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SPECIAL MEDITATION

AUGUST 24, 2005

Question from J: Q'uo, please offer me any information regarding my spiritual journey which you feel may be helpful to me at this time.

(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 come to you this day. We are most pleased to speak with you and we thank you for setting aside this time to ask for our opinions.

It is a great privilege and pleasure so to be asked and we would, as always, simply request of you that you listen most carefully and with discrimination to those things which we have to say. We are not authorities over you and all we are doing is offering our opinion. Informed though it may be, it is not always on target for a particular person at a particular time and consequently it would enable us to speak far more freely if you agree to listen with great care to those things which we say, following only those thoughts which seem resonant and helpful to you and disregarding and leaving behind the others. We thank you for this consideration.

To those one known as J, we would say that the spiritual path upon which his journey is being taken is fair and bright. Sometimes when entities ask us to examine the path of their seeking, we see a certain amount of distortion and confusion. In your case, my brother, we see steps being made with care and with joy, with a sense or feeling of great spaciousness and a lack of concern about the opinion of others

which greatly frees you to examine, in a measured and leisurely way, the material that comes before the face each day. The eyes and the ears and the sensibilities report to you and you take the time and offer the attention to follow the threads that you receive. We congratulate you on having achieved a great measure of maturity, especially when one considers that you dwell within third density with its seemingly endemic and chronic rush and hurry.

We would also say to you that these characteristics have been achieved at some cost. As you continue on your path, we would encourage you simply to continue to follow the threads that are offered to you in the moment, whether they be treats of the eye, visitations by, shall we say, your totem, or those many synchronicities of number, name and word that one discovers in moving through the normal day-to-day experiences of, as this instrument would say, the street signs, the billboards, and the conversations with strangers as one goes about one's chores.

There are doors which, without realizing it, you have closed in the very focused and concentrated seeking for the widest possible point of view, speaking in a metaphysical fashion. These are doors that you perhaps did not intend so thoroughly to close. We assure you that it is a matter not of retrieving something that has been lost but of balancing and therefore bringing into a more harmonious configuration the various characteristics which are part of the dynamic of your deeper self. The day-to-day experiences are ample for providing you with the

clues and the inklings that will guide you in terms of how to become more and more able to open your wings and feel that you truly are balanced and that there is no characteristic which is precious to you that you have left behind.

All in all, we offer you our esteem for the work which you have put into creating and sustaining a spiritual seeking and we can only encourage you to move on as you are now. We do not have specific suggestions to improve your walk at this time.

At the end of this series of questions with which this instrument is familiar, we will ask if there are follow-up questions. If it is satisfactory to the one known as J, we would move on to the second question at this time. May we ask if the one known as J would speak the second question at this time?

J: I've spent over two decades working with the Rotary Club organization and I feel this is service-to-others work. Can you confirm that this work is service to others?

We are those known to you as Q'uo, and we certainly can confirm, my brother, that such work as that estimable organization, with which this instrument is also familiar, is indeed service-to-others work. Indeed, any organization such as the Rotary Club which attempts to give back to the community which has given to the members their livelihood and their life is an estimable and honorable mission.

There are indeed many, many ways to serve others. A wide variety of choices awaits those who attempt to survey the possibilities for service within your community. There are many things one may do as an individual and they are all most worthy.

Yet when one is working within a group, one has a much expanded opportunity to investigate what it is to be of service to others. The great value of groups that come together in order to serve is that they reflect two ways. They reflect out into the world, as is the conscious intention of such a group. One is able to create, as an offer to the community, projects and systematic attempts to serve that are able to be offered over a period of time with steadiness and stability. This takes a group of people out of themselves and lets them have a look at living their beliefs in such a way that they are truly of service to others.

The hidden benefit of such a group is the opportunity that the members of such a group offer to each other for learning about themselves. This instrument has spoken often about the mirroring effect of other people in her life. And certainly, this mirroring effect is greatly enhanced when a group which is conscious of wishing to be of service comes together in commonality of purpose and offers friendship and companionship, one to the other.

