved on through the gate into larger life. Yet the need to work on this theme continues throughout the incarnation.

Now, each within this group has chosen for itself incarnational lessons. And, every once in a while, you get that theme popping up, whatever it may be. And again we say that each lesson is different. Some have to do with the right use of power. Some have to do with love, and sometimes that moves into questions of worthiness and unworthiness. Some lessons have to do with the right use of wisdom. You

can be very smart without being kind. Where is the balance? Whatever your incarnational theme, it is relentless. And you created it to be so.

This instrument has often heard the phrase, “You never get more than you can take.” And we believe that, indeed, this is so. Consequently, the question then becomes, when you perceive patterns of suffering, how to start discovering ways to use this information, these motifs, without having the necessity to go through the suffering. It is not the body that created the mind. The mind created the body. Any suffering that you experience has come first, in a very gentle way, to your thoughts and you have had the ability to look at your thoughts and to try to find that pattern within your thoughts.

It is helpful, may we say, at the end of the day perhaps, or whenever you find it useful, to go back through the thoughts that you have taken this day. What thoughts have occupied your minds this day? What patterns of thoughts have caused for you concern, mental or emotional suffering and what triggered those reactions? Was it anger? Was it feelings of unworthiness? Was it jealousy? What is happening?

What damages are you still carrying from your childhood and your young adulthood that you are repeating instead of exploring?

If you use the gifts of your own thoughts to examine them and when you begin to see a pattern then to move into that pattern with an eye to working with it, then you begin to see that most suffering is a series of triggers that you have allowed to be imbedded deep within you so that when something happens on the surface it creates a reaction that is greater than it deserves. Look for those inappropriately large reactions and responses. Look for the hidden triggers that mask the suffering that lies deep within.

And then gently, ever so gently, a little bit each day, go after those triggers. See what you can do to mine them for the treasure that they represent. For they represent parts of yourself, and the infinite hall of mirrors that other selves represent, that you have taken into yourself in a distorted and untrue fashion. Bring them gently to the surface. Look carefully at them and begin to forgive the other person and yourself for the damage that has been incorporated within your being as a falsehood that need not exist.

Let the healing of your suffering begin. Let the healing of your incarnation begin so that you can, as this instrument said earlier, stand on your own two feet and look the world in the face, saying, “I know I make many mistakes. I am heavily flawed. Sue me. This is who I am and I am still ready to explore the possibility that love is the answer to all suffering.” Lift up off the cross of thinking it is necessary. Realize it is a training aid. When the training aid is no longer necessary, then you may spend your time rejoicing and giving thanks.

May we ask if there is another query, my sister?

Vara: Thank you, Q’uo. On the topic of suffering and healing, we know of a child who is suffering from cerebral palsy and is totally incapacitated at the age of eight. Still, this child seems to be a healer, and, in fact, able to communicate with God. Could you comment on this particular instance of suffering and healing?

We are those of Q’uo, and are aware of your query, my sister. It is very difficult, we are aware, to penetrate the mystery of why people choose to incarnate in such difficult incarnations. It is, however, our understanding, limited though it is, that there are many entities who greatly understand that their particular lifetime gift is about being. This instrument incarnated in a body which was carefully chosen to malfunction in such a way that the instrument would be able to live but would not be able to be, physically, very useful.

We do not have to express this instrument’s discomfort with this particular lesson. Each of you has had times of illness when you were not able to do what you normally do and it is very frustrating. However, it was this instrument’s judgment of itself that it was too active as a soul, as an energy, and that it needed to move its focus carefully inward, not at one particular part of an incarnation but throughout the incarnation.

It is not that she chose for herself the pain or the suffering. She chose the limitation. When she accepts her limitations impeccably, she is able to skate through her days and her nights without perceptible pain. She occasionally achieves this state. For the most part, she slips off of the razor’s edge and experiences a certain amount of discomfort because she is attempting to do too much. And why did she choose this but because she was a greedy woman? She wanted to express, in one incarnation,

the power of love, and in order to focus her very active mind, she chose ways of limiting herself so that she would continue her internal process without a let-up or a rest for the incarnation.

This entity of whom this questioner speaks saw the power of his soul stream and the energy of the gift that he wished to give in his blooming and he chose a pattern that seems very difficult. But, as you see, in this entity's very being he expresses the worth and the value of the human soul in incarnation.

We know we cannot penetrate this mystery in a short answer but we hope that this will suffice to begin to offer resources by which you may find ways to think about the issues involved in the being and the healing wholeness of that beingness, regardless of how limited its avenues of expression.

May we ask if there is another query at this time, my sister?

Vara: Thank you, Q'uo. We've been talking this evening about learning to love and to see the love in the moment and, with regard to the exercise of looking in the mirror, the faces I have seen often appear dark and gnarled or as if they are earthy, or nature-like, in appearance, even decomposed. Could you comment on what it is that I am seeing?

