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SATURDAY MEDITATION

APRIL 25, 2009

Group question: (*Asked by Jim.*) The question this evening, Q'uo, is concerning humility. We'd like to know if humility is an automatic manifestation of evolution into higher states of consciousness, or if it is a quality which must be consciously cultivated as one progresses along a spiritual path. Also, in order to enter higher states of consciousness, is humility a necessary prerequisite?

(*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 evening. It is a great privilege to be called to your circle of seeking and we are delighted to share our humble thoughts with you concerning the interesting subject of humility.

As always, however, we would preface our remarks by requesting that each of you who listens to or reads these words use your native discernment and discrimination, taking those ideas that appeal to you and working with them as you wish and leaving the rest behind. We are grateful to you for observing this, for it will enable us to share our thoughts without being concerned that we shall infringe upon your free will.

We would remark to the one known as R that although those of Latwii are speaking this evening, those of Hatonn are especially close to the one known as R and are glad to reassure the one known as R with their presence and their love. This is also true of all of the others within this circle of seeking.

However, it is at the call of the one known as R that there is special care given to enhance and energize the expression of love within the energies of those of Hatonn.

We find that among your people the word "humility" has undergone the same kind of spoilage from overuse that the word "love" has undergone, so that we may say the word humility and it is assumed that everyone knows that of which we speak. However, its meaning has become blunted and scattered by the assumptions which surround the quality of humility or humbleness.

The meaning of the word is "meekness or a lack of holding to the self a sense of entitlement or importance."¹ It has come to mean a quality of being low in self-worth or unable to stand up for the self and these are not meanings which we wish to be inferred when we use the word humility.

It is not necessary to be humble in order to advance spiritually. The quality of humility is a quality which is enhanced by the same energies which create of the spiritually mature seeker the awareness that he is the Creator. And while this seems a paradox, the two awarenesses are two sides of one coin.

If an entity is aware of the quality of Creator-ness or Creator-hood that he has found at the very center of the depths of his heart, he is aware that this quality

¹ That is fairly close to the www.dictionary.com definition, which is: "The quality or condition of being humble; a modest opinion or estimate of one's own importance, rank, etc."

of Creator-ness or being part of the creative principle is specifically that which is not of the surface self. True to the task set before him to know the self and accept himself, he will necessarily and automatically have attained a genuine humility. For he has experienced the state of the small “I,” the ego self, becoming transparent before the power of unconditional love as it flows through him.

We may say that the more deeply and completely the seeker knows himself, the more humble he becomes. While this is true, it does not infer that the humility comes as a result of seeing the worst of himself and feeling rueful that so many seemingly erroneous qualities exist within him. Rather, humility comes as one is aware more and more of the true worth of the self, for that true worth lies in becoming an ever more well-tuned instrument for the spirit to play.

Thusly, there is not a speck or iota of self-abnegation or low self-worth, as this instrument would say, within true humility. For humility is not a humbleness brought about by an awareness of being an infinitely error-prone entity. The humility is an artifact of becoming aware of the great worth of the self, as error-prone as that self is.

It is often thought that humility partakes in a low opinion of the self. However, we do not believe this to be so. If one gazes at the working of the personality shell or ego-self, one can see that if there is a low self-worth, there is also a tendency to respond to this feeling of the lacks of the self by defending against notice of these lacks, or even by creating a persona or mask which compensates for these feelings, thusly resulting in an appearance of egotism or pride.

We began this session of working by saying that we offered our humble opinion, but we do not say that our opinion is humble because we feel that our thoughts have no worth. Indeed, we have chosen to share our thoughts with groups such as this one precisely because we feel we have this gift to offer to those who are seeking ways of accelerating their pace of spiritual evolution. We could even say that we pride ourselves upon our ability to communicate.

Our thoughts are humble because we know that we are messengers. We are fully aware that the virtue of what we have to say is coming through us and through this instrument, into manifestation. We, as this instrument, are instruments through which the

spirit can play. And our every desire is to tune ourselves so that we may be transparent before the love and the light of the thoughts and the energies that come through us as we hold the query that you have manifested and the unspoken energies of the group that support and swirl about this query within our consciousnesses.

