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## SUNDAY MEDITATION DECEMBER 3, 1989

**Group question:** The question this evening has to do with glory and the meaning that glory would have as we say the Lord's Prayer and think about the concepts of "the Kingdom and the power and the glory." What is the glory that belongs to the Father, or to the Creator, and what part in that glory do we play, how do we offer glory, and ... that'll do.

*(Carla channeling)*

I am Q'uo, and greet each in the love and the light of the one infinite Creator. It is a privilege and pleasure to share this meditation with you. May we say, for those sensitive enough to sense the presence of another entity, that the one known as Latwii is with this group this evening, having been called in support but not to speak. Having answered the challenge, the contact prefers to be silent and supportive.

Joy, worship, adoration, praise, honor, glory. Within your illusion you may see glory. It exists instinctually and continuously. Each creation of land and sea and air sharing its rustling leaves, its proud and sturdy branches, its healing magic, its sweet rainfall, sharing all, the glory of a rainbow or of a beautiful scene, is not simply the expression of admiration of geographical territory but a prayer of thanks to its Creator who has made all things well.

This instrument, we find, has asked this question because in this instrument's mind the concept of humility is congruent with the idea of service to

others. Thus, the instrument wonders what the place of glory is in the life of the seeker. Within the day-to-day life glory is beheld by many eyes and seen by few hearts in true perception. Most entities sitting in the midst of glorious beauty find that they have a chore to do that must be done, that keeps the eye upon the paper or within the work area, so that one cannot look out and see the easiest, clearest, most eloquent and poignant definition of glory.

Why should the Creator be glorified? The most simplistic answer is, "Look about yourselves, witness the unique character of each dawning, of each dusk, each change of weather that moves the feelings and emotions—quieter when it is pearly, nacreous and rainy; happy and active when the winter sun deigns to shine its glory upon your fair planet. There is an element of "breaking through" to that metaphor, for the glorious light of the one infinite Creator must break through clouds. And in understanding glory itself, you within the self must break through clouds of unworthiness, unhappiness and disquiet.

It is truly said in your holy work named the Bible that in quietness and confidence is your peace. When one becomes still enough to cease the speaking one rapidly becomes aware of the astonishing and miraculous wonder and the beauty of the creation. All of this beauty is within you, all of the Creator is within you, all of the Creation is within you. So, when you give glory to the Creator, you give glory to the deepest part of yourself and

affirm your ultimate and far-off nature, affirm that you are a prodigal moving through strange lands, faring variously and aiming at last for the home of the Father.

The Creator does not have a sense of Its own glory. That which you know as glory is that which is recognized by your peoples as an appropriate response to the beauty and blessings, challenges and learned lessons that shape each entity's destiny. One is not always able to focus upon the affirmative, to praise circumstances or to give glory to the source of those circumstances. One often thinks not about one's own incarnation. Had the Creator not felt a glory within thee, would you be? For you are the active principle of the infinite One. You are the crossroads of eternity and time, of reality and illusion. And in any illusion there is the moment when that illusion is shattered and the wonder comes upon one.

The first glory is that which the Creator has invested in you. Thus, it is centrally important to come to an understanding and acceptance and a self-forgiveness within the inner structure of the heart, the mind, and the spirit. As we have mentioned before, it is far more common for the self to be overly judgmental and perfectionistic about the self than for that same self to find many things unacceptable about others. Yet, how can the self be unacceptable to the self? How can the Creator be so distorted that that spark within becomes hidden? You move upon your skis down the white alp, the wind blows by and your face is cold, except for your goggles. Every muscle, every fiber of the being is engaged in this plummeting trip, this sailing upon the Earth, this experience that seems most glorious.

It is exciting. It is that about which one becomes intense. Thus, entities within your culture give glory to many, many things which are not that which is truly glorious. No matter how worthy the entity, the glory of that entity is not the entity, but the Creator within the entity, for one who speaks to another speaks to the Father within that other. And the glory, if there be any, goes solely to the Creator.