Each entity becomes a mirror that reflects back to the self what the self is creating and expressing within that group. Certainly, many of the reflections which one receives from such a hall of mirrors, as this instrument has called a spiritually-oriented group, may be warped or distorted in some way, therefore not offering a completely accurate image. However, the colorations and distortions offered by each entity within the group are in themselves interesting and offer in some cases that precious item which is so often under-appreciated by your peoples; that is catalyst. Even those who may see you in a critical or otherwise distorted fashion are of benefit to you in that they offer you material upon which to work both by using your powers of analysis and your powers of intuition and insight.

May we ask for the third query at this time?

J: I feel I am more than 51% service-to-others in polarity. Could you confirm this and offer any comments you feel would be helpful?

We are those of Q'uo, and are aware of your query, my brother. We can confirm that you at this time are at a level of service which commends you well towards the energies of the graduation process. Naturally, until you walk through the gates of larger life, the picture that we see of you is a picture that is yet unfinished. The signature of your life shall only be written at the corner of this picture as you walk through that gateway. That shall be your final reading. However, we would dare to say without infringing upon your free will that the likelihood is that you shall continue to hold this level of service-to-others polarity or improve upon it, given your distortions and your dedication towards seeking at this time.

We would have some general comments to make upon this basic concept of polarity and graduation. It is not often understood among your peoples that it is extremely difficult to achieve a service-to-others rating of 51% or greater. Indeed, in our opinion, it

is as difficult to achieve that rating as it is to achieve the obviously difficult rating of 5% service to others which is the standard for graduation from third density for those who are seeking along the path of service to self. In the case of service-to-self polarity it is overtly clear as to why it would be difficult to achieve such a rating. The purity of thought necessary to achieve the level of self-discipline and control inherent in seeking to control others 95% of the time is patent. There is no one who would argue that it is an extremely difficult and challenging feat to achieve such a polarity.

It is far more difficult to see into service to others to understand why it would not be equivalent to attempt to obtain a service-to-others polarity of 95% service to others as a balance to 95% service to self in the opposite polarity. However, the orientation of third density is geared towards a world that is not neutral but that is outwardly biased towards service to self.

To an extent, this was done on purpose in that it was taken as given and accepted by the Creator of this planetary experience that the end of second density contains within it an orientation which, when translated into third-density terms and elements of consideration, is inherently, seemingly, service to self. In terms of second density and the instincts of the higher apes—of which your body is, shall we say, a development or a greater ape, but still containing the orientation of the great apes—the instinct to protect the clan and to defend the clan and the supplies needed by the clan for survival are neither service to self nor service to others but simple pure instinct.

When this instinct is brought through into the beginning of third density, it cannot immediately be said in the innocence of a first incarnation in third density to be service to self, but rather to be the first experience of the inheritance of, shall we say, the gene pool, the inheritance of the body. These instincts and this body are part of third density in order to offer entities of consciousness the best possible chance to have an experience in space and time that is rich with material to work with in order to investigate what it is to be the self.

In one way, and we do not say this to confuse you but simply to give you, as the one known as Vara would say, a baseline, the life experience is satisfactorily accomplished if one is a responsible

observer; if one observes and notes all desires, and if one follows through on all of the desires that are felt until those desires are satisfied. In another sense, and on another level, this degree of participation in the experience of consciousness within incarnation is not sufficient, and that is where the being of the self, once investigated, becomes paramount. For that beingness is beingness which is constantly being invited and invoked by the being.

Each entity has the choice of what level shall be investigated within the self. There is a surface aspect to the entire question of selfhood in which the experience of many within your consensus reality lives and moves to the exclusion of any other level of awareness. This is the level of your consensus reality where the attention is caught up in the affairs of the day. It is possible, and indeed probable within your culture, for entities to rest comfortably within this level of awareness and to participate in what seems to be a full and rich life without ever waking up to the drama of infinity, eternity and timeless themes of investigation which, when pursued, offer to the discerning entity an infinite array of opportunities to plunge into the depths of the infinite and eternal self.

This infinite and eternal self has various aspects. One aspect is almost completely chaotic and it is maintained as chaotic and over against any attempt to organize or structure these deeper truths of being, in order to offer a continuing freshness and originality to the investigation of self by self.

