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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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HOMECOMING 2016 MEDITATION

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Group question: The Confederation sources stress the importance of seeing the love in the moment, any moment. Can you help us by suggesting approaches or strategies for making a positive identification of love when it's not readily apparent?

(Jim channeling)

I am Q'uo. I greet each of you in the love and in the light of the One Infinite Creator. It is our great privilege and pleasure this day to greet each of you through this instrument with the hopes of being of service to you in that way which would help each of you to grasp more of the nature of that quality which you call love: that quality which the Creator has used to make this infinite creation, that quality which resides in each of your hearts, that quality which draws each of you forward in your incarnations on a daily basis.

Before we begin, we would ask a favor of you this afternoon, and that is that each of you will listen to our words and take those that have meaning to you, and leave behind any which do not, for we would not wish to become a stumbling block to you. If you would do us this favor then we may speak freely those thoughts and feelings and concepts which we offer to you this afternoon in response to your query to us.

You ask how to make the seeking of love possible in those situations in which it is not obviously present to the outward eye. This, my friends, is a very good question for each of you and for us to consider, for most of the illusion which you inhabit does not

appear to contain much of that quality which you call love. And this is not by accident, my friends, it is by design. For each of you took part in the design of this illusion. That part of you which is the one Creator, which resides within all of the creation, has fashioned this illusion in such a way that the quality of love, of total acceptance of another, of giving the energies of your being to another freely without expectation of return, are hidden within each portion of this creation in order that in some way, and at some time, those entities such as yourselves that are taking their existence now here, in this illusion, may learn certain lessons related to love by finding it through their own efforts—those efforts which are put forward each day as you go about your daily round of activities.

It is most helpful if you are conscious that what you do in this illusion is indeed the seeking to find love and to give love at all times. There is no other activity which has value in your spiritual journey other than this seeking and finding and giving of love. Those activities with which you busy yourself as a part of your profession, your hobbies, your activities, your leisure time—all of these are vehicles through which you move in a certain fashion to discover love, whether consciously as a conscious seeker of truth, or whether in a manner which may seem to be accidental as one which moves in a less conscious fashion through the daily rounds of activities.

All have the opportunity to seek and to find love. As we have said before, this creation is made of love. It

only seems to be other than love, in order to provide you, shall we say, a challenge that allows you to increase your polarity of positive seeking to serve others by finding the love in those situations in which you find yourself engaged in your daily round of activities.

The more difficult it is to find the love, the more positively polarized in every situation in which you are able to perceive it. It is well to begin your day, shall we say, in a conscious remembrance that this is your purpose: to seek love, to find love, to give love, to be love. If you can find a manner in which this is a reminder to you—be it a period of prayer, a period of meditation, a period of reading inspirational messages—whatever manner allows you to become aware that this is your purpose for the day, it is well to begin the day that lies before you in this manner.

At this time we would transfer this contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo, and I am with this instrument.

We would sum up those words which we have had to offer through the one known as Jim by simply saying that this is a creation of love, and that you are within this creation in such a way that love is called forth from you. It's quite simple to pose the question of the purpose of the creation by suggesting that it is from love and to love that all originates and is directed. But, there is inevitably a question that will arise upon the minds of those who seek, and it is "Why should there need to be, in a creation of love, an effort made to love? Why should their need to be, in a creation of love, an experience of impediments to love? Why should there need to be—in a creation in which love is Alpha and Omega, source and destiny—an experience so bereft of love that love itself can at times seem to be the most impossible result, the most difficult task that one can be required to do?" And to ask this question is to focus on love as a particular kind of activity in which you can engage. You may engage indeed in many kinds of activities, and it is easy to list love upon a long list of things you might accomplish in the course of the day.

There is another sense of love, however, which we would invite you to consider. We have suggested that, in the nature of the creation itself, love may be counted as one of the early distortions that permit

differentiated experience, that permit individuated souls to find their way, to have experiences in a diverse creation and to bring back to the Creator the fruits of these experiences. This portion of the nature of the creation we have sometimes called the second distortion. Now, the first distortion in this creation we have called free will, so it may well seem that love is a dimension of the nature of the way things are that comes about as a result of a first innovation, shall we say, in the creation, involving the development of free will.

