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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 DECEMBER 6, 2003

**Group question:** This week, in the spirit of the season that we are entering, we would like some information on the entity that we know of as Jesus the Christ, Jesus of Nazareth. We would appreciate any information about this entity or his incarnation very much.

*(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, in Whose service we come to you. We thank you so much for calling us to your group by the intensity and the energy of your seeking. It is a great blessing to us to be so called and to be allowed to offer you the humble service of sharing our thoughts and opinions with you. We are part of that Confederation of entities whose only hope is to offer such thoughts to those who wish to accelerate the pace of their evolution of mind, body and spirit at this time. We come in response to the cries of sorrow of the entities upon your planet and we can only hope that our humble thoughts may open windows and let in some light and some air where perhaps there has been a darkness of thought. May we lighten it! This is our hope, to lighten, to energize, to enable those beautiful spirits to whom we speak today. We thank you for sacrificing the time and the attention, of dedicating such a time to seeking. And we would ask only one thing of you in return and that is that you listen to us with a great deal of discrimination, keeping those thoughts that you like and leaving the rest behind.

You ask this day concerning the one known as Jesus. This entity has been known by several names. The name of his youth was Jehoshua. The name of Jesus is not that which this entity heard, unless it was spoken by those not of his own country, for that particular name is the Greek version of an Aramaic name. However we shall call this entity Jesus, since that is the name under which each of you calls to him when you speak in your conversation with those entities you can not see but whose influence you certainly feel. The request from the one known as G was to speak concerning this entity's life.

The life of the one known as Jesus was indeed somewhat unusual in that the entity was an unusual being, sharing—in company with many of those within this circle and many of those who call themselves wanderers—the facility of mind and the sharpness of intellect that enabled this entity at a very young age to be one who was intellectually able to study and to grasp abstract concepts in such a way that this entity was, by its very nature, prone to thinking upon the mysteries that it could not solve, the greatest mystery of all being that mystery of the lack of limit to the imagination.

This infinity and eternity that the one known as Jesus felt within him pulled him ever forward. And being fortunate enough to dwell in what this instrument would call a small town where his family had a humble but adequate home and a community of those who could teach spiritual or religious subjects, the one known as Jesus was one who hung about such teachers, reading and asking questions

and reading again, until at a young age, as a teenager, this entity was considered a kind of rabbi. Along with the scholarly pursuits that this entity pursued as his principle hobby, the entity also spent many hours at the side of his father and his uncle, learning their trades and working with wood and gathering various herbs and those natural substances which were known to have healing benefits.

The one known as Jesus tended to be somewhat of a loner and liked nothing better than to steal away at nightfall. There was, near the village in which his parents lived, a high place in the surrounding terrain. It was nothing more than what this instrument would call a knob or a small rise of rock, yet the climbing of this modest knob to the ridge of it created within him a feeling of peace that he did not find elsewhere. It was his habit to gaze at the stars and imagine the lack of limit. The overriding sense of infinite possibility would rest upon him at those times and much of the actual substance of this entity's spiritual maturity was gained not because of the teaching of his parents or the teaching of those spiritual leaders which the small town offered but rather the silence which he was able to find within himself while gazing into the depths of the night sky.

At the age of approximately fourteen, this entity was offered the opportunity to study with two other entities from the same small town who were also those who had an interest in the spiritual studies that the village rabbis were glad to offer. And so there ensued a period of some years where this entity studied, prayed and meditated with a group of what this instrument would call Essenes. This further enabled the one known as Jesus to discipline his somewhat mischievous and wayward personality and to refine within himself the hunger that he felt for the truth.

Gradually, as he began to mature into an adult person, it came to him that he must travel and so he began to walk upon a path that was as varied as his sense of each day's shape. He set off upon a pilgrimage, although the one known as Jesus certainly did not think in terms of such but rather simply that he was called to the road. And guided by spirit and silence, he walked through parts of Africa and parts of India. (We have difficulty using place names with this instrument as she has no familiarity with those regions.) Braving hunger and extremes of weather, the one known as Jesus walked many a

wearily mile and visited the campfires and the caves and the holy places of those who thought along the same lines as those he was taught and those who did not, learning always, accumulating wisdom, and sifting it, winnowing it, and gradually coming into a fuller and fuller sense of who he was, not as the one who had learned these things but as the one who the witness of the process of that learning and its tumbling about and settling into those patterns of thought that he found truly helpful.

It was during this phase that the one known as Jesus gradually became more and more aware of the shape of his future ministry. We give this instrument the image of mountains and sweet water and the name Kashmir, as the furthest that this entity walked before he began the journey, not precisely home, but the journey towards what this very dedicated entity felt was his future and his chosen ministry.