There are times within the life of the seeker which are more apt to contain true humility than others. At the beginning of the seeking process, whether it occurs in youth or later in life, there is the need to grapple with transformative energies. This instrument would call the process “individuation.”² And within the individuation, the quality of humility is less likely to be outstanding. There is the need to move from where one has become comfortable, if not particularly content, into the unknown.

The energies that accompany this movement, shall we say, out of the cultural “box,” out of the cultural milieu, into a place of honesty, integrity and personhood in the metaphysical sense, can be tumultuous and substantially uncomfortable. Consequently, it is often the case that for the younger seeker, if there is the feeling of humility, it may contain more of that unwanted and toxic inference of low self-worth.

Consequently, at that stage of the spiritual walk, it is not recommended by us that this energy be sought. Rather, it is recommended that there be a seeking of qualities such as persistence and patience, for tenacity alone moves the seeker through those times of transformation when nothing is known and the landscape is confusing.

Think of the dark night of the soul with all of the accompanying imagery of darkness and suffering. It is perhaps a time when the qualities of bloody-mindedness and determination are at the top of desirable configurations for mind as it navigates those dark mysteries of the unknown. It is to be remembered in this wise that spiritual seeking, unlike the popular conception of it in your culture,

² Individuation: the state of being individuated; individual existence; individuality. However, I believe the Q’uo group’s use of the word has more in common with the word as used by Carl Jung: “The gradual integration and unification of the self through the resolution of successive layers of psychological conflict.”

is a tough, rough and turbulent process which this instrument has often likened to boot camp.

To move from an environment in which there is much physical motion to an environment of the spiritual in which there is no physical motion or outer expenditure of energy at all, but rather the moving into the system of great caves and grottos in which there is complete darkness, in many cases, in order to find an entirely different kind of motion and movement that is metaphysical in nature, is to place the self within an environment which can seem to be one in which, when enlightenment comes, it comes almost brutally, explosively or suddenly.

It is not always the case that this process of knowing the self in a different way has these qualities. Certainly, for some entities there is a softer, more sedate, and gentle feeling to the opening within. Yet for most, these times of transformation seem less than comfortable, although the seeker is nevertheless endlessly drawn into that darkness in which the mystery that is sought can be experienced in ways too deep for words.

However, once the seeker is past this initial surge of energy which is needed to move into the environment for further spiritual work and away from the enchantment of the physical world, the dislocation becomes less. For there is now the experience that is behind one and the seeker, when it reaches another point of crooks³ and shifting of the center of gravity, knows the dark night is upon him. And although there may be just as full an awareness of the discomfort of these times, there is the knowledge that he has outlasted the night and seen the dawn before, and so he shall again.

There is that level of trust in the self and in the process that is lacking the first time around. And for the maturing spiritual seeker there comes a time when, indeed, it is well to invoke humility. It is easy, as one begins to experience the delight of the spiritual path, to begin to feel that one has somehow done this all by himself. There arise energies of pride and feelings of entitlement.

This instrument has often heard the sentiment from spiritual seekers that goes something like this: "All I wish to do is the will of the Creator; consequently, I should be supported. For this is much more

³ In this context, a crook is a bend or turn in the road.

worthwhile than living the life of work and paying the bills."

When those thoughts flash through the mind, it is well to invoke humility. For there is no entitlement to walking a spiritual path. There is only the opportunity to make use of the time allotted. Previously, before the awakening occurs in a seeker, he has perhaps largely ignored the creation about him. Focusing upon those things that are meaningful to him, he has perhaps not seen that he is a part of nature or humanity or the creation. His moments have been spent with magnificent disregard for their rarity.

When a seeker begins to awaken, he begins to become aware of the opulent gift of time in incarnation. Each present moment becomes an opportunity to enter into his own awareness. And it is a heady thing to begin to take responsibility for those moments which the one known as Rick called the precious present.⁴

We have spoken through this instrument before of the doubling effect of making the choice of polarity and then repeating that choice. Each choice made doubles the strength of that first decision, so that soon you become a far more powerful and magical entity than you were before, through the simple process of being consistent in that choice.

