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SUNDAY MEDITATION MARCH 30, 1997

Group question: Today we are taking pot luck.

(Carla channeling)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank this group for calling us to share with you our vibrations and our thoughts. As always, we find it a great honor to offer our opinions and we do so hopefully knowing that each of you will use your discrimination in deciding which of our thoughts to take further and which to leave behind. There is a particular flavor or feeling that comes when a truth that is an important resource for you is first heard. That feeling is like remembering something that one knew once but had forgotten. Trust this intuition, and when that intuition does not speak, then please allow our words to pass away like water.

We find in this instrument's mind choruses and violins and tunes and harmonies of a feast day that is much beloved and blessed to this instrument, that day whereon that love that came into the world and was slain by the world was freed from the grasp of death. When it is Christmas time we speak of the seeker resembling the infant Jesus, born brand new into a spiritual identity previously unknown, the child within that is the spiritual infant that has the language of spirit to learn and the ways of spirit to become comfortable with and used to. When it is this time that you call Easter we tend to suggest to

the seeker that she see herself both in the sacrifice of love for the world and in that resurrection from the death of the body that is the birthright of every seeker who has become aware of his spiritual identity. We encourage each of you to contemplate the sacrifices that each of you has made to come to this particular moment, not simply to this particular house or to this particular group but certainly involving that momentary situation that is shared by all of you at this time.

It is a measure, a clumsy one, but a yardstick of sorts, when looking at the self and its travail and difficulty in walking the spiritual path to reflect upon the amount of love, the amount of, shall we say, even surrender that is brought by the self to the chances and changes of mortal existence. For, truly, it is not so much a question of what one does to be of service as it is a question of how much love was brought to offering the service. A common misperception of those that walk the spiritual path is that there is something specific, some vocational career, that someone is supposed to be doing. There is this urgency of feeling that it is time to serve. "It is time to move on with the mission for which I came to this place," and as we have said before through this instrument, it is our feeling that that idea of a career is a chimera unless that career is seen to be a vocation of being. There is that within each of you that is perfect. Each of you is a hologram of the one great original Thought, and this is carried in an

undistorted form in every cell of your physical body and all of the subtler bodies which make up your mind and body and spirit in its complexity.

You cannot take a breath that is closer to you than the Creator in all of Its perfection. Therefore, as each seeks to be of service and to know what is next, what is the pattern, what is the rhythm, no matter how many tools and resources the seeker finds in other people in the way they live, in what they teach, in what they have written, and so forth, yet within the self, in those caverns and labyrinths of self within the mind the help that is hungered for lies waiting to be touched by the spirit willing to plunge ever deeper into that system of roots of mind that bring one from the present moment through all of time and space and all the ways of humankind, shall we say, to that ocean of oneness within which each of the sparks of love that you are is swimming in, as the dolphins swim in the waters of your planet. Within you is the creature that knows and loves the ocean of consciousness within. And yet within the illusion, you walk upon the dry land and can only carry that ocean within. And upon the dry land there is dust and time and sorrow, and the heart grows weary and the spirit lags. And yet within each cell of your body there is rejoicing and gladness in fullness. Oh, to be able to touch the realization that lies waiting.

As each of you knows well, we always recommend the daily time of meditation. If it be only for five minutes, that is a time that you have carved out that is held for no one but the Creator. This is a gift of self to self, and no matter how poorly you listen to the silence, no matter how many voices rise and fall away within the mind, yet still that intention has been made. And as this is repeated and repeated through your time there comes to be that feeling of habit that helps the seeker to continue the journey of discovery that she has begun. For like anything else that uses up time, it is something that can be made habitual and the choice to do that, to get into that habit, is truly a choice that will deepen the feeling of working with the spiritual path and having some input as to how that path is walked.

We have also suggested many times the light touch, for as the seeker grows more persistent there is the need for balance so that each time that there is a rededication of self then so there should be a reacquisition of the awareness of the self as the Fool. For it is that which inspires and draws on which is to

be greatly loved and greatly taken seriously, whereas the self with its many distortions and illusions indeed often plays the Fool. So the seeker is in the position either of attempting to rationalize foolishness or simply recognize, accept and love that Fool that truly desires the highest and best of truth and beauty.

