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SUNDAY MEDITATION DECEMBER 3, 2000

Group question: When we are trying to make a decision that is important to our spiritual lives, we often have to wait patiently, to take the matter to the heart, and we wonder how we can do this more effectively to gain the direction that we need to follow for our greatest growth? How do we discover what our direction is?

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, whose servants we are. It is our privilege and our blessing to be called to your group this afternoon, and, as always, we thank you for the desire for the truth and the thirst for deity that brings each of you to this circle of seeking. It is a great service to us to be able to share our thoughts with you, for this is the service we hope to offer at this time: to share our thoughts with those on your planet which might find some use in them.

As always, we ask that each use her powers of discrimination carefully, for we are not authority but, rather, fellow seekers and although we feel that we have experiences and thoughts that are worthy of sharing, we do not necessarily feel that our opinions are those which will resonate for other spiritual seekers in their particular patterns and processes, so we ask you to discriminate for yourselves and leave behind those thoughts that are not helpful.

The concept of discrimination is sometimes a difficult one for people who have been accustomed at times to feel that they, perhaps, are not entirely competent to judge any particular area or even in general. Many are the factors within your culture which tend to disenfranchise spiritual seekers from trusting in their own opinion and relying upon their own powers of discrimination. The bludgeoning of that blunt instrument known to you as school creates a respect for authority which is perhaps overstated. For in the realm of spiritual seeking truth is not a matter of authority. Truth is not subject to proof. Truth is, in fact, in any linear terms, entirely subjective. To get to a spiritual truth it first must be realized that this spiritual truth will be true only for you. It will not be true for another living human being.

Truly, each spiritual seeker is looking at one unique pattern and picture in looking at the self. It is almost impossible to extrapolate from something that is happening to someone else to something that is happening to you. You are a unique creature. Your incarnational lessons are carefully put in place. Each within this circle has accomplished a good many years of processing information and achieving realization after realization which has, each in its own way, encouraged, supported and helped to move forward that process of spiritual evolution of mind, emotions and spirit that each of you has thirsted for for many years. And, yet, the process

does not end while life is extant within the flesh and bones of the incarnation. The learning process ripples merrily onward.

Let us look for a moment at this process. One thing we would note about this process is that it has themes that recur. For each entity there will be those incarnational lessons which cannot be identified quickly. The first time a crisis situation along certain lines comes up it is overwhelming. There is so much confusion that there is no seeming place where a person might find a place to stand, a ground of being, a trustable foundation from which to look at the situation and the environment of the situation. The second time this same incarnational lesson recurs it may be almost as completely baffling as the first time.

We will give an example that is part of this instrument's process about which it already knows, thereby avoiding infringement upon free will. This instrument has an incarnational lesson in which it gives without expectation of return. It is so accustomed now to this theme that when this situation occurs where the entity is giving and is not receiving anything back or is even receiving difficulty and resistance back from the loving offering of the self, this instrument simply becomes aware that the incarnational lesson is recurring again and this instrument assumes, then, that it is recurring at a slightly different level because there are nuances at this level that have not been covered before. And the pressures of spiritual evolution suggest further learning of these nuances. Therefore, this instrument is almost too willing to dash forward into the breach and serve that person who has no ability to offer a loving return that this instrument can recognize. Very well, in the case of this particular incarnational lesson this instrument is unlikely to be confused for very long when the cycle repeats and the lesson comes up again and that wind chime of the emotions begins to sound its motif and make that certain sound that brings forth the emotions associated with this lesson. So you see, over the passage of time learning occurs and the level of confusion ameliorates so that even though there is discomfort in the challenge of the situation there is not an overwhelming level of discomfort or confusion. The ground of being remains and this instrument is then able to call upon its faculties of will and faith.

Now, we take the liberty of moving to the situation, which faces the instrument, which prompted this particular line of questioning this afternoon. In this situation this instrument is dealing with an incarnational lesson concerning what best could be called limitations. It is very easy when there is more than one incarnational lesson involved in an incarnational plan to become puzzled or even confused as to which lesson is actually being recycled. Therefore, in this particular case, one suggestion that we would give to this instrument is to spend time resting in contemplation of the incarnational lesson of limitation, which this instrument has experienced cyclically throughout its incarnation. Much work has been done through the years in working upon this incarnational lesson. Work still needs to be done. There are nuances that need to be considered. This is absolutely normal for the progress of a spiritual seeker. It may not, perhaps, be completely standard that someone would choose more than one incarnational lesson. It is, indeed, a crowded agenda.

However, each personality shell that is chosen for an incarnation comes with certain characteristics. For some personality shells the characteristics include such a desire for working upon one shining goal that the hallmark of the incarnation is simplicity and one theme that recurs to the exclusion of all others. For other personality shells there has been what we might call spiritual ambition: the desire to learn more, the desire to progress at a more efficient and that which is seen subjectively as a more helpful rate. You will notice people with this type of personality shell over-committing themselves in good deeds, taking too many classes for their own comfort in schooling, and otherwise tending to overfill the time allotted for each day with what this instrument would call good things to do. In neither personality type is there more excellence than the other. It is a simple matter of choice. Each way of approaching an incarnation has its advantages. Each has its drawbacks.

