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SUNDAY MEDITATION MARCH 18, 1990

Group question: The question this evening is about limits. To what degree is accepting our limitations giving up, and to what degree is it freeing ourselves of unnecessary suffering?

(Carla channeling)

I am of that principle known to you as Q'uo. We greet you in the love and in the light of the one infinite One, the Creator of all, in Whose name we serve, and we bless and greet [you] and rejoice with greatest joy in being called to this beloved group. Your radiance is bright to us, and we bask in the sunshine of your desire to seek and to know, though you are vulnerable and open to pain, though you know the truth may cause you hurt, yet you seek, and you seek still, willing to bear the brunt of the truth, willing to ask past the surface of things. You are gallant friends, and we thank this group.

It is with gratitude and humility that we remind you that we are your brothers and sisters, not those infallible with authority over you of any kind, but those who wish you well, and who would give to you the best of ourselves, our feelings, our opinions, our thoughts. It is for this reason that we are awake to the cries of people such as you. It is for this reason that we come to those who seek through dreaming, through visions, through writing, and more occasionally, in those who are disciplined in their seeking, and have chosen this particular path of service through the vocal channeling, in which we are able to offer information more specific than

paintings, music and poetry, though surely not more eloquent—simply more lucid and easy to penetrate.

You ask this evening a question which bears with it some dangers, and of these dangers we would speak first. To assume that one knows one's limitations and one's abilities, to assume that one has the intelligence to control one's destiny by thought and reasoning, is to assume a grandeur that you do not possess. And we say to you straight out that you who are guided by intellectual evaluations of situations, and respect for authority of any kind whatsoever, are hag-ridden and living in a nightmare.

One of the great misunderstandings of the many beautiful works man has created is the concept that man has created them by means of his reasoning, his logic, his intelligence. This is the mainstay of the culture in which you now exist. It is this over-respect for authority which one does not understand, that accepts without understanding, that is the hallmark of your desperate civilization at this time.

To whom give you authority? To those who are the priests of reason, of intellect, of logic, of hypothesis and conclusion, whether they be in the guise of those who come in the name of religion, having explained precisely by dogma and doctrine that which may be believed and that which shall not be believed, or whether one wishes to give credence to the doctors and the teachers, the scientists, the priests of reason and technology. Such is authority given to idols made of clay, for though each entity trained to be in authority, and with the feeling of

being in authority felt in surety within, yet is this person fooling itself, and removing the possibility of movement in spirit. Those who follow without understanding, without seeking the heart and not the mind, are those who consign themselves to prisons made of their own mental biases: this, this and this is true, and therefore all other is false. Such concepts are comforting, for one may again relax into the structure of a prepared life path where one is aware when one is doing well and knowledgeable of one's errors as they are pointed out to one by the authority accepted.

Thus, those who ponder the meaning, the necessity and the response to limitation with the mind alone, with weights of opinion from authority without the self, are those who seek to avoid the responsibility of being, to avoid the vulnerability of making an error. The great fallacy of all authority is error. There is no error; there are only ways to learn. Some ways of learning quite clearly inform one of that which one does not wish to do again. Was this then an error which brought one to such a speedy and heartfelt conclusion?

Therefore, let us banish from our minds our own mind's power over us. See your intelligence, your logic, your intellect as a workhorse, a machine, a computer which has been trained to make choices. Realize that you need this computer, for you dwell in so rich a tapestry of sensual experience that you could not ever be aware of your entire environment in any moment whatsoever. The creation is not large enough to hold the resonance of each passing moment. All your senses are open, thirsty, vulnerable, and the intellect chooses those things of which you must be aware to avoid extinction, to maintain preservation of the physical vehicle, and to meet those needs which your biases have previously fed into the computer again and again until the computer smoothly and quickly eliminates much from your environment, so that you are only aware of a tiny, tiny portion of your own creation.

This was planned by you, not that you be so limited, in and of itself, but that you continually examine your vulnerabilities to see if the choices you have made in what you perceive of what you see is that which you wish to perceive. Allow in your daily meditative moments this question to arise within you: "Are my choices causing me to praise the one infinite Creator? Do my choices bring me joy? Do

my choices open me to the glory of consciousness, to the depth and breadth of the resonances of the present moment?"

Avoid satisfaction, especially self-satisfaction, but be hungry and thirsty, for there is more to learn, more to experience, and in that learning and in that experiencing there shall be change, which is, by definition, uncomfortable, stressful, painful. It is the successful heart that is open to these things, yet aware of the power of its own abilities to forgive, to love and to accept.