While this entity had been traveling, one of this entity's relatives, the one [known] to this instrument as John the Baptist, had begun his own ministry. Feeling under a real compulsion to purify himself and to allow to fall from himself all things that were not holy, the one known as John began to attract followers to himself with a very simple and direct message, the message of prophets from time immemorial: return to the Creator, cease from error, and serve only the highest and best. This entity had begun what he called baptism, the washing of the self in symbolic and ceremonial manner in such a way that the water was seen as that emblem which washes away all sin. The power of this entity's purity and his charisma created an ever larger group of followers wherever this entity chose to appear from those reaches of the desert into which no one went. And it was at the place where the one known as John the Baptist was baptizing that the one known as Jesus found [both] the inspiration to set a beginning and the beginning on his ministry.

It is remarkable, given the fact that the one known as John was a family member, that this entity recognized in his cousin, the one known as Jesus, not a cousin, not a relative, but the Messiah, as he understood that term, the "one who comes in the name of the Lord."<sup>1</sup> A tremendous amount of power

<sup>1</sup> This phrase is traditionally connected with the Messiah. It is first seen in Psalm 118, verses 22-27: "The stone which the builders rejected has become the head of the corner. This is the Lord's doing. It is marvelous in our eyes. This is the day which

was transferred from John to Jesus and from Jesus to John at that time. It truly was a remarkable day and one which may be seen to be the point at which the one known as Jesus moved from witness to actor, from being to doing, from potential to actual, from inner to outer.

If we might, we would pause to note at this time the length of time that the one known as Jesus had walked through wilderness, talked to all those men of wisdom that he could find and went through the purification of the pilgrimage wherein there is no provision made for food or comfort but only two feet upon a dusty road and strangers at the end of the day. Such training is essential if one wishes to create the life which has depth and power. And this was done by the one known as Jesus, not because he felt it was right but because the thirst and hunger for truth drew him ever onward and the beauty of the search was irresistible, so that there was both the stick of his hunger and the carrot of the beauty of those spaces within which he found himself able to occupy because of the long acquaintance with silence, the long discipline of the body, and the long times of listening, both to others and to what they had to say, and to the voice of his own thoughts.

Indeed, it was mentioned by several entities in the conversation preceding this meditation that it is a very interesting thing simply to watch one's thoughts and to be aware of them as they arise, not to judge them but to become aware of the content of the thought, especially those thoughts that repeat themselves. It is a process wherein one is able to go deeper and deeper within the self simply by careful observation.

During this period, the one known as Jesus had for the most part kept himself apart from any personal relationships, either with men or with women. But certainly this entity was not without those men and women that he loved. The life of a wandering preacher is not a life which can easily be accommodating to a mate and a growing family and it was the one known as Jesus' feeling that these were

not pleasures of which he might partake.

Consequently, for the most part, this entity held himself apart and was content to have unspoken yet very deep relationships with his mother, his brother, his cousin, and those disciples, both men and women, whose hearts he could see to be of that same thirst and hunger for truth that his was.

Almost all of the writings concerning the one known as Jesus have to do with those stories that this teacher told during the three years or so of his active ministry. We do not find it possible with this instrument in a conscious state to move into such details as are perhaps wished for, for there is an intrinsic shallowness to such stories which, since this instrument has asked for a certain kind of contact, do not fall within the parameters of that contact.<sup>2</sup> In terms of the essence or the gist of this entity's life, we might say that this entity was a sweet yet fierce entity by personality, ruthless in seeking, ruthless in self-observation, and gifted with the ability to grasp peoples' nature and, in some cases, even what they were thinking. This did not endear him to most people, for there is something frightening about an entity who can gaze not at you but into you. And so he was often an intimidating presence. Certainly those who were in the structure of authority in the religious life of the surrounding society found the entity more and more disturbing. In part, it is because this entity dwelt in a part of the world in which he was a marginal native, which is to say that he was dwelling close to a large number of those whom one could call Judeans or those of the tribe of Judah. This tribe happened to carry with it a very, shall we say, "right-wing" or conservative point of view in which a great deal of emphasis is placed upon the attitude of the body, the dress of the body, the proper ritual for each day and each hour of the day, and so forth. There was a feeling that these religious observances created a spiritually well-lived life, whereas, to the one known as Jesus' point of view, all of these rules and regulations were, far from being helpful, actually those things which obscured one's view of the Creator.