Glory is a concept directly at odds with judgment, for in the concept of glory, with the concept that all are one, then all are potentially full of glory, able to generate glory through love and light and service and able to experience glory in the inner room of meditation and contemplation and in the

environments which so richly endow each with companionship, laughter, light-heartedness, and a sense of confidence and security that comes from feeling that the self is indeed worthy, that the self at heart is indeed a portion of the glory of the Creator.

It may seem much to you as though we suggest you praise yourselves. By all means, do so. It is known by you to a nicety in this system of illusion that one is not particularly glorious very much of the time. The illusion of difficulty and challenge is heavy; the blockages to self-awareness and self-forgiveness, formidable. To think of oneself as a part of something glorious is very difficult under these circumstances, for one feels humility and somehow it seems that one cannot feel humility and affirming—we correct this instrument—affirmation of glory in the self at the same time. Yet, this paradox is one of the strongest spiritual truths, the dynamics of which a seeker needs to grasp, for the glory lies not within the behavior, not within the surface thinking, but at the level at which each is a portion of the one infinite Creator.

Few there are within third density that are able to manifest perfect glory, for in manifesting perfect glory one no longer has any catalyst to process and one is able to stay in the love and the light of the one infinite Creator, praising and blessing the name of the Creator, speaking hallelujahs for all the blessings of your life. Yet, in the next hour you shall walk away from this beautiful concept, this imperishable ideal, and be unable to live up to that which is truly within you at this time. Yet, the glory is there. It continuously speaks to you, continuously moves within you and, as you become more transparent, more trusting, more accepting of that which occurs, of those conditions in which one finds oneself, one can then allow the glory to flow through the self to all the other portions of that glory.

What do you mean when you say "glory"? In some cases, entities mean heaven; others mean worship; others, praise. Even your flag has the name of "Godhead," undoubtedly named with deliberation. The nature of the Creation is love and the nature of love is glorious. It is much to be awed by, much to be studied. There is much to take into meditation each and every day, and there is the listening ear to develop to the less and less distorted self that lies deeper and deeper within the self, closer and closer

to the true self which, in the end, as it was your Source, shall be your Omega.

Now, what is glory to you? Is there glory in serving others in an humble way, in chores, in cooking and cleaning and mothering and fathering and providing and working? The amount of glory you allow into your life is up to you. The glory is there, intrinsic in each moment. Beauty lies all around. Dreams, hopes and ideals abound. And these artifacts of the spirit and the mind and the emotions are wonderful, wondrous and glorious. For, is not love glorious, my friends? Remember that the one known as Jesus removed the commandments of his predecessors, and, instead, asked each to love the Creator and to love each other as the self. This was the new promise that this teacher requested from its followers.

The direct reason that most people do not feel glory, or any intense emotion, is that the culture in which you live is difficult, and in fact, even for it, is going through a difficult period because of the transformation of space and time as your galaxy spins into a new configuration, a new space.

How can one find glory when one has not perceived glory? One may meditate upon glory. But perhaps the best way to approach the understanding of the word glory is to strip [away] all adjectives and gaze at the great noun, "I," the great verb, "AM." To exist is glory. To be conscious is potentially to live in the Kingdom of the Father. Why should a relationship with a father whose love for each is infinite produce anger, confusion and disputation? These things are a portion of your illusion. If you are able to silence your mind, silence your doubts and to open the door to the inner room in private and devout meditation, that silence for you may be a great voyage of discovery, for you will find more and more to like about the self, more and more to see as accomplishments as each entity moves through the life experience and becomes more mature.

Could one do without glory? By no means. To say "glory" is also to say "passion." Glory is the passion of the heart and it has its artifacts in the blue ray of communication of an inspirational nature and the indigo ray of work done upon the self in self-healing, self-forgiveness, self-quieting and, above all, self-acceptance. The beginning of lover—we correct this instrument—the beginning of loving others as one loves the self is to discover the glory within the self, to forgive the self for its behaviors which shall be

various due to the workings of free will, so that one may concentrate as much as possible simply on loving and being with the infinite One.