Now, to some extent this is true. To some extent it is true that love follows upon free will as a possible activity of those who embody free will in relation to one another, and one could say, in a larger sense, in relation to the creation as whole. In this sense it would seem then that a proper consideration of the nature of loving would require a fuller consideration of what it means to have free will. That is a story in itself, my friends, but it is useful to note [that], were it not for free will, were it not for the possibility that in creating an infinite number of, shall we say, sparks, or holograms of the creator—each of which can experience itself differently—the creator itself would have no possibility of knowing itself in any way that it did not already have prior to the event of the creation. And so there is contained in the concept of free will a potential that, strangely enough, registers as a *not being* of the creator to the creator. That already suggests the need of a return to the creator, by the creator, so that the creator may reap the harvest of the creation that has been undertaken so that the creator may know itself.

Therefore, already in the first act of creating, the distortion towards not being the creator is already at hand, and then we may say, secondly, that the need to return to the creator is also suggested and hence the second distortion, that which we have called Love, may be seen as incident to the first distortion we have called free will.

Now, we complete the picture of the major distortions simply by adding for purposes of completion the notion that there is yet a third distortion which we have called Light. The experiences which you enjoy have liberally invested themselves in light as well, insofar as the possibility of those differentiated experiences we call incarnations is predicated upon Light having

differentiated itself to a very great extent and down through many densities and many diverse creations.

To return then to the concept of Love as it is separated from the first distortion, called free will, we would say this: we would say that Love comes in a secondary position in relation to free will, only in a rather limited sense, because there is another sense of love which is prior yet to the sense of love we have suggested as the second distortion, and that sense can be used to describe a quality or a feature or a face of the One Creator conceived as completely undistorted, completely unhampered, undifferentiated, unseparated from Itself. Unseparated, we say, but therefore in a peculiar sense, unknown.

Now this quality of being unknown is what we have sometimes called the quality of mystery. And it is mystery which characterizes as best as we have been able to discern, the One Creator in its undistorted self. But we would also like to suggest that the mystery of which we speak is a mystery which resonates down through every distortion, every facet, and every iota of the creation. This mystery is available for participating in, and to our experience, limited though it may be, love is always the most eloquent, the most searching, and the most fulfilling way of participating in the one central mystery which is the Creator Itself.

And so, in the infinitesimally articulated experiences, down through all the densities, and in manner upon manner of creaturely existence, beyond the wildest imagination of any particular creature, there is available the possibility of taking up a direct relation to the one mystery of the creation, and making of this mystery a celebration of the creation itself as the Creator is given the opportunity to participate in a relation [that] the creature has made available to that Creator. The making available of that magical moment goes by the simple name of love.

And so when you are able to love your neighbor, when you are able to love yourself, when you are able to love the entirety of the creation with all of the shortcomings that you may perceive in it, with all of the difficult people that you may know, with all of the flaws which you may be able easily to see within your own self, then you have the greatest gift to give the Creator that the Creator ever could want. The Creator then becomes known to the Creator, just as when you love someone, that someone

becomes known to you in a deeper way than they ever could be if the carrier wave of that relationship was anything else but love.

Now, in truth of course, there is really nothing else but love that could be the carrier wave, and yet we may talk about love in diminished capacity, and we may talk about love in more fulsome capacity. The struggle that can characterize your daily affairs can be seen simply as an effort to move that which is diminished into a circumstance or a configuration in which it is more full, in which it is more realized, in which it is more deep.

