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# L/L RESEARCH

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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 OCTOBER 1, 2016

**Group question:** Our question today has to do with an individual's relationship with the Creator. Ra and others from the Confederation speak about the self as the Creator and greater spiritual awareness coming from this realization. However, some of the greatest mystics and spiritual teachers have belonged to spiritual systems which teach about an external objective or even personified version of the Creator. Ra themselves even speak about a yearning between the individual self and the Creator. Is it beneficial or maybe even necessary for spiritual growth within third density to have this objective and external perception of the Creator?

*(Jim channeling)*

I am Q'uo and we greet each of you in love and in light this day. We thank you for inviting us to join your circle of seeking. It is a great honor for us to be invited by you this day. We are always honored to be with you. It is our means of serving to be able to address the queries which you present to us. We would ask one favor this day, a favor you know that we always ask, that is that you use your discrimination to determine those words that we speak that are valuable to you, and leave the rest behind. We would not wish to be a stumbling block to any seeker of truth. We have perhaps traveled a bit further upon the same path that you find yourselves upon and we are happy to offer what we have learned to you from this journey that we have made, but we are not ultimate authorities, we are your brothers and sisters, as indeed the entire Creation is of one being and each of us finds our

source within that one being, the One Infinite Creator. We are all brothers and sisters on this journey of seeking reunion with the One.

Today we find that you have queried specifically about the nature of this One Creator and how the Creator may be viewed by those who seek it. For this is the one point within the question that all agree upon and that is: each seeks the One Creator, in whatever culture or religion may be discussed. Whether the Creator is described as a force, or source, that exists within each entity, and indeed with each portion of the One Creation, or if the Creator may be seen as that which is seemingly external to the self, that exists apart from the self and may be described in a manner which objectifies the nature of the One Creator.

We look specifically at the Christian religion which this instrument has experience with, having been raised within its confines, shall we say, and having been subject to its influences. There are many within this religion—in fact most who practice it—who feel that the Creator is indeed apart from the self, existing in a realm that is often called Heaven, at least upon a cloud somewhere in the distance; that this Creator is enough apart from the self that those who observe this Christian religion may appeal to the Creator for one benefit or another through that office that you call prayer; may beseech the Creator to give certain blessings, certain healings, certain understandings that would perhaps not be possible unless the Creator was of a mind, shall we say, to respond in the affirmative to such feeding and

praying. And yet, there are others within this same religion who take a more mystical bent, shall we say, and feel that the Creator is indeed within each being, that the one known as Jesus set the model or the standard for becoming a son of God, and that this station or office or realization is available to all, for did not the one known as Jesus say, "Greater things than I do, you shall do?" How could this be unless this realization of the sonship of the Creator was open to all? The fact that it has been achieved by so few, and of those few even fewer are known, does not remove the possibility, my friends, that this is in your destiny at some point. If not in this incarnation, then another. For as you all know your journey is not of one lifetime only. Many, many lifetimes have you already spent upon this journey; many, many more shall you spend continuing this journey, for in many respects it is an infinite journey, just as the Creator is infinity itself.

As you move yourselves along the spiritual path you find that you see that which is called truth or reality in a different sense from one time period to another, and yet how can that which is true or real change? This is part of the mystery of such a journey, my friends. Each of you has not only these questions within your being, but each of you has answers as well. We of the Confederation of Planets in the Service of the One Infinite Creator do not presume to teach you anything that you do not already know deep within your hearts and your souls, for you are all from the One Creator; you all exist within the One Creator and all shall realize fully that sonship which is not reserved only, shall we say, for males. It is an office. The One Creator and those who become sons are principles who take on a male quality of extending or giving life to all the rest of the Creation who await that giving of life as a feminine principle whether you are biologically male or female. You await the life-giving rays of the sun: the intelligent energy of the Creator. Thus there is a relationship betwixt you and the Creator that is, indeed, the Creator seeking you, and you seeking the Creator.

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

*(Steve channeling)*

I am Q'uo and we are with this instrument. We would like to begin our communication through this instrument by thanking this instrument for the

challenge which it has offered us, and for the fastidiousness with which it has noted the temptations which were on offer to stray ever so slightly from the purity of the contact it has sought with us. For we are a source of a particular nature which we have described to you as service to others, and that involves an open heart—a heart that does not serve with judgment concerning others for which this service is intended. There are indeed within the Creation those who are also of the Creator who do not serve in this way, and we have found that the two modalities of service mix no better than oil and water, so that one must, in fact, choose the manner of one's service, and one must choose this anew in each new moment with the utmost fastidiousness. This fastidiousness in fact will become part of the way in which you seek and as all ultimately do seek the Creator. To seek the Creator in a particular way is a requirement of the path that you are now on.