For the entity with what may be called spiritual ambition, as well as for the entity who burns with one single flame or thirst, the dangers involved include coming to take this quest so seriously that the perspective of that ground of being is lost, and the seeker becomes overwhelmed with the details of whatever present situation has occupied the interest in mind, the emotions, and the time of the seeker.

Now let us step back and gaze at the actual situation. The actual situation is that there is no time or process or pressure to accomplish anything. Each dwells in eternity and all that has happened, is happening, and will happen is happening now, all at the same time, in perfect harmony, in utter perfection, and with an elegance and simplicity of pattern that is stunning, or would be if the pattern could be seen in its entirety.

There is no such thing as sequence. Space is an illusion. The bones, the flesh, and the mass of this particular incarnation are of an illusory nature that is very deep. Nothing that seems to be occurring upon the physical level has that kind of deep meaning that engenders fear, guilt, anger, remorse and all the other emotions that this incarnation creates as an illusion for the learning of the student. In other words, each seeker has put itself in a school of illusion in which things happen that are very strenuous, difficult and uncomfortable in many ways. And, yet, in the execution of these processes of suffering there is no animus, judgment or anger upon the part of the one infinite Creator.

The actual situation is that the one infinite Creator is issuing a vibration that is the creation. That creation is made up of the one great original Thought which is the Logos or love. The Creator is that love in utter unpotentiated fullness. The creation is that love in its potentiated form and light in its manifested form, and each of you as a creature of love and of light, of manifestation and of Logos, of Creator and illusion. And each of you dances the dance of Creator, moving to the dream of the illusion of sequence and meaning and living and learning. And, yet, each of you is already everything that each seeks to learn. So the actual process of spiritual evolution is one of subtraction, of allowing things to drop away in order to get to the heart of each perceived crisis or crux which occurs when an incarnational lesson, or a derivative of an incarnational lesson, recurs in the cyclical rhythms of the process of incarnation.

Now, each entity looking at the possibility of an incarnation upon planet Earth and an immersion into the illusion of third density was excited in the extreme about the extravagant possibilities for learning and for service that such an incarnation represents. Each in great anticipation set up what seemed to it to be very fruitful potential

relationships, very helpful incarnational lessons which would sharpen the polarity of service to others, advance the evolution of mind, purify and discipline the emotions, and further the spiritual evolution of that soul which the personality shell brought into incarnation is only the shadow of. Each of you felt fairly optimistic about being able to penetrate the veil of forgetting. For the truth was so obvious before incarnation, so penetrating, so perfect. How could we truly forget? And, yet, the spirit comes into the flesh. The flesh comes into the world. The voices of the world come into the consciousness of the incarnated being, and confusion begins apace.

And so each in the childhood moves through a determined assault on the spirit. By the time that spirit has become mature enough to be able to work through those layers of enculturation the enculturation has become thick, dense and difficult to penetrate. That surety before incarnation has become utter unknowing. This is the plan. This is the way it is supposed to be. Each within incarnation is supposed to become a true Earth native and the awakening from that sleep of Earth is the hoped-for result of that thirst with which each incarnated in the heart of self, that thirst to know, that thirst to seek, that thirst to worship and simply to be one's deepest self.

We speak now to thirsty people, and we say to you, while we cannot hand-feed you water to quench your thirst, we can talk about the plan; the plan we see for each of you. For we feel that beyond all illusion, beyond all sequence, beyond all linear proof, beyond all illusion of any kind, it may be trusted by each of you that there is a plan, a carefully created, thoughtfully worked out plan that was created by yourself and by Spirit for this incarnation. Everything that is occurring is part of the outworking of this plan. It is an organic process, taking in great scoops, from anywhere within the illusion that comes into contact with the particular world of one seeker, that material which it needs in order to offer the various incarnational lessons in their various nuances needed as the cycles spiral and the learning and the process evolve. Therefore, what greatly aids the work of an entity in the midst of a perceived crux of incarnational lesson is not linear thought or analysis but, rather, a relaxation of all non-emotional processes, a refraining from intellectual thought, and a program of repetition of

affirmations having to do with awakening, supporting and encouraging the faculties of faith and will.

Let us look first at faith. What is faith? Many would like faith to be faith in this or faith in that. But we say to you that, as far as we know, faith is the faith that all is well. It is not a belief; it is not a dogma; it is not complex; it does not have an object. Faith is an attitude of confidence that there is a plan, that the plan is working out perfectly, and that any difficulties that we are having with the plan are part of the plan. Therefore, no matter what the suffering, all is well and all will be well. The only responsibility of the faithful entity, then, is to maintain that faith and to deal with the suffering in a way that has as much as possible of humor, patience and perspective. For it is hoped that when it is seen that there is a plan, that this may release the spirit to dance within that plan, to look for ways to create style in responding to the nuances of the plan and finding ways to inject humor and a lightness of being into those reactions to the plan. And, above all, that ability to refrain from judging the self as stupid, unworthy or otherwise less than a perfect partner with the Creator and Spirit in experiencing and responding to the love and the light of the one infinite Creator.