Similarly, when one chooses to invest oneself with the responsibility of being aware of the present and for coming into that present moment fully as an entity of love and light seeking the one Creator, seeking to be of service in that moment, the consistency with which he is able to pay attention doubles and redoubles and redoubles the strength of his awareness, until very soon that seeker is a far more powerful, magical, grounded seeker than he was before.

When one is approaching the spiritual living of a life in this wise, there is no problem with becoming proud. However, it is not always the case that the seeker has this level of awareness and this dedication to taking responsibility for the present moment. It is

⁴ Rick Pitino, in a motivational speech, said, "The Precious Present puts life in its simplest form. We should all follow its message and live life in the wonderful state the precious present awards each of us. I read it to all of my teams before we take the floor for the first day of practice." Pitino is quoting here from Spencer Johnson's book of that title.

easy to begin to drift, as the one known as R said, “to stay on the surface and skitter along the very top of the waters of consciousness,” noting synchronicities, seeing the grand design of spiritual seeking, and having just enough understanding to move beyond the mystery and into a false sense of the world in which everything means something and there is an explanation for every coincidence.

We are not saying that the opposite is true. Rather, we are saying, as this instrument said earlier today, that sometimes a coincidence is just a coincidence. When one begins to demand of every coincidence that it have a meaning, it is time to invoke humility. For it is not the object or the purpose of spiritual seeking to ascertain understanding or to become an entity who knows the answers. Rather, spiritual seeking is a process which deepens one’s appreciation of the continuing and overwhelming mystery of the one infinite Creator. It is a process which deepens one’s ability to enjoy, not merely tolerate, the many paradoxes one finds within spiritual seeking.

Thusly, since you are headed towards a great unknowing, that is, an awareness that nothing is known and that all exists by faith, there is the natural tendency to become more and more truly humble.

It is good to bend the knees before the Lord, as this instrument has said from time to time. Yet, that posture of humility is not the posture of one who feels unworthy. Rather, it is the posture of one who barely can fathom the infinite mystery of the one Creator.

When this instrument thinks of that posture, she has a tendency to think of the moment when the man in love bends his knees before the beloved and asks the privilege of becoming her partner in life. There is a reverence, even an awe, of the depth of the circumstance that fuels that bending of the knee before the beloved. And that is the same kind of energy that humility before the infinite One may bring to the seeker—not that the seeker is less, but that the joy and the wonder of being able to share the life with the beloved is an incredible privilege.

It would be our observation that there is no time within a seeker’s life, within an incarnation within third density, where he is entirely safe from the ravages of pride and arrogance. These moments of temptation shall be offered as long as the incarnational lessons play themselves out throughout

the incarnation. One cannot simply assume, therefore, that because one is for the most part truly humble, one is humble within this particular moment.

Thusly, it is always helpful to retain that awareness of self that sets a warning signal going when one is having a proud moment or when one has taken upon oneself the arrogance of knowing the answer for another.

Yet, we do feel that as the spiritual journey moves forward and the spirit within becomes a more mature one within a seeker, the danger of lack of humility does fade. It does not disappear, but it becomes clearer to one, as one goes forward, when one has gotten off that beam of love and light and service to others and has become involved within the self once again.

It is interesting how those who hear wise words hear more than the words. Thusly, it is part of improving one’s service to others to police the self and to draw oneself back from arrogance and pride when one senses or sees that it has begun to encroach upon the service offered. For those to whom you speak shall hear not only the words but also the energy with which those words are offered.

(Side one of tape ends.)

(Carla channeling)

Those words, therefore, shall be greatly enhanced in their efficacy as resources for those to whom you are offering your service if the breath which carries them contains that clarity that comes from true humility and the knowledge that the service is coming through one and never from one.

As we so often do, we conclude discussion of this very interesting question by noting the advantages of a daily immersion in silence. That is part of being humble before the infinite One, that willingness to stop the surface process of living and take time to listen to the Beloved who speaks in that silence in thoughts too deep for words.

We are those of Q’uo, and would ask if there is a follow-up to this query.

G1: No, not to the main question, Q’uo.

