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# L/L RESEARCH

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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## SUNDAY MEDITATION

APRIL 29, 1990

**Group question:** No group question today. We'll take potluck.

*(Carla channeling)*

We are those of the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. We thank you for the plenty of your company, for the thanksgiving of your meditation together, for the rejoicing in unity of this circle of seeking, and for the openness to hear what we have to say to you, though you are so scattered at this time that you are not able to form queries that are deeply in your heart. And we assure each of you there are queries in your heart at this time, queries that you could bring closer and closer to the surface by wishing and desiring and willing to live more and more consciously, more and more single-mindedly, to burn with passion, to hear the voice of the one infinite Creator within you, to have the enlightenment and the opening up of those things which seem closed to you because they are caught in the prison of words.

Each of you has suffered in this week, each of you has rejoiced in this week. Have you noticed? Have you grasped your life in any one moment, and turned to the central sun of your being in praise and thanksgiving and joy? Where is your joy, my children? Where is your passion? Where is your thanksgiving? You are upon a road, and each stranger that you meet may open to you the book of your life, the meaning of your moment. Do you listen to every stranger? You are strangers to yourself,

each of you. Do you know how your heart yearns to dwell in joy? Do you know the passion that lies within you to follow with a single mind and a single heart that trail you can sense, that dusty road that you know is better than it feels, finer than it seems, more wonderful than it apparently could ever be? What ties you to this illusion, my children, you who are in such an advantageous position, you who have made such firm commitments?

We choose to speak of what this instrument spoke of earlier, for though this instrument knows not whence its thoughts arise, yet it is true that this instrument has opened, more than most, those passages into what may be called the frontal lobes of your brain, if you wish to give a geographical location to that portion of consciousness which is capable of faith. Because of this instrument's blind and unknowing faith, because of its insistence that there is a positive way to observe an act in each circumstance, it burns, it gives praise, it has its moments of joy, perhaps more often than some, though it too dwells completely within your illusion and is completely blind to that which it senses. It is, however, correct. You, my children, have banded together in blind faith with apparent difficulties on every side, with personality clashes, with personal difficulties that seem to make certain relationships less easy, each with personal business that seems upon the surface to cause the relationship to be that that is not unity.

So it seems to you, yet you have vowed deep within yourself to serve the infinite One together, and all

your words and moods and fears and tears and problems within the illusion have absolutely no effect whatsoever upon the joy of your union within the love and the light of the service to the one infinite Creator. You have made a choice that is completely idealistic and unrealistic with regard to your circumstances. You shall not see your oneness, perhaps ever, and surely not quickly, for each of you lacks, in some way, the work that must be done to learn passion, and sureness, and stillness, and blindness.

You are not blind to your illusions. Why, why is that? We may ask all upon your grieving, weeping, agonized planet. Why can you not be blind? You know that which you see is an illusion. Even your scientists speak to you thus. Your poets have always spoken so. All have wished to burn with passion for the infinite, the divine, the ideal, the everlasting. Why do you see? Why do you open your eyes and allow yourselves to be pulled into an illusion that you are so aware of as an illusion?

The answer is very simple. You are doing what you are supposed to do. Were you able to be blind to this illusion and awake to joy, you would not, nor should you, be here, dwelling in this illusion, learning and suffering and changing and transforming yourself, day by day, step by weary and seemingly plodding step. You have come here and have given up your true sight, and so you do not find your blindness a virtue. This is the forgetting, this is the veil, this is birth into an illusion, and you have plunged yourself into its icy waters, because in your courage you have wished to become better, to become more single-minded, to find more courage, to burn brighter, to have more passion and more single-mindedness in love of the one infinite Idea or Thought that is Love itself.