So many things you have seen have been to you glorious and wonderful, awesome and a cause for devotion and worship. Know that this within your spirits is not an artifact of culture, is not a trained portion of an entity, but an instinctive, genuine need. Each entity needs and seeks to find that glory, that joy which somehow, although it may not have been experienced since young childhood, each is aware does exist. One may not become glorious by one's decision to do so. Each has the guidance, the Comforter, within. And this Comforter, with its longer point of view, its wider perspective, may find the glory in moments which seem less than intensely glorious.

Glory is the faculty of the child who finds those things which it likes passionately lovable and glorious objects of love. Were there not an objective referent to glory in the metaphysical sense, there would be no word, for the word "glory" is that which reaches out into eternity for that which it knows not. It knows the glory as a mystery, and, like [buoys] clanging in the fog on a stony coast, it is hidden and it is difficult to navigate through the waters of humanity and ordinary living to create the intensity of consciousness that allows one to glorify and praise and thank the one infinite Creator. Yet, this exercise comes back to you an hundredfold, a thousandfold, a millionfold, for as you recognize the glory of the one infinite Creator, the glory of Creation, the glory of the heart of humankind, one becomes aware of the glory hidden within, that treasure in earthen vessel, that gem within the body. As you become more humble and more aware of how many errors are self-perceived by you, paradoxically you shall become more and more aware of the exploding excitement of the creation in its eternal dance, in its endless beauty, in its infinite love under the powerful strength of pure light.

You shall not always be manifest, you shall not always need to feel glorious, for you shall become glorious as you move back to your source and become a portion of the potentiated Creator that has not yet been potentiated.

It seems odd to use glory as a word which describes the pilgrimage experience. One's shoes are dusty from the road and painful from the stones upon it;

one has hardships, thirsts, hungers and [yet one still] seeks. How can this be glorious? Yet, if you will open the heart and request a sense of praise, thanksgiving, worship and adoration of the one infinite Creator, suddenly glory will be understood by you, the glory of all that there is, the glory of the journey, the glory of its beginning, its ending, and its infinite progression.

You entities call many things glorious. Artifacts of humankind such as music and art and literature receive this adjective frequently and truly, in some cases, the author or the composer has, indeed, touched upon part of the glory of humankind, part of the birthright of the imperishable spirit which you are. You are taught to feel unglorious; you are taught to doubt the self, to esteem the self most lowly and to act defensively. Glory is radiant, quiet, confident, brilliant and radiant. It is an aspect, an attribute of the one infinite Creator that inspires in the seeker purified emotion—the emotion of unconditional love, praise and thanksgiving.

As you move through your life, realize that your life is a divine and glorious gift from the active principle of the one infinite Creator to its source and ending, the unpotentiated Creator. After you have come to this gentle and loving perspective, loving the Creator and loving self as having the Creator within, partially hidden by distortions, one may begin to see the glory of other entities about you.

But always glory is most clearly seen in the second density of Nature, its blooming, its color changing, its infinite variety. Each flower is full of glory, yet it cannot sing praises to the Creator except with its heart. You, too, were given consciousness by the infinite Creator. Is this not a blessing? Glory is not in this case an emotional word but rather a word indicative of a worshipful and adoring attitude toward the mystery of the one infinite Creator. There is no reason to dislike the Creator; there is no reason to be indifferent to the Creator. But to the mind that is lucid there is every reason to see the glory all about one and know that the creation is like the Father.

Before we finish this speech we would like to iterate one important thing. The greatest blockage to an awareness and a feeling of intensity, passion, thankfulness and glory is the focus one has on one's distortions of behavior which does not forgive the faculty of free will for blindsiding you with this

variety of feelings and states of mind. You are not intended to be perfect people. You are intended to be pilgrims, but you carry within you great glory. May you always feel that glory and offer that glory back to its source, the Creator, alone.

