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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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SATURDAY MEDITATION

APRIL 12, 2008

Group question: Our question tonight, Q'uo, is: One gets the impression when reading the mystical texts within the distortions of Christianity, Zen Buddhism, Sufism, the Yoga of Hinduism and other, non-codified systems of thought, that the path to enlightenment demands of the seeker a great quantity and quality of time and energy and focus.

What would you say to the seeker of enlightenment whose obligations of service to family, work and society seem to preclude the possibility of devoting the requisite time and energy? Additionally, can sufficient will and faith overcome these daily limits upon available time and energy?

(Carla channeling)

We are those of the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator, in whose service we come to you this evening.

It is a great privilege and pleasure to be asked to join your circle of seeking. We thank you for inviting us to share our thoughts with you. As always we would ask you to employ your discrimination while listening to or reading that which we have to say. It will enable us to speak freely if you will do so. For not all of our thoughts will meet all of your needs and it is important to us that we do not infringe upon your free will or disturb your process by suggesting that we are in some way authorities who must be listened to regardless of what we say.

My friends, this is not true. We are those who share our thoughts with you just as you would share your thoughts with us, and just as we would listen to you with discrimination, so we would ask you to listen to us with that same discrimination, using those thoughts that are helpful to you and leaving the rest behind.

We would note that this evening the speaker for Q'uo is Hatonn rather than Latwii. We note this in case those who are aware of our thoughts find a difference in the vibration, finding it more towards the energy of love than towards the energy of wisdom. The query and the constitution of the group require more of a focus on the fourth-density energies of unconditional love and compassion.

Your query this evening has to do with the nature of the spiritual master, or perhaps to use a better word, the spiritually mature entity. The questioner notes that no matter what the religious conviction of the seeker, those who write inspiring material seem to be those who have dedicated their entire lives to the pursuit of the one infinite Creator, not necessarily working for a living or engaging in relationships of a personal nature or the raising of a family.

This is a very interesting query and we shall attempt to look into this from several different points of view.

Firstly, we would look at the supposition that inspiring works are generally written by those whose lives have been set apart from the general run of society. This is true. The works most admired by

those who seek the truth are those works that were the product of lifetimes of contemplation and devotion.

Each of the religions has its long list of those entities whose lives were set apart and dedicated in devotion to the one infinite Creator. Out of those dedicated lives have come many books, poems, koans¹, sutras² and Vedas³, and they have been a blessing to many. In the Oriental and Eastern portions of your world and in primitive societies in general, the office of guru, shaman, or priest is an office that is held in high esteem by the tribe or people and each tribe or village has such a beloved and well-supported figure.

This entity is given honor and is part of the very fabric of the tribe or village. The guru or shaman is not precisely set apart from the rest of the population. However it is a full-time role. It is respected, honored and needed. There is no feeling for the Western concept of going to church on one day in a week and not thinking about spiritual matters any other time. Rather there is the sense of the world as a magical and spiritual place altogether; a world of mystery which the guru or shaman may interpret with words or may explicate in his silence.

In the Western or Occidental portion of your world, it is also true that it is those who have dedicated their lives to the seeking of truth who have created the sacred literature that is revered and honored by seekers of truth. However, the society of the Occident is not woven of a fabric in which religious figures are essential. Priests, pastors, and western rabbis are appreciated and honored. However, the office of priest, pastor or rabbi is most usually considered to be a career. It is work done for pay.

The priest generally is given time off, like any other worker, and has vacations from his spiritual career. There is, perhaps, the same degree of devotion in many of those who are spiritual leaders in the West as in the East. Within orders of monks and nuns, dedicated seekers are able to offer their entire lives in

devotion to the one infinite Creator. Yet these societies are set apart from the villages, the towns and the cities. They are not an intrinsic part of every neighborhood. They are not a familiar sight within the little area of streets and lanes in which you may live. There is a different emphasis and stress placed on religious seeking or the spiritual walk in the Western world.

It may be noted in this regard that many of the most beloved of writers in the Western world are those of the minority who are monks and have been able to devote their entire life, 24 hours a day and seven days a week, to the pursuit of the mystery.

What unites the East and the West in their attitude towards spiritual masters or teachers or spiritually mature entities is that it is assumed that the rest of the village or the tribe or the city will not be spiritual masters. That job is given to the one entity within the village or tribe who is spiritually gifted and has been chosen to be the guru, the shaman or the priest of the tribe or village in the East.

In the Western world the job of spiritual leader is given to those few who feel called to a special vocation. The rest of the people are content to attend services and listen to the wise words being given from the pulpit. They receive their Sabbath sermons and feel comfortable about moving back into the secular world and not thinking about spiritual things until the next Sabbath.