However, it is usual for entities to find ways to structure or organize this deep well or kingdom, shall we say, this realm of information which can fruitfully be plumbed or mined in order to work with the dynamics of various threads of interest which have sprung naturally from greeting life experience and the coincidences of everyday life. This instrument, for instance, finds it useful to use the structures of philosophy and religion as it works with its own attempts to note down and to follow observations it has about itself, its feelings, its thoughts, and its deeper beingness.

These efforts to know the self dwell within a life that, in its outer characteristics, must continue to cope with and address the societal and cultural overview or environment in which the seeker dwells. And if looked at with some care, it can be seen that the societal constraints have a strong tendency

towards a service-to-self concept, theme and orientation.

Consequently, the default position, shall we say, of one within your society or culture, entrained by the authority figures of parents and teachers of childhood, is quite mixed and is perhaps at a balance point or a resting point, if one pictures a swing of a pendulum, at approximately 25% service to others and 75% service to self. This may seem to be quite cruel, and yet it is the natural result of the interactions of those who are dealing with consensus reality issues, such as survival, making a living, and defending the family against what it perceives to be situations and elements which may tear it apart.

Added to this is the situation which is unusual upon your planet, in terms of planetary entities as a whole throughout the infinite creation of the Father, where entities have come to this third-density experience upon planet Earth having already made service-to-self choices repeatedly within other planetary experiences, so that unconscious and yet very well established habit acts as a passive force which pulls unconsciously at an entity's ethics or conscience saying, "Please be sure that you have taken care of the self, the family, and the structures that you wish to defend." This tendency pulls the natural default position or the resting position of the pendulum of service to self versus service to others down to about 20%.

Further complicating the efforts of one who wishes to polarize [towards] service to others is what we would call a lack of concentration that is endemic to your peoples by virtue of the culture in which you live. It is difficult to sustain complete focus or attention. Therefore a very genuine and sincere effort to make a foundational choice of service to others may be made with the utmost purity of intention and utmost and complete dedication to sustaining such an effort. However, the natural tendency is to lose or be distracted from that focus.

This does not occur in obvious ways sometimes, but it is a natural occurrence which is preordained by the tone and the nature of the surrounding environment in which you are doing spiritual work. In order to persist in polarizing efforts, it is necessary to be quite unnaturally focused, compared to your societal norms. And entities may even say to you that you are driven or that you are obsessive concerning the spiritual walk when they observe the degree of effort

in you which is necessary to continue making choices which back up your foundational choice of service to others.

With that said, you may perhaps begin to see into the ways in which you have been challenged throughout your long process of attempting to become more and more a creature of conscience and ethics. It is not that you have insincerity or that you lack focus but rather that there is the very deep tendency from old habit in previous lifetimes and the childhood of this lifetime that tend towards creating many instances in which there is a very natural and seemingly open door which one may slip through and lose focus and lose that purity of intent.

The challenge, of course, is to find them and shut those doors so that one continues on being very conscious of one's tendency of losing focus so that one is encouraging oneself constantly to pay attention and to increase the level of observational accuracy in moving beneath the husks of outer experience into the seed and the fruit of inner experience.

Is it any wonder, then, that 51% service to others is enormously difficult to achieve? That you have achieved this rating is an estimable thing for which we offer you our respect and thanks.

As you continue to work with yourself in this hall of mirrors upon planet Earth, we simply encourage you to balance focus and sustained effort with a lightness of touch which enables you to thrive and to experience joy and laughter as well as a good conscience. We offer this instrument the figure of Kokopelli, in order to attempt to make the linkage between humor and even mischief more obvious.

In spiritual seeking, to be without humor is very easy when one is focusing with all one's effort and intent upon the spiritual path. Yet for one who does this it is as if one is carrying all of the seriousness of this intention upon the shoulders and it is a difficult thing to carry such intention.

In working with lightening this load for the self, it is well to investigate the faculties of faith, trust and hope. This instrument has often used the term "grace" to indicate that there are times when she feels that only through grace has she been able to sustain an effort or to be successful with an intention. And this term grace is a general term

indicating that the Creator cuts one some slack, as this instrument would say in a slang way.

We would say it in another way which is yet equivalent to this image of the Creator cutting one some slack and giving one some grace. If you can internalize the voice of the Creator within the self, it becomes the voice of hope, faith and trust. If you internalize grace and you are not looking outward towards a figure that is the Creator, but rather are looking at the consciousness of the self, that consciousness has the power to give or to withhold any aspect that you may wish to give or withhold.