This entity greatly wished for people to do precisely that which his cousin John suggested, to change their life, as this instrument heard in the sermon at

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the Lord has made. Let us rejoice and be glad in it. Save us, we beseech Thee, O Lord. O Lord, we beseech Thee, give us success. Blessed be he who enters in the name of the Lord." This passage is quoted by the gospels of Matthew, Mark and Luke as being the cry with which the one known as Jesus was greeted when he entered the gates of Jerusalem in the last days of his life.

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<sup>2</sup> The instrument always asks to be given the highest and best contact within the consciousness of Jesus the Christ which may be carried by her in a conscious and stable manner.

her religious observance this morning. That priest who offered these thoughts was saying that the term “repent” literally means “to turn around,” to turn the life around. This was the conclusion to which the one known as Jesus had come, that there was more to that metaphysical entity which was called Israel than the tribe of Judah. There was more to being a spiritual seeker than the outer forms. Naturally, since this entity had had years of training in mysticism and those practices of silence that mysticism encourages, he had little patience with those who identified spirituality with religious observance.

Further, this entity, having been on the verge of big towns, not truly urban in nature and not truly those who wander the nomadic portions of his people, became convinced that his basic mission was to wake up all of the scattered tribes of Israel. This instrument has taken time to study, with the one she calls Papa, the make-up of these other tribes of the so-called nation of Israel. In working with this concept, this instrument discovered that the scattering of the tribes of Israel has resulted in not simply a large number of dispersed Jewish people, but rather those that have become the Orthodox Christians and the Protestant Christians; simply because of the pattern of their dispersal and because of the march of time and because of the march of Christian and world history. Therefore, it may be said honestly that the one known as Jesus, to a great extent, over a long period of approximately two thousand years, has indeed had his message shared amongst all of those who were lost.

And the message always remains simple. Even when the one known as Jesus was in the most mortal crisis, what this entity did to position his disciples, those who were going to carry on after him, for their own teaching was to, as the one known as T said, use something very familiar. In this case it was not water, because there was not the water to drink with the meal but rather the wine. But this entity chose to take meat and drink as symbols of his nature and what this entity said was, “When you eat bread, remember me. When you drink wine, remember me.” Again, the word “remember,” like the word “repent,” is key. To remember is to gather the members together. The one known as Jesus wished to gather all of those together who had come to learn and to serve in the grist mill of planet Earth.

The one known as Jesus had an awareness that the time was short, that same awareness that you may see again and again whenever entities of great inspiration and purity have come to grips with the deeper tides of time and space. In the sense of actual time, two thousand years does not seem to be a short time. Gazed at across the expanse of a cycle of time which is perhaps seventy-five thousand years long,<sup>3</sup> the last two thousand years, the cycle of Pisces, indeed would seem a short time, especially because the one known as Jesus had, to some extent, developed the ability to work within what this instrument calls circular time and so was aware both of linear time and that level of consensual reality that all here share, and also of the underlying reality of the inner planes, in which the end times, as this instrument is used to calling them, had already begun. Things occur within the inner planes long before they begin to appear within the physical plane. The roots of physical experience are often figured as a tree which grows in heaven and whose branches only reach the Earth, so that things have already occurred in the root of the tree and in the trunk of the tree of destiny long before they appear as leaf and blossom upon the branches of consensus reality or physical life.

This entity did not precisely see himself as Jesus the Christ, Son of God, that is preached by many, in that he saw himself [as] one who had emptied himself out in order that he might take on a larger persona. He saw it as the taking on of his life mission. He saw it as his acceptance of the return to the Father and his immolation of himself in the Father. He saw himself as that entity whose only desire was to fulfill those plans that he sensed the Father had. And indeed it is notable that at one point he said to his disciples, “I have meat and drink that you know not of,”<sup>4</sup> and his disciples were

<sup>3</sup> This Age is much shorter than that in classic astrology, being one twelfth of the approximate 25,800-year precession of the equinox, or 2,150 years. The cycle to which they are referring is the third-density cycle. The major cycle, or the third-density length, is broken into three 25,000 year “harvests” as the Confederation calls them, and in turn those 25,000-year periods are divided into the twelve signs of the zodiac.

<sup>4</sup> *Holy Bible*, John:4-31-36: “Meanwhile, the disciples besought Him, saying, “Rabbi, eat.” But He said to them, “I have meat to eat of which you do not know.” So the disciples said to one another, “Has anyone brought Him food?” Jesus said to them, “My meat is to do the will of Him who sent me, and to accomplish His work. Do you not say, ‘There are yet four

puzzled because they had not given him any food. But he said to them, "My food is to do the Will of the Father who sent me." Again the figures of food and drink are used to indicate that which truly nourished this particular entity.