Now, one could easily suppose that were it the case that in one bright, shining day, all were able to return fulsome love back to the Creator, that the Creator would stand fully exposed to itself, and would know itself finally in Its completeness. However, it has been our experience, (and once again we would like to iterate that our experience is limited), that no knowing ever even begins to exhaust the mystery of the Creator, or the mystery of the creation. It is truly an inexhaustible source. And that inexhaustibility is something which you may sense in a small way in your experiences of love for your fellow creatures. For when you love your beloved, when you love your wife, when you love your husband, when you love your children, when you love your friends, when you love your groups, when you love your planet, you do so in such a way that it does not diminish that which is love. In fact, strangely, it seems to augment that which is love, and once again we face a paradox or a mystery, because a mystery which is so infinite and so completely mysterious, which seemed to be something that could not become more itself, that is to say, more mysterious, by being loved, and yet, it seems to us that this is exactly what happens. It seems to us that the creation does become more, and that the concept of infinity very strangely, incomprehensibly, is susceptible of becoming more. And more than that, it is of such a nature intrinsically that the orientation to more is part of its very constitution, part of its make-up.

So the creation has the character that it is an open invitation, that every creature, at every level, in every manner of its expression, to participate in the expansion of that which is already infinite. To participate in the unfolding of that which is forever the same and eternal. For this circumstance, we can

find no better word than mystery, and for the most successful attitude in relation to this circumstance, we can find no better word than love. For it is in any that you do love, the simple mystery of their being that calls that love forth from you. And when you do love, you bring out that in your own being, which is itself of the element of love.

Having done so, do you not find it easier to be that love which we are now telling you that you are? And when you do, do you not find it easier when it comes time for you to engage in an activity to allow a little bit of that activity to include the love that you have for yourself to love yourself. To love the others around you that are able to elicit that love from you—that is as great a gift as you will ever be given.

To love those that seem to you to be unlovable is strangely enough an even greater gift, for when you are able to find in yourself that resonance of love that can reach out to that which does not solicit it, but rather seems on the contrary to reject it, you have inched, however slightly, towards a wholeness of your whole being, towards a realization of your own being as unified, and every such experience of loving the unlovable, every such experience of unifying the un-unified is an experience of the Creator finding Its lost love returning home, returning to its source. And in doing so, you give also the opportunity of that other center of being, that other incarnate individual, an opportunity, perhaps, to experience (once again however slightly), an aspect of itself, himself, herself, not previously accessible. And so love heals many a wound, love bridges many a division. Love offers itself both as a possible activity and as a condition of being which is the very stuff, the very source, the very destiny of the entire Creation.

We feel that, though this topic is inexhaustible in itself, and could be examined in many different ways, that what we have had to say up to this point is sufficient for a start in encouraging reflection, and encouraging in those who seek a resonance with a kind of energy which can feed that seeking. And so, we would like to return this contact to the one known as Jim to discover if there are further ways that we may address this gathering that may be useful to those here at present. I am Q'uo, and we leave this instrument in the love and in the light of the One Infinite Source of all Love and all Light. Adonai my friends, adonai.

(Jim channeling)

I am Q'uo and I am again with this instrument, and we appreciate this instrument's challenging of us in the name of that which it holds most dear, in the name of Jesus the Christ and unconditional love. At this time we would ask if there are follow up questions to which we may respond.

Question 1: The group does have further questions, beginning with: Please describe the circumstances in which honesty becomes a catalyst, and speak about the inner tools and awareness used to process that catalyst.

Q'uo: I am Q'uo, and I am aware of the query, my brother. You may say that honesty is a quality which is ripe with the opportunity for learning and for service to others, and that it allows by its very nature the response in kind for an harmonious exchange of energies. Thus, an honest query, an honest response, an honest confusion even, is a kind of invitation to catalyst to be presented, for this quality of honesty is not one which is widely utilized within your third-density illusion. It is a quality which is rarely mastered. In fact, it is difficult to find two entities that may express complete honesty towards each other in every moment. Thus when one perceives that there is a lack of honesty in any degree in the exchange of energies between another and the self, then the further querying as to the nature of the lack of honesty is brought about, necessitating the further exchange of energies with the hopeful outcome of each entity being able to process the catalyst required by the further energy exchange. And within that exchange and processing of catalyst, to be able to reach that honest expression of those feelings and thoughts within each self.