Indeed, in many cases among the people of your modern culture it is not deemed necessary to think about spiritual things at all, except in the same way one thinks about politics or sports or the latest popular show on your television. It is part of the universe of normal life. It may not be deemed necessary to consult spiritual leaders such as priests, rabbis and pastors except on appropriate occasions such as marriages, baptisms and funerals.

The vast majority of entities then, whether in the East or in the West, are content to think of themselves in non-spiritual terms. They are just people living their lives. Indeed, if one were to suggest to many people that they, too, are priests, there would be no feeling of resonance on the part of those who heard such a thought. They would say, "I am not at all priestly. I am a worldly person. I do not know very much about spiritual things. I could never be a priest. I could never be a shaman. I could never be a spiritual leader. I do not have the time,

¹ koan: a puzzling, often paradoxical statement or story, used in Zen Buddhism as an aid to meditation and a means of gaining spiritual awakening.

² sutra: any of various aphoristic doctrinal summaries produced for memorization generally between 500 and 200 B.C. and later incorporated into Hindu literature.

³ The Veda: the entire body of Hindu sacred writings, chief among which are four books, the Rig-Veda, the Sama-Veda, the Atharva-Veda, and the Yajur-Veda.

the energy or the focus that it takes to become spiritually mature.”

We would suggest, on the other hand, that each of you is already a priest. Your very nature is sacred. Every cell of your body is full of the love and the light of the one infinite Creator.

The one known as G was saying earlier that there was often the sense that he was very close to this realization of oneness with all. He was often very close to this feeling of all things being sacred and all things being one. And yet there seemed to be a glass wall, a partition he could not see and could not penetrate, that kept him from those realizations of oneness.

We would agree with the one known as G. The one known as A also spoke of feeling walls around his heart, so that he could not be transparent or undefended in his daily life, but rather took care and caution in dealing with a somewhat hostile environment, for so he has found this world to be. And we would say that most entities upon your world find their environment often a hostile one—hostile to their safety, hostile to their comfort and hostile to any sense of true freedom.

The people of your planet have given away their power. For the most part they have lost the conviction that they are priests. They have lost the sense of themselves as magical and powerful entities.

Much has been written within your people’s sociology and popular books concerning the feeling in modern society of being cogs in a machine, being less than human somehow. They are asked at every turn, “What is your social security number? What is your driver’s license number? What is your passport number? What is your account number?” A name is not unique enough to be satisfactory to the culture which wishes to identify entities carefully.

And so there is less and less reliance upon the quality of a human being and more and more reliance upon that number, that series of integers, that cannot in any way, shape or form express the depth and richness of the personality, character and being of the souls of Planet Earth.

We would suggest to you that it is possible to choose to take back your power; to recover your sense of magic, and to become priests in your daily life once again.

We would wholeheartedly agree that your culture no longer offers you the time to dedicate your life to the seeking of the one infinite Creator on a full-time basis. There are still orders in all religions which offer a limited number of places for people to cast all worldly cares aside and focus on the seeking of the one infinite Creator. But there are very, very few of these places.

And there are even fewer entities who wish to abandon the worldly life and to enter such a restricted and secluded cloister for a lifetime of religious observances and rituals. Your world has become secularized to a great extent. Yet this need not concern the spiritual seeker who wishes to become mature.

The questioner asked about three qualities: time, energy and focus. Certainly most entities do not have time for full-time seeking, in the sense that they do not have time away from the responsibilities of making a living to pay their bills, of tending to the relationships within their family web, or of fulfilling their responsibilities as members of the community and citizens of the world, nation, and region, whether it be a state, a province or a parish.

Yet there remain two aspects to consider besides time. Energy is the second of the three aspects. Certainly, your physical energy is limited. In the worldly sense there is a finite amount of energy and once the physical body has been depleted of its physical energy, it seeks sleep. The exhausted body will spontaneously sleep, given any opportunity, as the one known as Jim noted.

Yet there is an entirely different kind of energy that is not necessarily depleted by the process of earning a living, tending to one’s relationships and fulfilling one’s responsibilities in the community. That is your vital energy, the energy of spirit, your *élan vital*, as this instrument likes to call it.

It is certainly easy enough to allow one’s vital energy to be sapped. Yet it is not sapped by physical work as is physical energy. It is sapped, my friends, by tolerating cynicism, boredom, and negative thinking within one’s thinking processes.