This entity was not one who castigated himself or tried to beat down his human nature. Rather, he was one whose hunger for purity was such that he very much wanted and leapt towards the ability to lose himself, lose that ego structure which would have its desires and wants apart from the will of the Father. To the one known as Jesus all else was as nothing and simply was allowed to fall away. Not that this entity denied his roots, his past, and so forth, but that the entity had embraced a life which he saw truly as his destiny. And that destiny was only defined day by day. He could not know the will of the Father for any day but today. Thus the prayer which he taught focused upon one day and asked certain simple things. Let Earth be like Heaven. Let us bring Heaven to Earth. Let all people take care of each other. Let people judge each other as they wish to be judged and let all praise, glory and power be given only to the Creator.<sup>5</sup>

These are some highlights, some notable parts of this entity's being, that really stand out to us as we gaze at this entity's incarnation. The cloak of Christhood was not always light. The one known as Jesus suffered and indeed laid his arms out upon that tree of which the one known as Dave Matthews sang,<sup>6</sup> and gave up the life, the cloak, and all. As we gaze at that moment of sacrifice, we offer the words, "Not my will, but Thine," to indicate the strength of this entity's dedication. It was not that he had no ego. It was not that he was not human. He had personality, humor, anger, all of the emotions. He was a normal entity, within the parameters of normalcy, shall we

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months, then comes the harvest?' I tell you, lift up your eyes, and see how the fields are already white for harvest."

<sup>5</sup> And, of course, "Give us this day our daily bread."

<sup>6</sup> From his song, "Bartender," comes the quote: "Bartender please, fill my glass for me with the wine you gave Jesus that set him free after three days in the ground. I'm on bended knee. I pray Bartender please. Oh when I was young I didn't think about it, But now I can't get it out of my mind. I'm on bended knee, please father please. Oh if all this gold, should steal my soul away! Oh dear mother of mine, please redirect me. If this gold ... Bartender you see, this wine that's drinking me came from the vine that strung Judas from the devil's tree, roots deep, deep in the ground."

say. He was fortunate in his gifts and pure and thorough in his dedication.

This entity informs us that we must move on and so we do, but not without thanks to the one known as G for asking concerning this entity. Indeed, this entity's life is greatly to be admired and gazed upon through the smoky glass of imperfectly written and poorly remembered stories. Even the imperfections and distortions cannot hide that message of oneness, what this instrument would call the Law of One, that he brought. Much has been said within this group and within your culture concerning that which this instrument calls the second coming. And we say to each of you, the cloak of Christhood is each entity's destiny. The walk from Earth to Heaven, from third density to fourth, is a walk that all shall take. Each has ego, each has personality, yet each has gifts and dedication, two feet and a dusty path. Blessings abound.

We would ask at this time if there are any further queries?

**G:** Q'uo, was Jesus aware of his status of being a wanderer to planet Earth? And how did the one known as Jesus approach his suffering? What did he tell himself when he felt the emotions of anger, or doubt, or frustration, or pain, and so on?

The one known as Jesus was in no way aware of any cosmic past or indeed the possibility of other worlds or other entities upon other worlds. However, this entity was well trained as a mystic and had the sense of limitless space within.

In terms of how this entity dealt with its own ego when facing suffering, this entity moved almost entirely upon what this instrument would call resonance. When faced with suffering, this entity would step into a place within its consciousness in which he was able to drift in silence and wait for resonance. And when that resonance would come, it almost never would come with words but rather with purified emotions, as this instrument would call them, those feelings that move far beyond the surface feelings of anger or pain, those feelings that are of connection and lightness, so that the one known as Jesus was able simply to disconnect from the suffering that it was going through, not denying it or repressing it but allowing it and even leaning into it and dedicating that very suffering to the infinite One in total faith that it was the perfect place to be.

The mantra always was, “What will Thou have me do?” There was one blazing concern that overrode every emotion and every pain and that was the absolute determination to penetrate what the godhead wished and to accomplish it. And to this entity, that meant bringing all of the scattered people together and bringing them into an awareness and a remembrance of who they are and why there were here. The genius of this entity was that his goal was high enough to last a thousand years.

May we answer you further, my brother?

**G:** No, thank you Q’uo.

Is there a further question at this time?

**T:** Q’uo, I have a question about music and sound. Can you talk a little bit about how music, sound and vibration can be used as a resource in the spiritual seeking?

We are those of Q’uo, and are aware of your query, my brother. The musical tone is literally a vibration and the range of musical tones is directly connected to the range of the chakras, shall we say, or the energy centers of the energy body. Each being upon your planet and certainly each being and iota of the creation itself, each snowflake sings, each stone has its tone, each flower, each bird, each entity of any kind has a song and the spiritual significance of tone is that it helps to move, by sympathetic vibration, the energy body into a more helpful configuration.