We thank the one known as G1 and would then ask if there is another query at this time.

G1: Q'uo, in the *Law of One* series, Ra says that the positively-oriented entity will be "transmuting strong red-ray sexual energy into green-ray energy transfers."⁵ Is this transmutation of red-ray energy into green-ray energy accomplished as a function of conscious intent or strong sub-conscious bias? If by conscious intent, how can the entity consciously intend to transmute sexual desire into unconditional love?

We are those of Q'uo, and believe we understand your query, my brother. The transmutation of red-ray sexual energy into green-ray energy transfer almost always contains elements of intention. The energy is not a gift given with a set of directions. There is no direction beyond nature's insertion of Tab A into Slot B.

In some personalities, the openness of the heart is such that that particular personality is almost incapable of expressing the self without the green-ray aspect. However, this is not the case for the majority of entities who engage in sexual congress. It is to be remembered that your present experience of sexuality has heavy cultural overlays which encourage the value of sexuality remaining firmly in the red ray.

Your mass media are full of advertisements of the glories of lust, the beauties of youth, and the shallowest possible conception of sexual energy exchange. Further, there are the inevitable conflicts that arise when one attempts to deepen a relationship which is sexual. The tendencies for an unevenness of affection are substantial. The tendencies for an unevenness of desire as far as how deep the relationship is desired to go are also those which tend towards an unevenness. It is rare that two entities want precisely the same thing in terms of how deep the relationship shall go, what commitments are made, one to the other, and so forth. These things tend to be notably uneven and mismatched. Consequently, progress through red-

ray, orange-ray, and yellow-ray expressions of sexuality to the open heart of green ray almost always involves a decision to set the intention to make that happen.

We are not saying that it is necessary to become equally committed or perfectly matched in order for the heart to open. We are saying that there are obstacle courses in which the obstacles lie thick on the ground that lie between the red-ray sexuality and green-ray sexual energy transfer. The need to possess and the need to be possessed must be balanced. The expectations one of another must go through that period of communication until there is an understanding.

These are not simple or brief processes. They take time, energy and a continuing desire to make of that which is earthly and seemingly without the Creator into that which is not only earthly, but also heavenly, not only of the body but also of the spirit and of the one infinite Creator.

There are times when there are brilliant shortcuts into green-ray sexual energy exchange; times when, for whatever combination of reasons, it is perfectly clear that sex is an energy shared between two hearts and all may lie open and undefended. It is in this fearless open heart that an exchange may take place. However, in the normal run of human experience, we would say that without the intention and without the work done to see the energies intervening between red ray and the open heart, the green-ray energy exchange shall not be a common occurrence. However, it is certainly an energy that is open to all regardless of their distortions or their fears.

May we answer you further, my brother? We are those of Q'uo.

G1: Not on that question, thank you, Q'uo.

We thank you, my brother. We would ask if there is another query at this time. We are those of Q'uo.

G1: Q'uo, here's a question from G2, who says: "I had such an emotional experience during the inauguration of Barack Obama! All the things that we desired for a new world seem to have been manifested—love, acceptance, etc. There was an unusual energy. I would like to hear from Q'uo what their experience was like from their vantage point. Was there a major shift, an acceleration of our spiritual progress? There was so much crying with joy and relief on my end."

⁵ *The Law of One, Book II, Session 54, May 29, 1981:* "The negative will use the three lower centers for separation from and control over others by sexual means, by personal assertion, and by action in your societies. Contrary-wise, the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo and will be similarly transmuting selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return."

We are those of Q'uo, and thank the one known as G2 for his query. My brother, the moment of that institution of the one known as Barack into the office of the presidency of your country was a moment in which the heart chakra of your planet opened. It was a powerful and very real moment of the awareness of infinite possibility.

We cannot say, my brother, that because of this moment there was a leap ahead in the planetary level of vibration, for as you have noted, my brother, the energies which baffle and confuse the energies of unconditional love did not become healed and go away from your world scene. As this instrument would say, the world wagged on, regardless of that moment of planetary open-heartedness.