So, do not in any way cause yourself to criticize yourself, discourage, doubt or complain about yourself. No matter what it may seem that your lacks are, you have chosen them, bravely, knowing the pain you would endure by your blindness. In such blindness the ideas of one who has faith, such as this instrument, often sound unrealistic in the extreme. Nor is this instrument at all infallible, yet in this particular statement, that you who have banded together to serve and have called yourself L/L are indeed one, [she offers an accurate translation of our concept]. We do not know if you shall ever have the

joy and the thanksgiving and the harmony that you would wish. The combination is more difficult, the problems each has more serious. Each is unbalanced in a different way. The group, upon the mundane level, functions in love and light often by refraining from speaking. This may seem like a mistake. Is it not good to correct each other's faults? Is it not good to share the mirror, and say, "Gaze, gaze upon this mirror, look honestly into what you are saying and doing. Let me help you see yourself better." This is what each is to do with the other in relationship. Yet, how often have each of you chosen not to speak, and why? Have you wondered, you who so often do speak, and right clearly, mirroring each other?

As L/L, you have stubbornly and blindly refrained, not out of fear, not out of a lack of ability, but you have allowed your surface to remain calm, and though in each there is difficulty, judgment, disappointment, unhappiness and confusion, you carry it as your own baggage and do not mirror it to each other. Although in your personal relationships you very well may, and so you must, as L/L, you have given the best of yourselves. Are you aware of this? No, my children, you have not known, but have only felt your way. You are blind, and so this must be. Trust in this blindness, trust in your feelings. Do not doubt, for one second, ever, your intuitions regarding this particular commitment to service to others.

Each of you gives up and sacrifices much to serve. When a group serves together each sacrifices in order to harmonize with others. This is known, but not appreciated. You do not give yourselves credit, for you suffer for a grand and wonderful purpose, and the harmony you create, though created in blind faith and confusion, is the brightest light you may shine as a nascent, inchoate, barely born social memory complex. Do you think a social memory complex begins by all telling all what all think? No, my children. A social memory complex begins by each loving each unconditionally—unconditionally, no matter what the cost, and so you have done with exquisite care, not even knowing why.

We do not say this to make you proud. We say this to make you see the process that you undergo spiritually, as a group that moves in service to the one infinite Creator, by offering information to others that is practical. We of the Confederation of Planets in the Service of the Infinite Creator do not

rely upon inspiration only, although indeed we hope, oh, how we hope, to inspire! We know that people need resources, they need tools, they need practical things, things that they may think about and use as they work to move along the path of service to others in the evolution of their own spirits and the spirit of all, which, in the end, is one and the same thing.

And we say to each who may wish to walk with others in the service of the one infinite Creator, love each other unconditionally; bide your words, bate your tongue, hold and release your judgments. Is not each attempting the very most it can attempt already? Have you not faith in each other to this extent, that you have faith each is attempting the impossible? You know it is impossible to act ideally in this illusion. The illusion is what you see. The illusion is what will form your actions, and they will be relative, not absolute. Again and again you yourselves shall perceive yourselves in error. Is it so strange you should perceive error in others also? But if you wish to work for love, if you wish to serve in love and light, love each other, care for each other, be for each other, advocate each other, burn with love and passion for the portion of each that wishes to serve. Is this not beautiful? Is this not beyond the understanding?

Each of you has that which you may call the ego. You are aware of it in more sophisticated words, but for this message we shall use the easy term, and ask you to realize that we mean by it all those blockages of the self with the self, with each other and with a society, because you wish to be known as this and that, and do not wish to be known as the other. You wish to have a certain selfhood in others' opinions, and you do not wish to see that mirrored back to you as a sullied or distorted or criticized selfhood, for your feelings would be hurt and you would suffer.

In service to others let each be stern with the self, and full of infinite love and advocacy for each other. You have your own lessons to learn, and only out of those lessons do you have what you may give in love and harmony to the group. Take those lessons seriously, and in your personal relationships, make full use of the mirroring effect. Listen to each other honestly, but as you come together in love and light, do not seek to be understood as such and such, but seek only to understand the beauty of each other. Dwell in praise and thanksgiving to the one infinite

Creator. Rejoice in the harmony that your blind faith has given you with each other. You are not harmonious together, no people are harmonious together unless they give up that which is ego, and cease to judge. The relationship of [or through] service is forever healing, forever blessing, forever giving thanks, forever finding the most passionate love of that single-minded search which each has joined together, the search for service to that most beloved infinite One whose passion, whose love, whose Thought, has originated all of creation.