At this time we would offer a contact to the one known as Jim if this instrument wishes to close this meditation. We leave this instrument in the love and the light and the glory of an inestimably beautiful and truthful and authentic creation. I am Q'uo, and those of Latwii also bid this instrument love, light and farewell. We transfer now if the instrument, Jim, is willing. I am Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and light through this instrument. We are pleased that we have been able to make contact.

*(Side one of tape ends.)*

*(Jim channeling)*

I am Q'uo, and am again with this instrument. It is our privilege at this time to offer ourselves and to speak to any queries which those present may find value in asking. Is there a query at this time?

**Questioner:** Yes, I'd like some advice in listening. I'm developing a new and very important relationship, and although speaking helps me it does not help the other person to feel better. Therefore, I feel selfish as I work out my understanding of the nature of that entity whom I love and would like to understand. Could you comment as to how I might circumnavigate, if possible, this somewhat difficult for the other soul's method of becoming aware of the needs of another?

I am Q'uo, and am aware of your query, my sister. You ask us a query which seems upon the surface to be possessed of serious limitations, shall we say, for among your peoples the desire and ability to communicate in a clear and compassionate fashion is one of the greatest tools that entities may utilize in the sharing of the self and the allowing of another to do likewise, for there are few among your people that can be assured that any degree of understanding has been achieved by any other means. Since the telepathic or empathic (*inaudible*) there is little left for an entity who wishes to understand the needs of another if the tool of words is no use. However, one may attempt to reach in feeling, or what you may

call (*inaudible*) by utilizing the sense of another entity, shall we say, to make the self available enough to another entity. To accomplish this task is to make of the self a receiver which is sensitive to long variations in the beingness, shall we say, of another entity. It is possible to develop this skill by a system of trial and error whereby one checks the results with another entity. However, one can never be certain that one has been accurate in the sensing.

We apologize (*inaudible*) for this instrument is having difficulty in maintaining the focus necessary for the contact.

(*Carla channeling*)

I am Q'uo, and greet each again in the love and in the light of the infinite One. May we ask if there are any more queries before we close this evening?

(*Pause*)

I am Q'uo. We seem to have satisfied your appetite and we are most happy to have done so with our tools, which are fallible and liable to error. Therefore, we ask each to treat that which we say as that which it is—opinions held by those a bit further along the long and dusty path than are those within your density. Still, we do not know all that there is, and we cannot be considered to be truly wise, for still we have identity, and this is not weakness but a resistance to love itself.

How can the Creator love if all It has is Itself? The Creator, in its unpotentiated form, is love. The active principle that moves with free will before each creation to create consciousness and to start a new process is that which ...

We are sorry, for this contact is breaking up as this instrument is concerned for the one known as Jim. We simply ask you to open your eyes, to open your hearts, to open your ears to the infinite variety of the glory, the beauty, and the truth of the infinite Creator Who has truly done all things well. We leave this group with obvious reluctance, for, yes indeed, we would chat with you much longer, could we. Yet, we realize that there is only so long that you entities can sit and concentrate. Thus, we urge you to compensate for this day with laughter, merriment and light heartedness. These are also most positive and contribute to a sense of glory. Avoid only those things which rob one of glory: the self-criticism, the criticism of the wisdom of the Creator, the criticism of the wisdom of other selves. When you feel these

concerns, honor the glory within and move from concern to clarity and descending light, for so the glorious peace and love of the infinite One may flow through you to engage and kindle another soul, through intensity, passion and the true winds of the glory of the infinite One.

We leave each of you in glory. May you see it everywhere you turn. May you see it in each other and may you love each other. We are those of Q'uo, and are asked by Latwii to thank you for joining with them. We leave you in the love, the light, and the glory of the infinite One. We are known to you as Q'uo. Adonai, my friends. Adonai. ✽