We are those of Q'uo, and are aware of your query, my sister. To a certain extent, we find that we are unable to comment because, to this extent, there is an active part of your process which we do not want to learn for you. But we may say in general that what you are seeing in these dark faces is portions of the incarnations of other incarnational forms of your soul stream. You have the experience of coming through all the densities up until this one. This includes the experience of being rock, sky, water and wind. It includes the experiences of many inner-planes beingness energies which are spirits of rock, wind and fire, and so forth. You have experienced being trees, animals and plants. And there are energies within second-density nature, such as what this instrument would call fairies, gnomes and trolls, for instance, where the by-play betwixt rock and animal is expressed.

As you look into the mirror and you begin to move into the vastness of your own experience as a soul-stream, that upon which you are working within this incarnation and at this moment creates the atmosphere in which you see certain aspects that are

going to be helpful to you in your process on any of a number of levels that go on infinitely in the inner planes of your experiences.

We would suggest that you gaze, first, at the nature of your interest in yourself, at this moment, whether it is in life or death, in power or in peace, in love or in fear, in sadness or in joy, and as you sense into the environment which you have created in your path of seeking at this point, and you see whether you're in the noontime of joy or whether you are in the darkness of the dark night of the soul, then you may begin to sense into the reason for your seeing those faces of some darkness and roughness as you look into the mirror that opens your subconscious process to you.

We would ask, at this time, for a final query, my sister.

Vara: Thank you, Q'uo. We have a friend who is a devout Christian and deeply dogmatic in her beliefs. She is fearful for her friends' well-being, especially concerning channeling and the interests outside the Christian church. Can you give us some guidance on how to deal with this, and, in fact, how to deal with [our feelings of] anger?

We are those of Q'uo, and are aware of your query, my sister. Indeed, this instrument has experienced many years of dealing with the dynamic betwixt an inerrantist,¹ fundamentalist Christian brother and herself. So, through this instrument's memories, we are very well aware of the pain that ensues when a beloved entity, who wishes only for your best interests to be observed, seems to turn into an enemy of your process and your truth.

Let us take a step back from personality and circumstance into that great hunger that this instrument was talking about earlier that entities do have to know the one infinite Creator. In many cases throughout the history of humankind spirituality has hardened into religion. Religion is something this instrument enjoys. This instrument has been an Episcopalian all her life. She loves the spiritual community. She loves singing in her choir. She loves praising and worshipping and giving the Creator thanks in the distortions of her church. However, to

¹ inerrantist: someone who believes in the inerrancy or literal truth of a particular writing or document.

this instrument, there was never any thought of believing dogma.²

(Side one of tape ends.)

(Carla channeling)

“We understand mystics in this church,” he said. “I have trouble with the virgin birth, myself. But I don’t worry about it because I am focused on the mystery of deity.” He said, “Don’t leave the church, because you love Jesus and you won’t be able to talk about Jesus with people that aren’t in the church. But don’t expect the church to give you the truth.”

This instrument was very fortunate. For many people, the only way that they have found to approach their love of the one infinite Creator is to buy, as this instrument would say, hook, line and sinker, the dogma of a particular sect of a particular religion. For those entities who wish to do this, we may say that it is a valid path to the one infinite Creator. We would point out, however, that it is trammled and slowed by the dogma which it carries and by those entities which are excluded from the love and the light of their Creator, in their story of the Creator, by judgment.

When you see judgment, you know that you have, somehow, lost the way to a true understanding of unconditional love. The one known as Jesus, this instrument’s Master, hung from the cross, unjustly judged, in the story of its Crucifixion. And, in that story, two thieves and murderers hung, one on each side. And one of those thieves said to the one known as Jesus the Christ, “I know I don’t deserve it, but, Lord, when you come to paradise, will you think of me?” And the one known as Jesus said, “This day you shall be with me in paradise.”

Does your Creator open Its arms and say, “Everybody in”? If so, my friends, you are on the right track. And if you run into an entity whose fear of not making that heavenly gate is such that it must cling to judgment, then bless that entity on its way and find ways to relate to that entity as a soul and not as a personality. Lift up beyond the details of its

judgment of you and focus on your total acceptance of it. For it, too, is the Creator. It may have descended into fear. It may have chosen to judge others. And so that entity is creating an old testament Creation. But for you, it is a completely different Creation and you get to judge.

Shall you open your heart in compassion or shall you close it because you can see something that might be amiss in another? You have the power! Forgive, and that entity is forgiven, that entity is lifted up. Choose your judgments well.

We thank each of you for being with us this evening and for asking us to join your circle of seeking. It has been a privilege and a blessing to us. We leave you, this instrument, and all unseen beings who dwell with you in this sacred space, all angels and ministers, guides and entities and essences of the unseen realms. We leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as the principle of Q’uo. Adonai. Adonai.

(Carla also gave a concluding speech on this same day that followed the above channeling.) ❀

² The material missing in this lacuna is a story from Carla’s youth. When she was thirteen, she was in an Inquirer’s Class at her diocesan Youth Camp which was taught by Bishop Marmion. She told the Bishop that she thought she may need to leave the church, since she could not believe in the Virgin birth. The transcript resumes with the Bishop’s response to this statement.