The fact that this is so difficult within your illusion guarantees that you shall find many opportunities on a daily basis to process catalyst if you are willing to engage another entity in this process, and to engage until the process is complete. The ideal situation would be that the communication would be exchanged between each entity for as long as it took to reach the level of honesty that each was satisfied with. For you may find the qualities of honesty to be that which has many layers to it, for within each catalytic experience, there are various elements, various ingredients that go into the communication. Some may be mental in nature and objectively descriptive.

Others may be emotional in nature and be colored with the feelings of the entity that are themselves distorted in such and such a fashion, according to how this entity has desired to see the creation about itself.

This of course, my friends, travels the full journey back to those pre-incarnative choices that each has made that allow one to see catalyst in such-and-such a fashion, so that perhaps two entities will look at the same catalyst and see it differently because that is their nature, and that is the way in which they have programmed themselves to be able to use catalyst, to produce certain effects: perhaps the strength of will, perhaps the resilience of the self, perhaps the ability to express the feelings of the heart, perhaps the ability to open for the first time the blue ray of clear communication. The opportunities are endless, my friends. Thus, when you engage yourself in a conscious fashion to provide honest communication with another human being, you are indeed engaged in the stuff of the third-density illusion, shall we say, in making clear of that which is unclear, and making whole of that which is broken, the healing of that which is wounded.

These are noble efforts, my friends. These are not easy activities to undertake. But if you are a conscious seeker of truth, it will be your nature and desire to do this in your daily round of activities above all else, no matter what it may seem to be upon your list of activities for the day. To find harmony where there was disharmony, to find peace where there was unrest, to find wholeness where there was brokenness, this is more important than buying your groceries, than running your errands, than delivering a friend to a place or destination. That you deliver yourself and another to the heart of your own truth in an honest fashion is one of the greatest gifts that you can give to another, and indeed to yourself, and ultimately to the one Creator who resides within you and discovers more of itself through your work to discover yourself.

This is a fine effort to make, my friends, and it is one which you will find the opportunity to accomplish in every day that you find yourself upon this third density planet.

Is there another query, my brother?

Question 2: Thank you, Q'uo. The next query asks: In third density, we have a very heavy veil. What

advice does Q'uo have to teach us about learning to listen to our own intuition more thoroughly?

Q'uo: I am Q'uo, and I am aware of your query, my brother. Yes my friends, you have the veil of forgetting that separates your conscious from your subconscious mind, in order to make the unity of the creation more difficult to perceive, in order to make the love that made all things as difficult to perceive, and the light in which all things are made, again, another mystery to penetrate. This veil of forgetting is your great friend; though it hides that which is the great jewels, the treasury, the pearl of great price within your illusion, hides it from you on a daily basis, yet if you are able to utilize both that intuition which is available through your subconscious mind with the mental faculties of analyzation, and with your spiritual desire to move forward in your progression in unity with the one creator, you will find it possible to penetrate the veil, in some degree, greater or lesser according to the faith and will that you exercise in this process. You will be able to make more clear that which is not clear, you will be able to make available to you that which seems hidden from you, for there is much that is hidden in this illusion as you are aware, due to the presence of this veil.

The conscious seeker, however, has the great advantage in that it is a conscious seeker, and it is willing to put itself forth in this great quest to discover that which is hidden not only in the illusion around you, but within your very self—to find that pathway through your intuition, through that still small voice of the Creator that resides within you, to give you hints and clues and indications of directions to take; and then, if you have the faith and the will to take them, and the strength and perseverance to continue, you will find great rewards available to you.

Is there another query, my brother?

Question 3: Thank you, Q'uo. The next question asks: Many of us have addictive personalities, either we ingest chemical substances, or overeat, or do something else. Can Q'uo tell us more about these addictions and what we can do make these addictions fall away? And, thank you.