May we answer you further, my brother?

**T:** No, thank you Q’uo, that was very helpful.

We thank you, my brother. Is there a further query from the group at this time?

**S:** Yes, I have a question. Recently C had what Carla calls a psychic greeting that she seemed to have dealt with effectively but just before that she had the thought of Q’uo. Were you there to offer support, whether just a thought? Perhaps you can tell me a little about the situation?

We are those of Q’uo, and are aware of your query, my brother. We may say only that it is quite true that whenever there is the thought for us, we are there. We do not intrude but we are tuned to those entities who have been tuned to us, if you may follow our thinking. The one known as C is aware of us, is aware that she may call upon us, and we are there instantly when the thought of us is brought up

with the hope that there is help in that thought. It is our distinct and great privilege to serve during times when sturdy help is needed and we are most pleased that the one known as Cindy had the feeling that we were of aid at that time.

May we answer you further, my brother?

**S:** I’ve had some insights, intuitions, of work that I would be doing and though it may be much the labor of love, there is a certain lump of fear in me. I know I shouldn’t have that but it’s there and I was wondering if you could give me your insight on a way to get past that?

We are those of Q’uo, and are aware of your query, my brother. The object of fear is to derail progress. The way of fear is to blot out the sun with shadow. We may say simply that there is nothing intrinsically unhealthy or wrong about feeling unsure of the future or [wondering] if one is equipped to serve in the future. However, in terms of dealing with such feeling, we find great virtue in that dealing with [it] one day [at a time] that the one known as Jesus was so good at manifesting in his own experience. The concept is familiar from the many times that Alcoholic’s Anonymous has entered the culture with its motto of, “One day at a time,” and this instrument knows the song, “One Day at a Time, Sweet Jesus,” which is, by the way, a very appropriate prayer.

What we are trying to say, and not very well, is that each day is its own entity and in each day that large knot of fear may show up here or there. When it shows up, it is very local and it is focused and specific and in the context of one day, and the one thought, and the one process. It then becomes possible to take that specific fear and be with it. We would not suggest attempting to solve, repress or overcome any doubts or fears that may occur. Rather, we encourage you to be with them, as a witness to them, to listen to the story they have to tell and to react within as witness to that story. “What do you think? How do you feel?” Always moving deeper, looking for the next layer within, so that fear becomes a springboard to help you remember that you are seeking who you are and why you are here.

The shape of service is wrought in the furnace of roiling, daily purification and attention. The sheer ability to pay attention that you were speaking of earlier, to be aware of the actual nature of motions

that are coming from you and are being offered to you, the energy exchanges that occur between you and yourself, between you and others, between you and the forces of nature that so move you and are so important to you—all of these things are elements of a life that is a kind of blossoming of the self that you may encourage, you may water, you may offer fertilizer to by those things to which you pay attention.

May we answer you further, my brother?

S: I think that's one of those things where, like many of your other words, when I read the transcript over and over, think about, and read it again and again, has offered me great comfort in the past. So for now I'll think about what you said and keep in mind my undying gratitude.

We thank you too, my brother. It is our pleasure and privilege. Is there a final query at this time?

V: Q'uo, I have a ritual that I use internally when I go into what I would call a working meditation, and I wonder if you could speak regarding the efficacy of that ritual? How could it be made more so? What is the function of what I would call the points five and six and seven in my compass?

We are those of Q'uo, and are aware of your query, my sister. The best we may do in terms of not interfering with your process is to encourage the awareness of the silence that shapes the form, the essence that shapes the symbol. Place the feet, metaphysically speaking, and allow with lightness of heart each form to have its jewel-like articulation.

May we answer you further, my sister?

V: Well, since I spoke cryptically I deserved a cryptic response. Thank you. I'll work with that for now.

We thank you, my sister. It is a great joy to be with you and we are sorry that it is time for us to leave this instrument and this group. Know that we are always with you, as we said to the one known as S about the one known as C. At any time, if there is a desire for us to be of aid, we will be aware of it in the manner of your inner planes in what this instrument would call circular time, so we are there the instant that you ask. We assure you, however, that we are not there if you do not ask. Consequently, if there is a presence, especially an annoying repetitive presence, that calls itself by our name, we suggest that you challenge it in the name of Jesus the Christ,

for that will scatter any forces that do not come in unconditional love and service to others.

We leave you, as always, in the love and in the light of the one infinite Creator. We rejoice with you and we bid you adonai. Adonai. ✽