It is extremely easy to become cynical and bored when gazing at an obviously imperfect culture. And such an attitude builds upon itself. If one is not cynical and bored, one may batter oneself against the seemingly impenetrable bastions of power,

attempting to change those things which a seeker may feel are not right, not righteous, not appropriate. And many a cynic has been born of youthful attempts to change the world only to find that it was quite resilient and not amenable to change. And so the seeker yields, gives up, and allows a world-weariness to become the usual attitude.

We would point out that this is a choice. There are other choices available that keep the questing spirit alive, enthusiastic and innocent of cynicism.

The one known as Jim said earlier that either one becomes what one hates or what one loves. The energy that brings one towards spiritual material is the energy of seeking to become what one loves. A positive orientation may look at disaster and chaos and yet find hope, stability, and a vector toward place.

Some entities seem to be born with a gift for positivity and cheerfulness. And how such entities are appreciated by those around them! Yet if one were to ask such a seemingly positive entity about his attitude, if he were to become totally honest he would speak of suffering and catalyst that was hard, catalyst that threatened that cheerful attitude. And he would speak of digging deep to find the will and the faith to look beyond the obvious and to seek that energy which is unseen but ever near, that energy of love which is our nature whether we are incarnate, discarnate, of density one, two, three, four, five, six or seven.

This we all have in common. We are made of love. We can access that love through the use of will and faith and this brings us to the third part of the query—focus.

Focus is that which makes up for the lack of time and the on-again-off-again relationships with good and positive energy. In whatever estate one finds oneself, if one can focus and become single minded in the seeking of the one infinite Creator, the world and all that there is in it becomes spiritual. All that one sees becomes sacred. From the least to the most, from the simplest to the most complex, all things speak eloquently of the one infinite Creator. All voices are voices of love.

That focus is the mark of any entity who is able to use the catalyst of Planet Earth in order to achieve spiritual maturity. Whether that entity is a farmer, a

mechanic, a factory worker, a teacher, an office person, a technician or any mode of life whatsoever, including being a prisoner or being chained to the sickbed of physical limitation, he can become a priest. Focus is the key, my friends.

We would offer you as an example of this the one known as Jim, who often expresses his feeling of being behindhand in his seeking, for he must spend his physical energy each day doing hard labor. This wears out his body so that it seeks sleep when he relaxes at night. Yet were any of those who know this entity and his work to be asked what their estimate of this entity is, they would express the desire to learn from this entity. They would express the feeling that they perceive this entity to be a spiritual leader. This entity may be riding a mower, yet his very being resonates with the love and the light of the one infinite Creator.

There is no truly spiritualized entity who believes in his own spirituality as being adequate, or who would call himself spiritually mature. That is something that is only part of the self-concept of those who have not yet become mature. The closer towards sainthood a spirit in flesh comes, the more that spirit is aware of the flesh, aware of the imperfection and the impurity, aware of the miles yet to cross to become truly priestly. That does not keep such entities from being priests.

We would suggest to you that it is entirely possible for all entities upon Planet Earth at this time, whatever their station in life are, whatever their schedule, their responsibilities and their restrictions are, to become spiritually mature through the single-minded focus of the desire of the heart on the one infinite Creator.

There are different ways to express that evocation. There are different ways to manifest that single mindedness. Yet all have in common the goal of oneness with the Beloved that is the Creator of all, that great mystery and paradox which we call the one infinite Creator, having no better words to describe the ineffable and indescribable.

And we would suggest one thing more to you, my friends. Were a critical mass of you to take up that single-minded focus on love, your world would be transformed. It would not be necessary for every human being to decide to change their focus for this to happen. Look at the difference made by even one entity that chooses to focus on love. His life becomes

sacred to him and he then functions as a priest. Imagine the impact of groups of entities living in the world, yet choosing also to take part in an informal priestly collective, so that love is in the mind and in the heart.

(Side one of tape ends.)

(Carla channeling)

We have spoken before through this instrument concerning the need for a new paradigm, a need for a new way of thinking, for as you think so shall you act. Focus your thoughts on love and see your life become transformed.

It is not that you are transforming anything. It is that you connect with the truth when you focus on love. And that truth carries you where you could not go of your own human will. Your whole concept of self becomes greater and at the same time the personality and the ego become less, as you focus on love and allow the magic of transformation to occur in your life. It will not take you away from your job necessarily, but moving yourself into accord with love will yet transform your world.

We thank the one known as G for this query and would ask at this time if there are follow-up queries to this question before we open the meeting to other questions. We are those of Q'uo.

G: Give me two seconds. I may have a follow-up, please.

We are those of Q'uo, and brother, your time is up. However, we will give you more than two seconds, and therefore we would open this meeting to other questions. Is there another query at this time? We are those of Q'uo.