The aspects one is tempted to withhold from the self of the one infinite Creator, when internalizing these voices of self from the Creator's level, are those aspects that may positively be seen as trust, faith and hope. It does not seem entirely humble or natural to trust the self, and yet it is that trust in the self that enables one to take a deep breath, let it out, and relax.

It does not seem entirely profitable to spend time in hope, for hope is intangible, having to do with a future that is not yet, or having to do with assigning value to the present in a way that cannot be said to be provable at all. Yet it is of great value to encourage hope within oneself; not hope in anything in particular but simply that faculty that always hopes for the best outcome.

For this faculty of hope colors the energy with which one meets the present moment. It is perfectly natural to be skeptical and we encourage those energies of skepticism. But skepticism is endemic to your culture whereas hope is not. In order to balance the self, it is precious to realize that hope is as real as balance and is much to be trusted within the self as an energy that has honor and virtue.

And when we begin to talk about the faculty of faith, we find ourselves up against the full stop of our ability to speak in language, for faith is not only an aspect of the Creator's internalized voice. It is the very Creator, seen in the hall of mirrors that projects infinitely, just as the hall of mirrors at Versailles reflects the reflection which reflects the reflection, infinitely. This faculty of faith is not only an aspect of the Creator; it is the very gateway through which the self meets the Creator and the Creator meets the self. Faith and intelligent infinity may be seen to be one thing.

We hope these comments help you as you ponder what it is to be J moving through the experience of a lifetime in flesh!

(Side one of tape ends.)

(Carla channeling)

We are aware that you are clear about your true nature as spirit but less clear about precisely how to bring forth, through the flesh, into manifestation, the deeper self and the deeper truths.

May we have your next question at this time?

J: How can I use the knowledge I have gained to help others now that my voice is not able to hold up to sustained teaching?

We are aware of you query, my brother, and we thank you for it. It is the question of a person who is accepting of the changes wrought by age and life circumstance.

We would respond in two ways. Firstly we would say that a teach/learning circle does not have to be large in order to be helpful. As this instrument is very fond of quoting from those known as the Ra group, "If one is illuminated, are not all illuminated?"

There are those within the circle of people you know already who may ask you questions. When the questions are asked of you, we encourage you to feel free to share those things that come to you. If you speak with only one person and that person is helped, then you have accomplished as much, as far as metaphysical concerns are valued, as if you were speaking to a great multitude.

Further, there will show up in your life those circumstances in which you may see an opportunity to offer your help to a new person, whether it is a person who is asking your opinion about a business concern or asking for mentoring in one of several different ways. See these opportunities also as opportunities for a small teach/learning circle, one-on-one, as this instrument would put it, and know that these are very valuable opportunities when you are offering all that you have to offer for what seems to be a very small audience; yet this audience is a hologram of all that there is.

As you teach one you are, indeed, teaching humankind and that entity, as one who is presumably learning from you, is also teaching you. For indeed, in any teach/learning circle that entity

which is presumed to be the teacher is inevitably that entity which is learning the most.

The other way in which we would respond to your query is simply to say that the fundamental service of all of those who polarize towards service to others is the service of being yourself, most deeply, most honestly, and most humbly. The beingness of one who has achieved a clarity within is a beingness which radiates according to the amount of energy that you allow through your chakra body or your electrical body.

You are constantly doing energy work on behalf of the one infinite Creator as you breathe and be who you are. This is the fundamental and central gift that you are giving in this life. This instrument has said many times that the outer gifts pale in comparison to this central gift.

May we ask for your final query at this time?

J: I feel I struggle with being able to feel emotions and compassion. How can I improve or increase my compassion? Or is it a perceptual problem? Am I full of emotion of compassion but unable to contact that part of my inner self? If so, how may I increase my perception of my feelings, emotion and compassion?

We are those of Q'uo, and are aware of your query, my brother. We see in this query more than usual the efforts of this instrument to clarify and to make available to us the best possible chance for answering your question. And we would thank this instrument for including that last phrase concerning the perceptual problems inherent in your particular personality shell's being aware of what is actually going on at a deeper level within the beingness of the self.