Q'uo: I am Q'uo, and I am aware of the query, my brother. My friends, that which you call addiction we understand to be a kind of a crutch which

sometimes is implemented within the incarnation in order to deal with difficult situations that have yet to yield understanding to the seeker of truth. The seeker then, somewhat despairing, and perhaps even in a state of disconsolation and sadness, wishes for some comfort, for the moment at least, to compensate for that which is felt to be lacking in the understanding of certain lessons that present themselves in a cyclical fashion, shall we say, and which, though familiar to the self, yet remain elusive to the self in its ability to understand them. Thus there is some comfort sought elsewhere.

This seeking for the comfort is understandable for one who is confused, is perhaps weary of an effort that seems to yield no results of a palpable nature, and which continues to present itself on a routine basis. We would also suggest that sometimes there are instances in which these addictive substances and behaviors are also part of that which we have called the pre-incarnative programming, again to provide the entity the opportunity to perhaps strengthen the will that has become weakened for the moment. Perhaps to guide the entity on another journey for a moment to provide lessons that offer the opportunity to open the heart to others who are similarly addicted, shall we say. Perhaps one needs to know what it is like in order to provide this aid to others, and must find a way of healing the self of such addictions before others may be aided in this same fashion.

The opportunities are endless, my friends, and to exactly know what an entity has programmed is not possible for most within the third-density illusion. However, if one wishes to face the addiction in a straightforward manner, and to attempt to free the self from its hold upon the self and the self's behaviors and abilities and potentials, it is well to seek the advice and counsel of those who are familiar with whatever substance it is to which you are addicted—to humble the self enough to offer the self to those who perhaps know a path that may be taken that will strengthen the will, that will encourage the heart, that will renew the spirit, that will set one back upon the path that one has chosen before the incarnation to travel. In this way, you might find healing for yourself and be able to share it with others.

We are aware that it is difficult for some to find assistance in such a manner, depending upon what the addictive substance is, or the addictive behavior, or the addictive thoughts. Addictions, my friends, are ever available to entities within your third-density illusion, for they become a part of a routine, and each of you is a creature of routines and rituals and practices that give a sense of security as one travels through the daily round of activities. There is a kind of reinforcement of the basic rightness and purpose of the plan and the path of the following of such routines, so, the quality of addiction can be spread further than what is normally considered the addictive nature within your reality, within your illusion.

You may become addicted to any thing, or routine, or person, or place, or thing. You may find that the best way to look at that which perhaps needs the correction of your addictions is that which gives you discomfort when you are following the addicted pattern, routine, thing, place, person. If you are uncomfortable with this pattern, with this process, then it is perhaps the time to seek the aid of those who may know more than do you in how to deal with such addictions.

Is there another query, my brother?

Question 4: Thank you, Q'uo. The next query asks: Kindly speak to us of the Law of One, of the poetry in motion that is the illusion around us, of the magical interplay of rhythm, and vibration and form, of wholeness of unending refinement. Tell us, please, what is at the heart of the Law of One?

Q'uo: I am Q'uo, and I am aware of your query, my brother. Ah, we see the desire to penetrate the illusion, to go to the heart of all that is. This is a noble journey, my friends. Each of you ve- we correct this instrument. Each of you is upon it. You can be upon no other journey for that is the only journey. The heart of your journey is to seek the Creator that is within you, the Creator that you are, the Creator that is all things. There can be no other way of looking upon an infinite creation of unity. The Creator took pleasure in making this, what you call creation, in order that it might know itself through the free will of each of its entities that it has created. From the Logos of every star within your skies, to the planet upon which you dwell, to each of your entities that you share the illusion with, each of you has free will to exercise however you wish. Each

exercise of free will teaches the Creator more of itself, and fulfills the purpose of the illusion. Each of your actions reveals more to you of yourself, and if you are conscious of the seeking process, of the Creator itself, it is a journey of lovers, the creator loving you with unending love, you seeking and loving the Creator with a growing love. At some point, you will find the Creator, there is no other outcome for the end of this journey. At some point, the creator will know all that you know and will thank you for all that you have taught it of itself. At some point every entity within this great one infinite creation will coalesce again into unity, bringing home to the Creator the fruits of this journey through the octave of densities in which you now travel. You are all upon the most noble quest, you are all upon the quixotic quest. We salute each of you, we bless each of you, we encourage each of you.