A: Hi, Q'uo. Thanks for coming tonight. My name is A and I have a question for you. I'll read the question. *(Reads)* "I have a slow and delicate gastrointestinal tract which, together with tension elsewhere in my body, prevents me from sleeping restoratively. Are there spiritual principles that might be helpful for me to think about?"

We are those of Q'uo and are aware of your query, my brother. We would note, my brother, that every seeming condition and limitation that would be interpreted as negative has a gift in its hands.

The nature of a wanderer is often sensitive and delicate due to the fact that the spirit comes from

elsewhere, where the wiring of the physical vehicle is different. Consequently, the ability to incarnate fully and enjoy the life of third density humanity is limited. Higher-density wiring does not do well in third density. Consequently there is the need to find ways to incarnate more and more into the body and to come to love, appreciate and honor the body.

The challenge of a wanderer then, once he has awakened, is to move through those feelings of dismay and distaste at the necessities of the world. For some it is not particularly pleasant even to eat, to drink or to fulfill bodily functions. For there is the feeling that it should be much simpler and gentler and easier a place than it is. The heavy chemical body requires a good deal of patience and gentleness when the spirit inhabiting it is not comfortable within its own skin; not "a happy camper" as this instrument would say.

Rather, it feels as though one is in prison, looking out through the bars that flesh creates. And one cannot escape the prison of flesh within incarnation. One is trapped for a lifetime, or so it feels to the wanderer. We would suggest, my brother, that it may help you to find ways to reconnect with the earth-energy of this planet which has given you life within this incarnation.

The one known as G was speaking of sitting on a rock in a wilderness forest, letting the sun beat down on him and gradually becoming aware that he was a mythological figure in a story of dawning awareness. Suddenly, he began to hear the voices in the wind, the spiritual nature of embrace and caress that was implicit in the sun, and the thrusting earthiness of the rock which gave him a platform on which to sit within this amazing world which you call the earth life.

As he focused in and focused in some more, suddenly, he broke through those glass barriers that kept him from his own inner heart.

You and many, many others have these barriers that you cannot see. And yet are there. They keep you safe. They keep you defended. But in terms of becoming comfortable within your body, they do not aid. For some, the walking in nature may help to ground and open the doors of spirit within you that create a sense of belonging to this planet, belonging to this earth, of being a part of Gaia. Perhaps that is the door for you, my brother, to a more comfortable physical existence.

There are many other ways of grounding the self. This instrument does this through gardening, which puts her hands physically on the earth, and by a mental practice of feeling down into the earth beneath her chair. It is far away from her chair physically, but the energy of the earth is immediately there if she focuses upon it. Again, it is a matter of focus. It is possible that the simple act of remembering to ground yourself down from wherever you are sitting or standing when you work will aid you in becoming more fully incarnate within your body and therefore making you feel more relaxed, confident and self-assured. For you truly do belong to your Mother, the Earth. You are a child of the Earth And your physical body is greatly helped by this embracing of earth-energy.

May we ask if there is a follow up to this query, my brother?

A: Yes. This is in the same vein. (*Reads*) "I'm experiencing tension, bursitis and tendinosis in my shoulders. Are there spiritual principles that may be helpful for me to think about in addition to what you've already said, or does what you've already said cover that question too?"

We are Q'uo, and are aware of your query, my brother. In a way, my brother, we have already spoken to this in terms of spiritual principles, but perhaps it may help to say it in a slightly different way.

We would repeat, however, the basic tenet. That is that limitations and seeming difficulties offer gifts. Often the gift is to begin to think about and sense into the situation that you are experiencing. The connection between the mind and the body is very close and it is not jejune⁴ to connect feelings in the body with the physical things that may cause those feelings. For instance, Atlas carried the world on his shoulders in mythology, and undoubtedly he would have had the conditions that you experience, were he to be human and were he to be speaking of the burden of carrying the world.

When there is a situation within part of the body that would suggest that it comes from carrying too much, then it is reasonable to consider the possibility that in some way you have unhealed feelings of being asked to carry too much. Therefore you are then able to begin to work with those

⁴ To be jejune is to be childish, juvenile or immature.

feelings, to look into them, to sit with them, and to begin to penetrate layers of fear and anxiety that may keep you from seeing the pattern of your incarnation.

Sometimes entities come into an incarnation with a pattern of incarnation in mind. And if the pattern is not being fully completed, there may be a series of physical reminders that pull the mind and the feelings back and ask of that entity to respond to this limitation that is sensed. It may be fruitful to consider what such a wake-up call might be about.