Now, to seek by means of the pathway that we have described as "service to others" would indeed seem to suggest that the service you have to provide, the service you seek to provide ever better, is indeed a service to a being other than yourself, or beings other than yourself. We will admit that this can seem to be rather paradoxical, for is it not the case that all are one and all are in the One Creator of all that is? And this we do affirm as being true. Still, it does make sense, as nearly as we can tell what sense making amounts to in the course of seeking, to place your seeking in such a way as to open it up so that it becomes receptive in relation to what it apparently is not. Your seeking seems to have the structure of an outreach into that which is not yet, that which has not yet become a portion of the self, that which the self seeks to relate itself to. You seek to relate yourself to the other selves around you, those whom you have learned to love, those perhaps whom you have learned to fear, to like, to dislike, to avoid, to be attracted to—all of these options of dealing with other selves are indeed a portion of the seeking process. And it seems that in seeking by relating yourselves to what you are not, you are reaching out for another, you are reaching out for *the* other, and otherness, if it can be thought to be ultimate, would suggest that what you seek is not what you already are—for were it what you already are, why, indeed, would you need to seek?

There, in a nutshell, is the paradox of seeking; for you are the Creator as we have said, but you are also a portion of the Creator for whom it does make sense to say that you seek. And in seeking, you seek to become, and in becoming, you become other than what you were prior to undergoing the becoming. And yet, we say to you that this otherness which you do seek, the otherness which you do become, is an otherness which, in truth, is not ultimately other than the self which you, indeed, already are.

We would illustrate this point by suggesting that you consider how you relate to those people you consider to be friends, those people that you consider to be a part of a larger group to which you also belong, with connections, with ties, that are of the stuff of love itself. Those that you love, if they sorrow, do you not sorrow with them? Those that you love, if they rejoice, do you not rejoice with them? So whether it be sorrow or rejoicing, is it not the case that when you are able to be with them in a true and open-hearted way, that the boundaries between self and self have diminished to the point that there is a kind of mutuality? And a mutuality that opens each to a deeper and broader way of being, one even that may have been unimaginable prior to the experience of opening the heart.

So a strange phenomenon seems to take place when the heart begins to open, and that is that one finds that the self that one has been has been enlarged by being able to include the other self within itself—not, mind you, in such a way as to be able to dominate that self, but in such a way as to be able to participate in the adventure of selfhood by allowing the inward elements of one's self to flow outward and meet the likewise outward flow inwardness of the other self. At the point of intersection one has a larger self, and if this could be stabilized into a relationship that was sustainable and such that it, at some point, also became able to open itself to further inclusions, then you would have the beginning of what we have called a "social memory complex"—that is to say, a sense of selfness that is broader than what would exist if the self remained a self-enclosed reality.

Now one can broaden this sense of selfness, step by step, including ever larger groupings and ever larger frames of reference, and one way of thinking of the Creator itself is to think of the Creator as being the broadest conceivable inclusion of all selves available

in the Creation. Now to be sure, that thought involves a great leap which in point of fact leaps over a fairly large experiential chasm—which is to say that the intervening steps are many and varied and long of realization. Now that point itself gives the possibility of reflecting on the Creator as having a kind of being that—while it is indeed that being which resides within and animates each individual creature—can also be thought [of] as something it does make a certain amount of sense to conceive oneself to be reaching for; to conceive oneself to be seeking; to conceive oneself to be perhaps not quite grasping, even though it is nearer to the grasper than the grasper is to himself, to herself.

The Creator thus can rightly be said to reach for the Creator within each and every creature. And that drama of the Creation is reiterated infinitely, level upon level, of all the known Creations, as step by step the Creator finds its way back to itself in the person of the creature. While these long steps of seeking are underway, it makes perfectly good sense to fashion an image, shall we say, or a concept, shall we say, as the terminus of the seeking, and there is nothing wrong with putting the name "Creator," with putting the name "God," with putting the name "Allah," "Brahma," or whatever name one chooses to attach to the one source of all that is to this terminus. "I seek the Creator" suggests that the Creator is something more than I am able to take myself to be at the point of seeking. Now I may fairly say this even if I do further understand that the seeking in which I am engaged is not a seeking of that which lies present at hand in the known world. Now, it does mark a turning in the process of seeking that is quite typical to note that of all of the goods that might be sought in the world present at hand, none of them are ultimately satisfying for the seeking which lies deepest within my heart. And so it is meaningful to say that there is a moment of discovery when one realizes that the deeper seeking seeks that which lies within.