It is quite accurate to say that you are indeed full of the deepest compassion and the most finely wrought emotion. You have, however, at times now fairly removed towards your past within this incarnation, made choices in order to be able to carry on within the consensus-reality world of business and family which effectively shut down some perceptual windows into the self.

It was not a bad decision that caused this distortion within your energy body but rather a sound and pragmatic decision which enabled you to fulfill your responsibilities and to do that in a way which did not trouble you.

This instrument's father was also one who could never perceive the very deep wells of emotion and compassion within himself and towards the end of his life he lamented to this instrument that he had sadness about not being able to feel either joy or deep sorrow. This entity also, at a very early point in his life, being a child of the Depression and having to go to work at the age of five in order to help the family sustain life and make enough money to eat, created within himself closed doors so that he would not need to deal with the deeper plangencies and sadnesses of his situation but rather simply be able to get up and do his work.

This entity's father was very successful in achieving the goals set out by himself at a very young age, whether it was the selling of newspapers or any other job which this entity undertook. This entity was always able to meet his responsibilities and to do it with no bitterness or sourness of spirit but always with a smile and gladness to be able to help.

As this attitude opened the way to service to others on one level, just so did it close some perceptual doors on other levels, making it nearly impossible for this entity later in life to abandon caution and open those doors which would allow him to experience the full range of emotions further. The deep wells of compassion that were within him were blocked from his own ability to experience them because, rather than allowing himself to experience anger, frustration, and even rage at the necessities of his life his conscious desire was to serve others and by that he intended to mean his family group.

Therefore, his only option at that young age was to choose an attitude which allowed compassion towards others but no compassion towards the self. To have compassion upon the self would have been to say, "I want to be a child. I want to play. I want to have a life that has nothing to do with anyone else." And because this instrument's father was a man of great integrity and high intelligence, these thoughts, even at the age of five, were unacceptable to him.

We tell you the story of this instrument's father in order not to infringe upon your own free will. We cannot go into your own past and pull out the experiences that have caused you to make decisions which have locked perceptual doors behind you at an early age. However, by offering the narrative of this particular entity, we hope that we have shown

you the way that entities with a very high level of conscience and a great desire to serve others, can, inadvertently and innocently, shut perceptual doors behind them.

We hope that this will give you some feeling about how, with great care and patience, to move back into some of those earlier decisions and experiences and give yourself permission at last to experience the rage, the anger, the fury and the concomitant guilt at having those feelings that may have indeed caused you to block your own perception of the great range of emotions to which you indeed do have access and which you have used throughout your life in a very full manner on the unconscious level.

It is as if you stand upon the surface of a desert, not aware that there are very deep wells into which you may dip and bring out one bucket-full at a time of experience of these lost emotions. Stand in the oasis of your own reflections, musings and process, and as you are able, dip into the deep well of that oasis, knowing that the crystalline waters therein are good and come from a true and authentic part of your being that is not a desert at all but, indeed, the Garden of Eden.

We would at this time ask if there is one or possibly two follow-up questions that we may answer before the energy of this work session is exhausted. Is there a further query at this time, my brother?

J: You mentioned earlier that I had closed doors unknowingly and could work to open these doors to continue my spiritual growth. Can you elucidate shortly on that, please?

We are those of Q'uo, and are aware of your query, my brother. We cannot elucidate further. We spoke in a roundabout manner specifically because of our being unable to elucidate in a direct manner upon your process. We are apologetic concerning our reluctance but we wish to be completely free of infringing upon your powers of choice. This is an active part of your process at this time. We simply encourage you to proceed and to go after opening those doors using creativity and your keenness of observation.

We are with you at any time that you would ask us to be with you as you meditate and reflect, not to offer you thoughts of insights but simply to be as a battery to you so that any bumpiness or roughness in

your own energies may be sustained during the weak spots by our foundational energy underlying yours.

May we say we believe in you. We love you. And we are most glad to assist you in that way. You have only mentally to ask us to be with you and we are glad to be a resource for you by helping you to be stronger in having a stable, conscious process.

We would leave you at this time, with many thanks for your beauty as a person and your integrity as a seeker. It has been a pleasure to share energy with you at this time. We thank the ones known as Vara and Carla, also. And we leave you in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai. ❄