However, when such a moment occurs, involving the body of humankind as this moment did, that memory is retained. And that memory can be recalled and invoked by the self or by the body of humankind if that body so chooses. We know that, individually, many have been remembering and invoking that open-hearted moment again and again since inauguration day. We know that groups have invoked and remembered that moment as they sit in group meditation for the planet and its people. What we have not seen yet, but what is always possible to see, are further times when the planetary body of the tribe of humankind remembers and invokes that open-heartedness once again.

May we answer you further, my brother?

G1: No, that was all of G2's question, thank you.

We thank the one known as G2. We would then ask if there is a final query at this time. We are those of Q'uo.

A: I've got one. Q'uo, could you discuss the phenomenon that we call down here "global warming," from the perspective of the spiritual evolution of mankind, either in the time/space context of the next several decades or in any larger time/space context of centuries or longer that you feel we might be receptive to hear about.

We are those of Q'uo, and we are aware of your query, my brother. That which occurs upon the physical plane within a human body generally occurs because it has not been grasped, not seen fully, and certainly not taken into one's awareness to subject to the energies of solution within the mental and emotional part of the human. Therefore, when

entities become ill it is often the end result of imbalances and distortions within the energy body that have been ignored or not recognized.

The same is true of the living body of your planet. The situation is not particularly simple, for your planet is populated by several planetary populations from elsewhere in which there was a toxic disregard for their home planets and a set of actions which, in total, created of their planets an uninhabitable environment for third-density work. Consequently, you have coming into the earth plane of your planet a great many entities who have been unable to grasp the need for inner peace and harmony with others. And you have instead solved perceived problems by invoking the energies of aggression and the destruction of other selves.

We speak not only of the obvious physical destruction of other-selves which exist in war, but the less obvious but nevertheless deadly energies which would pit entity against entity, power against power, judgment against judgment. There is, in the concept of karma, embedded the concept of continuation, or the inevitable onward movement, of a thing which is inertia. That which is tends to continue on being that which is.

The energies that created destruction elsewhere remain, retained within the deepest parts of the roots of consciousness. And that solution which is aggressive and destructive seems once again to be a valid choice, even a necessary choice. Once again, it takes an answering energy to stop the energy of that karma and among your peoples that energy has often not been seen as a good thing.

Again and again, those answering energies of cooperation, harmonization and communication have begun to gain strength among your peoples only to be ground down under the heel of that thirst for empire that fuels nation-states' aggression against other nation-states and entities' aggression against other entities.

All this heat of aggression and destruction has been pushed down into the earth upon which your feet stand. And the earth has begun to express it, just as this instrument's body was recently covered with a rash as her body attempted to throw off the toxin of a substance to which she was allergic.

While there are certainly rational, scientific explanations for various aspects of global warming,

spiritually speaking, the interesting and telling portion of this phenomenon is held within the energies of your people. Therefore, every attempt that is made by persons or groups of people to send love into the earth energy, to send peace into the earth energy and so forth, is an effort well made, and an efficacious one as well.

Just as the energies of heat have moved down into the planetary entity that is your Earth, also the energies of cooperation, love, unity, understanding and communication can aid greatly. We would also note in this wise that many of those who have achieved graduation from your third density at this time, within the last thirty of your years, have begun to return as those who have seen this pattern clearly and whose hearts have gone out to the planet itself. Many of those whom you call the “indigo children” are those who are focused perhaps more upon healing the Earth than upon bringing the population as a whole to graduation.

It is not that they feel that the Earth must be cleaned up before they can go on. It is that they see this karmic residue and wish to fulfill that karma with the balancing energies of love and affection for the planet that remove the self forever from the wheel of that particular karma.

May we answer you further, my brother? We are those of Q’uo.

A: I’m good, Q’uo.

We thank you, my brother. We are those of Q’uo, and, finding a waning of this instrument’s energy, we would at this time take our leave of this instrument and this group. It has been a pure pleasure to be part of your circle of seeking this evening. We thank you for the beauty of your auras and for the humility with which you have set aside time to seek the truth. We are known to you as the principle of Q’uo. We leave you in the love and in the light of the one infinite Creator, whose servants we are. Adonai, my friends. Adonai. ✨