Once the faculty of unnecessary judging has been removed and replaced by an eager acceptance of the rightness of that which is occurring, one may then gaze upon what one considers limitations, and it is at this point only that we speak of limitations, having warned you as carefully as possible always to avoid mental constructs and structures which predetermine the meaning of your particular experience of being limited. This is your creation, a creation of the heart and of the spirit. Yes, it is a creation of your deeper mind, but your deeper mind is your heart, not your intellect. The intellect is the animal you ride so that you do not die to this world before you have tasted of the joy of being alive.

Conditions among your people are harsh. There is much pain in joy, there is much sorrow in laughter, there is much loss in each passing moment, until finally the loss of the physical vehicle is complete. All this is illusion, and this the heart knows; the intellect does not. It presumes its own self-preservation as a given which shall continue with no foreseeable end, and to this end it bends all experience. Abandon this, if you ever embraced it, for you seek upon a dusty path that is mystery, not surety, and your limitations are as you find them, shifting, moving, transforming before you as you change in your perception of them.

A limitation is wisely accepted as the basis of evaluation of further action. When one cannot walk one finds oneself an appropriate seat. When one cannot speak, one remains silent. When one cannot understand, one embraces mystery. When one cannot move, one embraces the concept of moving motionlessness. This is a foundation acceptance that is very helpful to the heart. It is not wisdom to ignore the circumstance of the physical vehicle, for these are the limitations of which you speak, limitations of action, of movement, of energy, but

this is only the basis for further waiting, waiting in patience, in quietude, in certainty of the constant inflow of inspiration, for many are those who choose to do as much as possible, regardless of the circumstances and regardless of those things done, because authority says those who do the most are worth the most. Thus, the self values activity without evaluating worth, the love one has, the joy one has in each activity, but simply assuming that to give is to be productive, to be busy, to be active.

We speak directly to this particular instrument as well as in general to all, for this instrument has recently moved through the concepts of authority, limitation, and the making of decisions and it has discovered, and you will discover, the positive and the negative necessity of the acceptance of limitations being the beginning of the true choosing of that which is good to do for the self, and that which is kind to yield to for the self. It takes more patience than many have to wait upon inspiration, for the process of waiting is the process of forgiving the self for the limitation it has, and a beginning to believe that the change that is occurring is not a limitation, but a transformation, an alteration of the path of service intended by yourself and the Creator together before this incarnational experience was ever begun.

Times of pain and limitation are those times to find rejoicing and praise and thanksgiving, for these are the signals that the Creator is especially near, and transformation of the life, new lessons, are about to appear to one who truly forgives, who truly accepts, and may sit in peace, glorying in the light of the infinite Creator, and resting in the embrace of the universe with no thought except to wait upon that transformation to declare itself within one's heart.

The rest of that which we have to say is perhaps self-evident from this point. Many are the things which may be, not given up, but released, for they are no longer a part of your path of service. A grieving process for them is understandable, yet it is time also for faith to show itself, faith without understanding, without knowledge of any kind, but only faith that things are as they should be, that love permeates this and every transaction of the incarnational experience, that there is a path of service in every changed life. Even if the changes seem more and more limiting to the mind, to the heart, that energy which has been set free from those activities released

is now there to place in a new path of service, in a new way of seeing, perceiving, changing and becoming. All entities are entities in transition, just as all entities are forever perfect. You are being and you are becoming. Thus, it is folly to hold to old paths of service which seem no longer to be possible, given growing physical, mental or spiritual limitations.

Yet there are those things which still resonate to the heart in a special way, those paths of service which survive change and transformation, because so deep are they within the heart that they are part of the deep self, that which cannot and should not be denied. The one authority you heed is that authority of your own heart. And so, though sometimes limited, one may choose to press against that limitation for the purposes of service, and more than that, for the purposes of experiencing the greatest joy possible to the spirit that you are with your own biases within this incarnational experience.

If you are thirsty and there is something that slakes that spiritual thirst, and you seek still to do this, pressing against a limitation, then you are not harming yourself, but giving yourself a reason to enjoy, to accept and to rejoice in the state or condition of life in which you find yourself regardless of your limitations. How to tell the difference is not a matter for the intellect, not a matter of constant, conscious, careful choice, but a matter of loving, waiting, accepting and listening to the voice that speaks within with the authority of your deeper self saying "Send me, send me here, send me, send me here," and so you send yourself, whatever the cost may be, if it is possible, for still this feels to be part of your path of service.