Is there another query, my brother?

Question 5: Q'uo, I'm sure I speak for the whole group when I say thank you for joining this circle of seeking today. The final written query says: "It's difficult for me to imagine "work past third density." It seems if the veil is lifted, things would obviously be all one. With disharmony removed, it seems the work would be dauntingly slow. And it seems you would know what lessons you should want to approach, and it seems with the veil lifted, one would be able to instantly heal, learn, etc. Can you discuss the type of work done in densities past third, and how it differs in time without the veil of forgetting?"

Q'uo: I am Q'uo, and I am aware of your query, my brother. Indeed, much truth has been spoken in this question. And the query is quite correct. This third-density illusion is one which provides most intense catalyst to those within in, for it hides all the treasures and jewels of the creation from each within third density. Each must seek, according to its own best efforts and lights, that which is the highest and best that it knows, and each must work its way through the darkness, the difficulties, the doubts, that constantly surround one within this illusion.

Eventually, the light begins to shine within the mind, the heart, the spirit. And the entity goes forth with more sureness and more ability to conceive of and encompass the path upon which it travels. Eventually, the entity is able to graduate itself, shall we say, in the positive or the negative sense, and to

leave the third density behind and enter the fourth density of love and understanding. And indeed, within the fourth density there is the understanding that this is a creation of love, a creation of unity made of light. So how do entities in the fourth, the fifth, the sixth, and the seventh densities learn? You are correct that the process is much slower than within the third-density illusion. Your illusion is only 75,000 years long, my friends. You may think that is a great span of time compared to the three score and ten that is your lot to exercise, and yet if you look within the fourth density, it is thirty million of your years, the fifth density is fifty million of your years, the sixth, seventy-five million of your years. The density of foreverness has no measure.

So yes, the learning is much slower there, but learning does occur, for each entity in the positive choice of service to others joins with others of its kind to form a group mind/body/spirit complex, which those of Ra have called the social memory complex, so that the experiences of each entity in the complex of all incarnations is available to the entire social memory complex. And with all of this great library of information available, the choice is made at all times to be of service to others, especially those within the third-density illusion, who yet exist within the veil of forgetting, the veil of darkness. Thus, the third density provides an opportunity and a service to those of the higher densities. By being confused, you are providing a service, my friends. Take heart; even in confusion you are of service. Thus, entities within the higher densities seek to serve others as well, those of sixth may serve fifth or fourth when they have questions concerning unity and the balancing of love and wisdom. There may be planetary entities that are difficult in their evolutionary process that have some sort of problem perhaps with a sun that is old and not functioning correctly, or the tectonic plates upon the planet that are misaligned and need some sort of assistance. There are various ways of social memory complexes to be of service, but as you correctly surmise, it is a much more patient learning, it is a much more elongated learning, it takes a great deal more of what you call time, though time is not perceived in the same sense in the higher densities. Time is more, shall we say, fixed in an eternal present so that all past present and future experiences are available in a simultaneous fashion. Thus, the experiences don't seem so, shall we say, drawn out to the higher

density mind/body/spirit complexes as they would to your own.

Since we have come to the end of the queries, we would thank each once again for inviting our presence—you have provided us a very great service by allowing us to speak to you, and to share our love for you, and our appreciation of the great light that you have created in this weekend of seeking and sharing and serving each other and the Creator. This light is quite evident to those of us within the higher densities. We gather around it to rejoice with you, to worship with you the One Creator that exists within you, and around you, and all about this one infinite creation.

We are known to you as those of Q'uo. At this time we shall take our leave of this group. We leave you as we found you, in love and in light. Peace and blessings my friends. Adonai vasu borragas.