We leave you glorying and giving thanks and praise at the harmony that you so blindly are willing to attempt in such a difficult illusion for the purpose of service to the one infinite Creator, and we urge you to continue so, knowing that nothing is as it appears but love, and that is all that it appears, and more.

We would close this meditation through the one known as Jim. We thank this instrument for opening itself without a query, for it has been some time since this instrument has done so and it did not feel comfortable. We thank this instrument, that it is flexible and trustful enough to do this, and so we leave this instrument in thanksgiving, and move to the one known as Jim. I am that principle known to you as Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the attempt to answer any further queries that may be on those minds present. Is there a query at this time?

**K:** I don't have a question right now, but I want to thank you for the comfort of your words and the validation of our work together. It meant a lot to me, thank you.

**Carla:** Me too, me too, thanks.

I am Q'uo, and we are most grateful to each as well for allowing us to speak upon this topic by your desires and your intentions as well as your actions. We thank each. Is there any query at this time?

**Carla:** Is this true universally of those who attempt to be of service, that which you have said about us? Is this a tool for everyone to use?

I am Q'uo, and though the tool we have given is that which will find application in most groups' experiences, it is not one which is without individual tailoring, shall we say, but that which we have given

may serve as a firm foundation for any group that desires to be of service to others through the harmonizing of those individual energies which comprise the whole of the group. The individual idiosyncrasies, shall we say, are paradoxically those qualities which give the group wider capabilities, on the one hand, and when left in an unchecked state, shall we say, that which does not bend to compromise can also be those qualities which serve to fracture the crystallized harmony of a group. Therefore, it is a delicate balance that must be maintained when the individual personalities put themselves forth in the place of a group which desires to serve. Thus, we recommend that the ideal of service be held high for each and that each pursue that ideal through the harmonizing of characteristics as is necessary for the furthering of this ideal of service to others.

Is there a further query, my sister?

**Carla:** Yes, just one, I don't know if there's an answer to it, but I feel so full of love for my friends that come to me—and especially the one known as A, today—but many friends, all my friends, and I just love them so much, and I would do anything for them, and it seems that there is so little that I can do, and it makes me want to cry. I feel this way not only for the people that ask me for help, but people with AIDS, and people that are trapped in socially unrespectable things like homosexuality, which is no sin at all but just a different mode of sexuality. I don't know what to do with all this love.

I am Q'uo, and, my sister, for one who loves greatly, as do you, it is well to give that love as the bread which is cast upon the waters, that it may go where it is needed, and do its work unseen. It is the most difficult service to allow those that are so dearly loved to learn that which is theirs to learn through their own efforts, knowing that much of that experience will contain that which you call pain, but that painful experience is that which shall guide the lesson to its home within the heart of the entity, and thus is the purpose of the painful experience, and much within your illusion explained. If lessons were easily won, would they be so valuable and carry such weight within the total beingness of the entity? One cannot learn for another or take from another the pain that shall go with the learning, for these are components of this process which must all be in place in order for the learning to occur.

Thus, we suggest that you give that which you have of love in your sharing with the others that you love and that you give freely, and that within your own heart you bless the learning that will inevitably contain the pain and let your love and your blessings be given freely.

Is there a further query, my sister?

**Carla:** Yes. Is my suffering for these people that I love so much, which has happened to me all my life and I don't know how to shut it down, I would take all their suffering if I could, is it part of why I have physical limitations and physical suffering?

I am Q'uo, and we weigh our response carefully, for we do not wish to step over that boundary of infringement upon your own decision making and understanding of your life pattern. Your great empathic identity with those about you, especially when the emotional experience of those about you swings into that area of discomfort, sorrow and suffering, is a central feature of your ...

*(Tape ends.)*

*(The essence of the response was that these are two separate issues, and Carla expressed relief in that confirmation.) ♣*