You are not here, my beloved ones, to have, to hold, to collect, to sustain. You are here to learn in deeper and more resonant ways always, what it is to be of service, what it is to love. You must begin with yourself, loving, accepting, opening your vulnerable self to wear the harshness of your humanity, for you are sturdy within, you have the strength of the universe within, you abide in the Creator, and love and light are your nature. You live in union with all that there is, there is nothing to fight. A limitation is an invitation to change. Know, each time that you experience limitation, you are experiencing the chance to learn something new, to serve in a new way, to find out more about what being and

becoming truly are, to discover within yourself that core of being which is the infinite One. The infinite One is without, the infinite One is within, there is nothing but the infinite One, all is One. Cast aside fear, for your heart shall tell you in good time what choices to release, what choices to keep, and what choices to make for the first time that you may learn yet another lesson of love.

It is for this reason that you came into this world of loss and sorrow and vulnerability and pain and harshness. You came to be thirsty and hungry. You came to yearn and ache and be intensely passionate in your search for that which you know not, that which you cannot ever know, yet the search is your joy, your peace, your fulfillment and your inspiration. Limitation and change are but the hallmarks of an incarnation. Look past the agony and the anguish of that dust that you are. See yourself clearly, vessels of clay with treasures hidden within. Do not dissect your Earthly vessel. Do not agonize overmuch over its flaws, for clay will have flaws, and will eventually crumble, and be of interest only to archaeologists.

You are treasures, you are gems. Trust the process of limitation and loss to show forth to yourself, to the world and to all whom you may serve, all whom you may meet, that beautiful gem hidden within, that many-faceted, amazingly wondrous, youthful self. May you shine through that Earthly vessel. May you use misfortune in joy. May you drop away that which is busyness without undue fear, but with love and acceptance, and may you accept each change through the pain, through the difficulty of change, in perfect faith that all is well and all will be well, and you are fearless, holding up the light of consciousness to a world hungry for consciousness and far too full of the awareness of its own clay.

We are aware that what we ask you to do in such an intense way is that which you shall do perhaps reluctantly, perhaps with upset, forgetfulness and backtracking. It is inevitable, but be courageous enough to forgive yourself each time you forget your true nature. Forgive and accept yourself. You are clay ...

(Side one of tape ends.)

(Carla channeling)

You will, all beings will, seem to yourselves to fail again and again, to forget your true natures again

and again and be lost in the wilderness of logical thought. You will be discouraged, you will despair. Allow yourselves to make self-perceived errors, and at the end of each, as you recognize that you do not wish to be as you are, forgive immediately yourself for your despair, your fear, your cautiousness and your lack of intensity, and go forward a new person, refreshed, consoled and forgiven by the self that so you may be a refresher, a consoler, an accepter and a forgiver of others.

Whatever your limitations, do that which you love for the joy of it, and if you can no longer do it, wait, for the Creator has more joy in store for you; there will always be joy in store for you. Abide in the desert, meditate in patience, day by thirsty day, until at last you are delivered by your heart into the oasis and thirst no more, and then give all your love away in service to the one infinite Creator, and to the Creator you see in each face, beginning with your own.

We would at this time close the meditation through the one known as Jim, thanking this instrument for its willingness to speak, though fatigued. We shall now transfer this contact. We are known to you as those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege to ask if there may be queries at this time upon the subject of the evening or any other subject. Is there a query at this time?

K: You originally identified yourself as being of the principle of those known to us as those of Q'uo. Can you tell me what a principle is and if and how that differs from a social memory complex?

I am Q'uo, and am aware of your query, my sister. It is our understanding that we come to you in a blended fashion, blending those energies of what you know of as two social memory complexes which have as their origins densities of vibrations that study lessons of unity in somewhat different fashions. The blending of these two groupings of entities creates that which we call a principle, which is our approximation, or attempt, to focus energy upon a certain vibrational level that gives witness to a certain facet of the Creator. Thus, we are as those who testify as to this aspect in a fashion which is ours due to the unique blending of our energies. Thus, our

reference to ourselves as that of a principle is a more specific description of our natures than is our usual giving of a name only.

Does this answer your query, my sister?

K: Yes, thank you.

I am Q'uo, and we thank you. Is there another query?

Carla: I have been facing some real changes lately, and my first impulse was to give up everything in order to give myself time to make decisions. I didn't give up anything for good, but I gave up things for the moment. When I came to the feeling of what to go on with and what to leave, I found that I had left a great deal. Where does this energy go? Do I now wait for new activity? I feel a little bit as if I'm left hanging. Is that what you talk about when you speak of patience?