You are already perfect, my brother. We are not suggesting that you change in order to feel better. We are suggesting that such feelings may be a signal to you in your inner life that the pattern of your incarnation may be considered in a way that would be helpful.

Gaze back over the life as a whole and ask the self when these limitations come into play the most, and when they are least in sight as far as needing to be handled. And perhaps that pattern may come clear so that you can cooperate with that incarnational pattern and help your body, your mind and your spirit to come into a place that is more comfortable for you.

May we answer you further, my brother? We are those of Q'uo.

A: Yes, Q'uo. Here's another question in the same vein. (*Reads*) "I'm frustrated by my apparent inability to still my mind and to meditate. It makes sense to me that meditation is the basis for much spiritual development. Are there spiritual principles that might be helpful for me to think about?"

We are those of Q'uo, and are aware of your query, my brother. The habit of meditation is, like any other habit, one which is learned through repetition. There is often the concept of meditation as being a complete blanking out of the mind and a resting in heavenly bliss. Yet we would say to you, my brother, that you will also have a fruitful and helpful meditation spending your time in silence, watching you thoughts arise and allowing them to fall, watching them arise and allowing them to fall away, watching them arise and allowing them once again, and once again, to fall away.

That may be your experience of meditation. That may be your experience of meditation for many years. That does not mean that that is what is

occurring in meditation on a deeper level. It means that you have a characteristically active and restless mind and therefore it may take years and years for you to be able to do more on the surface than allow the silence to continue while you interrupt that silence and let it fall away, interrupt and let it fall, interrupt and let it fall.

The seeming turbulence of the surface of the mind does not in any way keep your deeper mind from realizing your intention to focus your will upon the seeking of the communication that is in the silence. And bolstered by this awareness of your intention and the setting of your will, your deeper self will use that meditation time just as it would if your outer experience were completely peaceful.

However, there is another type of repetition which may aid you in achieving silence within and that is that basic practice which the one known as G was discussing in the study group's conversation which preceded this channeling.

Placing something positive for the mind to use as a focus is sometimes very helpful to the meditator. That something may be as simple as seeing your breath move into your body and move out of your body, seeing it move into your body with white light, bringing you new energy, and seeing it move out of your body, blowing away all that is used up and unneeded from your energy field.

The mantra is very useful in this regard for many. Whether it is the name of the Creator or any meaningful phrase, the constant repetition of this God-name or phrase replaces the thoughts that arise and fall away, arise and fall away. You are directing your intention. You are directing your attention. Intention becomes attention and attention becomes bliss.

May we answer you further, my brother? We are those of Q'uo.

A: Yes, Q'uo. I profane God's name regularly in my thoughts. I also have obscene, sadistic and violent thoughts that get mixed into any kind of thinking that I do, including trying to focus or meditation. Are there any spiritual principles that might be helpful for me to think about?

We are those of Q'uo, and are aware of your query. We shall comment.

Thoughts are things in the metaphysical world. The way thoughts make you feel are also things in the metaphysical world. As you think, so you are.

It is your choice as to how you wish to conduct your thoughts. You have learned to conduct them in a certain way and you have noted that you have made these choices. You may also choose to change your habitual patterns of thought so that the energies, rather than being constricting, tightening and tensing, become expansive, generous, loving and joyful.

It may feel, at first, when you substitute an expansive thought for a constrictive thought, that you are faking it. And yet we say to you, my brother, this is an illusion. And in this illusion you are playing with energy. That energy, as it happens within this illusion, penetrates down into physical form and becomes manifested as a physical body and a physical experience. Yet it begins with thought.

May we have a final query at this time? We are those of Q'uo.

A: Yes, please. I've become rather passionate about non-violent communication, a process developed by Marshall Rosenberg.⁵ Are there any spiritual principles that might be helpful for me to think about?

We are those of Q'uo, and are aware of your query. We would say to you in this regard that it is well to consider with great passion and enjoyment those thoughts that resonate to you and to incorporate them in your life. In such a way, you are able to interiorize the teachings of others; to make them your own and to begin to become those values and those principles that you most admire.

We are those of Q'uo. We thank each of you for the beauty of your auras and essences and for your dedication in taking this time apart from your life simply to seek the truth in company with those who also have every fiber of their beings pointed towards the great mystery and paradox that is the one infinite Creator, that one great original Thought of love.

We leave you in that love and in that light which is the manifestation of love. We leave you in the house of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu. ❄

⁵ Marshall B. Rosenberg, *Non-Violent Communication: a Language of Life*: Del Mar, CA, Puddledancer Press, c1999.