There is an art to aiding the self and we are aware that the one known as B especially is seeking at this time for ways to nourish the self, to take spiritual vitamins, shall we say, so that when the spirit gets a cold there is some aid that can be turned to as a resource. The ways of the world with their specificity and their perfectly natural desire to control and shape events in order to achieve a perceived goal do not serve the seeker particularly well. The self may be seen to be an absolute that is moving through a series of illusions and is experiencing relative truth, relative realizations, and relative—we find no word for this concept in your vocabulary, but shall we say—ways of balancing nonjudgmentally that which has occurred.

Perhaps it might aid to visualize or conceptualize the spiritual path of any one entity as a thing that rides that razor edge between predestined destiny and destiny only as a reflection of free will. There is neither predestination nor free will in an ultimate sense, but rather each entity has delimited the way the spiritual journey shall occur along the lines of the lessons which the entity and its guidance or higher self have decided would be most efficacious before the process of incarnation begins. It is not that there is a route that must be taken from point A to point B. Point A is set. Point B is set in terms of being hoped for. The route from point A to point B does not stop at one way, but rather as the scroll of time and space unrolls, the wings of [destiny] turn and events roll into consciousness and back out of it as time itself rolls along within the incarnation.

No matter what choice is made at a certain crisis or cusp, wherever that has landed the seeker between the roads A and B, the seeker can be assured that there is still a way to point B. In that sense you cannot make a mistake. But in the sense of accelerating the process of learning it is well to work within the self to realize that there is a drift or tendency that can loosely be called destiny, and it is safe, we feel, to say that this destiny is a benign and helpful one, worthy of faith and trust and, to some

extent, able to be made visible by the seeker who is willing to listen and feel and intuit and, truly, in each way that you can simply pay attention. For the way of the Creator is overwhelming. There are signs on every side, synchronicities and coincidences that mount up rapidly when one is paying attention.

And so perhaps this is what we would say would be the most helpful of skills to work at, the skill of cooperating with those rhythms of self as movements of spirit that seem to lift one and take one upon the way. When this kind of energy is perceived allow the self to lean into it, to practice that habit of faith and trust. We are not suggesting that it is always the best way, to be passive. This is not so. There are times when the seeker will feel [the need] to act and if that is felt, that is right. It is not passivity we are suggesting but an intelligent consideration of the catalyst which comes your way. Above all, that which nurtures and nourishes the self in its seeking and in all of its striving is remembrance of who and what one is and where one is headed, to come back into that tabernacle shared with the Creator, if only for a second, yet still, that is a powerful thing and it is always available, to turn and turn and turn again, and in all conditions know and see the Creator. This is the work of many lifetimes.

We have talked of the open heart and we are aware that many times when the heart is open it will be hurt. We encourage each to remain vulnerable to hurt, to allow the self to be made uncomfortable when it seems the appropriate situation or space to be dwelling in at that time. Many times a fear of being destroyed or being brought completely low may keep one in a protected or defensive stance. When this is necessary we encourage it, but whenever possible we do encourage that continuing willingness to offer the sacrifice of time and attention and feeling to that Creator that has created all things in love and given each iota in creation one request and that is to love.

We would at this time ask if there are any questions from the group?

B: *(Inaudible).*

We are those of Q'uo, and would not mind commenting on that, my brother. When one works with this material one has entered an arena where the ways of confusion must be carefully kept. Therefore, we can perhaps best say to you that there has been a good beginning by you in attempting to

see into the architecture of the deep mind and we feel that you have some good beginning concepts. We would suggest that it would be fruitful to continue contemplating this very substantial and helpful part of the mind. The mind, the body, and the spirit are indeed greatly connected. However, we would suggest more thought upon the perception that when one of these three are activated that all are activated. There is certainly intimate relationships betwixt those three systems which feed into that unity that is the self. However, each to some extent, especially the spirit, works in its own rhythms. We would further suggest that the correspondences betwixt each matrix, potentiator and so forth be considered, for one may see the archetypical mind as a way of creating music, for instance. The various themes harmonize and in that harmonization structure [is] the ability to think about mystery, that mystery that draws each of you to this spiritual community at this time.

May we answer you further, my brother?

B: Not on that topic at this time. *(Inaudible).*

We are those of Q'uo, and, my brother, we did not take the bite. Is there a further query at this time?

(Abigail the cat meows.)

We find that the one known as Abigail has a question, and that is, "Shall this entity stop talking soon?" And to that we find we are going to give an affirmative, for the energy within this group is dancing away, even as we speak. It has been a great privilege and a blessing to be with each of you as you go about your living and your days. We are always there as a silence that you can lean into to help you with your meditation. We express great love for each of you and leave you in that love and that light that is the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai. ✽