I am Q'uo, and am aware of your query, my sister. This is so, for you are as each seeker is, moving within a great darkness with but the smallest of candles to illumine the places upon which you shall place your feet, one slowly after another, not ever sure that the journey has been straight, meandering, circular, or if it should be any of these things, yet you gather what information as is possible to be gathered from the small range of view provided by your consciousness within this mystery of being. You use your conscious ability to analyze, you take counsel from that subconscious nature that communicates through intuition, and you go forth.

Oftentimes there needs be readjustment of the progress, reevaluation of decisions. This is but the nature of the choice-making density. It requires that one cultivate that quality you have called the faith that progress is possible, and the will to persevere in the choosing, in the stepping forth, not ever knowing for sure whether the ground is firm, in the metaphysical sense, or if one shall find but thin air for footing.

It is well that you question, that you wonder, that you choose, even that you blunder, for in each action, thought, word and possibility, you exercise those twin steeds of will and faith. That you should move ever closer to those mundane manifestations of metaphysical principles is possible, is probable, is, in its own way, of importance, yet of the greater importance is that you partake in this dance, illumined so mysteriously, with a heart that seeks,

that desires, that yearns for the Creator and for the Creator's touch within the life pattern. This builds the bridge betwixt your illusion and the absolute reality of unity. This bridge which shall hold your feet more surely than any street or ground within your illusion, this desire to know, to move into love, into unity, into harmony, fashions that which cannot be seen, but which cannot, in the metaphysical realms, be denied, for this quality of desire, fueling the faith and the will, is that portion of your being that is more real than any portion of your illusion, and more real than any error or miscalculation.

Is there a further query, my sister?

Carla: Yes, I have two. First of all, I've had a considerable amount of anger that this should be happening to me just when I was beginning to be more effective, in my own way of thinking, to the community of Christ which I serve. It seems to me—you mentioned the process of grieving, and (how) do I find a way to forgive that anger and that despair as a process of grieving which is acceptable?

I am Q'uo, and am aware of your query, my sister. To grieve for that service which has been lost, or seems so, and to find as the heart, the source of the grieving, the simple desire to serve, is an helpful process which will eventually dissolve those boundaries that one has built of the small self's estimation of service, that there might be recognized other avenues of service which may have gone unnoticed because of the narrowness of the original definition.

Thus, such grieving is a part of a process which will eventually bring one to the realization that there is nothing but service that can be rendered. There is, however, the ability to offer oneself in new ways that can be cultivated, so that the small self may see with new eyes that which is before one, for there is never the lack of opportunity to serve, there is only the inability to see that which offers itself to one at all times.

Is there a further query, my sister?

Carla: Yes, one last one. I have felt in the last couple of weeks that perhaps Jim and I could benefit at this time from being more mindful, and meditating just perhaps for five minutes or so during the day, at noon, and at supper time and at bedtime, in addition to the times that we already spend. First of

all, is this a good way to stay mindful, since the times involved are short, and second of all, is it acceptable to use rituals that contain Christian words which the one known as Jim can only take as mythical? Is it ethical to do so, or do we need to write our own services?

I am Q'uo, and am aware of your query, my sister. These decisions are those which have meaning as the parties involved agree. There is no suggestion that we can give that holds more significance than the desires which each of you express. It is well to remain mindful, as you have put it, during your diurnal cycles, of the one Creator and one's seeking of the Creator, for your illusion is one which is designed to give experiences that move one in and out of the presence or the mindfulness of the one Creator, for when one seems to move away from this mindfulness, there is created within that likened unto the vacuum which pulls the consciousness back again to the seeking, to the questioning, to the asking. Then that which is learned by such questing again allows one to move outward, as it were, only to return again, and again, in what is an upward spiraling path of energy expenditure. Each entity must needs create the pattern for this spiral. That which you create has significance in your journey as it comes from your desires, rather than being imposed by any outside source such as ourselves, beyond the general recommendation that periodic rituals of remembrance, shall we say, are helpful in each entity's journey.

Is there another query, my sister?

Carla: No, thank you Q'uo.

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

Carla: Thank you for being with us tonight, Q'uo.

I am Q'uo, and we also extend our great gratitude to this group which has once again allowed us to have our beingness within your illusion, and to offer our service to those who request it. We are most grateful and rejoice at each thought, each query, and each blending of energies. We shall take our leave of this group at this time. We are those of Q'uo. Adonai, my friends. We leave you in the love and light of the one infinite Creator. ✨