There may well be the concept that there are things to do that are part of the plan of incarnation, and may we say that it is never part of an incarnational plan to do, but, rather, to be. Naturally, when entities achieve greatly within the illusion that is a cause for rejoicing, but that is part of the illusion. In terms of incarnational plans and incarnational lessons, what each seeker is working with are intentions, thoughts, hopes and dreams. In terms of metaphysical seeking it is not a matter of finding answers. It is a matter of coming to respect questions. It is never doing. It is always essence.

Faith is the willingness to abide in the essence of self, in the knowledge that the plan is good, and in the willingness to do the best that one can to interpret and respond to the situation as it unfolds. The actual decisions made are not that important. The intentions and the reasons involved for those decisions are important. Consequently, when the one known as Tom asked, "How do we get these crises, these problems that cause worry and the need for patience into the heart?" we would say that the

answer involves allowing those things that are not of the heart to fall away, realizing that the issues are not in the physical world or the decisions made in the physical world, but, rather, the issue revolves around finding the most respect, the most honor, support, and encouragement for that heart of self that rests within the plan.

We may see the plan as outfigured in that Holy of Holies within the heart which holds the truth of being. In that Holy of Holies the Creator dwells in Its full original vibration. And the seeker, too, is there in its own heart, if it can remember to go there. With all of the buzzing noises of brain and intellect and thought, it is almost impossible to remember to go to the heart. It is only when there is a decision made to release the intellectual thought in the workings of the decision-making mind and to move into faith, trust and hope that the self can become silent, the mind can stop its chatter, and the self can use the key of silence to enter that tabernacle that is the heart. The beauty and the excellence of silence cannot be overrated in this regard. Often, we speak of meditation, but we find that you within third density attempt to make a project out of this meditation and create complexities and difficulties within this practice as well, which is completely normal for those who are within the heavy illusion of Earth. We encourage all movements into silence, whether they be called meditation or simply sitting and soaking in the now. In any case, there is a release involved, a release of control, a surrender to the will that is the Creator's and at the same time the heart of self's will.

And this brings us to speaking of will, for it is the faculty of will that supports faith. This will is an interesting phenomenon. It is created from the discipline of the dark side of self. To those who have not begun to work upon the discipline of the self and its personality these words mean little. To the one who has begun the attempt to look at and to work with the emotional and intellectual responses and to begin to learn more and more about the self in this way it will make more sense. For it will be seen that each and every seemingly negative characteristic of self has its own strength when it has been tamed and placed in a configuration in which it lies within the deep heart and self, acknowledged as part of the self, but disciplined as to its expression within the outer expression of a daily life. This is not the same as the repression of unfortunate thoughts,

for it demands that each thought that is seen by the self to be angry, or in some way unacceptable as seen by the self, as that which can be worked upon, that which can yield fruit, that which can become that which it does not seem to be.

In this work the creative principle is used by the self, not to tear the self down or to judge the self, but, rather, to accept the self as it is, to balance the emotions that seem to be unbalanced by seeing their opposites, and then to integrate that whole range of being represented by that seeming negative emotion into the universal self that is the Creator. For you and the Creator are truly all that there is, and often much will be seen in the experience that is within that universal self along the lines of the dark side as perceived by the self. Thusly, will is honed by forgiveness as the self works on the self to come into self-acceptance, self-love, self-forgiveness, and self-worth.

The one known as J suggested that, in a situation where there was a decision to be made, that an entity simply choose what it really wishes to do. It may be seen that in incarnational lessons that crises may have nuances that are so puzzling that it is not immediately clear to an entity what it wishes to do. However, we suggest that in these situations the faculty of will be called upon to hone the desire to invoke faith and then that the faculty of faith be called upon in order that the being may rest from strife and may find a peace that dwells in midair, in total unknowing. For what is impatience but a refusal to realize that periods of unknowing occur and are acceptable?

We do not suggest that any of this is effortless. We only suggest that it is a most carefully thought out and a most blessing-filled procedure. We suggest that each of you has created a perfect environment for learning and for service. And each of you has created an excellent plan which is in effect, and that each of you will do well to create within the self more and more ability to invoke faith and will and to know that all is love and, even in the midst of suffering, all is well. Shall you die? Shall you live? Does it matter if you are moving along the lines of spiritual evolution? We ask each to trust. And we assure you that every force of nature and spirit wishes to help and is ready to express the hints and harbingers of synchronicity to speed the awareness of the truth.

This instrument informs us that we simply cannot speak further, and we will even, with your permission, forgo the usual further questions, for we are aware that we have spoken far beyond our normal time. May we have your permission to leave this instrument, or are there some questions that we would answer through the instrument known as Jim? We would ask the ones known as Jim, J, and T to indicate.

(No further queries.)

We felt sure that this was the case, but we thank you for confirming that which we felt was so. We want to thank you for raising this question, which was very interesting and for allowing us to speak through this instrument. We leave each, as we found you, in the most beautiful and ineffable love and creative light of the one infinite Creator. We are known to you as those of Q'uo, and humbly we say to you, adonai, Adonai vasu borragus. ✨