Now here again we would suggest that there is a parting of the ways with regard to the modality of seeking on just this point, for some there are who have decided even when they conclude that seeking which goes deeper seeks that which lies within, that that which does lie within is something which can be described as being still within the grasp of a self which separates itself from all else in the Creation. This is a modality of seeking which does have the

possibility of following a trajectory of spiritual development leading beyond the stage that you currently enjoy, and so there are those who seek themselves above all else that are able to enjoy a four-density experience. There are selves committed to pursuing themselves as separate from the rest of the Creation that are able to enjoy fifth-density experience, and some few selves of this description have been able to make the transition into the early stages of sixth-density experience. That is a rather long path possible for those who seek the self in such a way that they refuse the notion that this self may lose its boundaries and allow all of the rest of the Creation to flood in as it would do were the heart laid open. So there is a pathway there, and it is not a pathway which we will tell you that we despise. It is a pathway to the Creator by portions of the Creator that have chosen differently than we have done. That is not our pathway; it is not the pathway which we have to share with you. Were it our pathway, we would not be opening our hearts to you. Were that our pathway, we would not feel ourselves to be one with you. But, my brothers and sisters, we do feel ourselves to be one with you, and being one with you is simply the sign that we have chosen the pathway of service to others, as indeed we feel that all within this circle of seeking have chosen likewise. And that means that we are in this situation that, from the position you occupy, can seem paradoxical.

You are our beloved others which we experience as other than ourselves and yet also as having a selfness, an anchor into the beingness of the Creation itself, that we, ourselves, share. We are both tethered to the same source, and it is because it is our joy to experience your joy as our own, it is our sorrow to experience your sorrow as our own, that we find the otherness that exists between you and us is, in fact, dissolved in the experience of sharing our being with you and your being with us. This, we say, is the pathway of the open heart in which again and again otherness dissolves into sameness, but doing so always opens again to the great adventure of the Creation, which is that new otherness always emerges. This comes as close as we are able to approximate to our understanding of the way the Creator itself experiences itself. It becomes other than itself and having become other than itself, it becomes again one with itself. It flows out, it flows in; it flows out, it flows in infinitely. One can find oneself within this great flowing out and in and out

and in, and one can find oneself caught up in the rhythm of the Creation without having to decide at any one particular point whether this or that element of one's experience belongs to the within or the without.

And so we find that the question that has been asked today is indeed a profound one, for if it is answered properly, it must make reference to the apparent paradox represented by the entire Creation. Yes, my friends, it does make sense to seek the Creator. And seeking seems to suggest that one is not identical with that which is sought, and yet we would also suggest here that every possible finding involved in this process of seeking, leads one again back to a deeper portion of the self where the Creator already is resonant.

We are those of Q'uo, and we thank you for inviting us to participate in that being which you all here have collectively created upon this occasion; that being that represents a shining light of a single self seeking with an open heart at the same time that it represents many yearning hearts opening. We leave you in love and light and return to the one known as Jim. Adonai, my friends, Adonai.

*(Jim channeling)*

I am Q'uo and am again with this instrument. At this time we would ask if there might be any follow-up queries to which we may speak?

**Gary:** Q'uo, P writes: "How could the souls who are wounded by war best recover and be made whole again."

**Q'uo:** I am Q'uo and am aware of your query, my brother and my sister. Those entities of your third density which find themselves engaged in the warring activities that are so prevalent in your illusion are those which have dedicated themselves to a certain cause and have found it necessary in upholding that cause to take up the arms against others that would seem not to be of their own kind; that would seem to be some kind of invading force or energy source that could cause harm, if, indeed, arms were not used to repel them. The bellicose attitudes that have been so prevalent within your third density experience on this planet, have been developed over a long period of time and experience, not only upon this particular planetary influence, but upon others which have provided their population for this planet, as their own graduations

were not able to be appreciated by all of the population, some portion of population needing to be able to re-experience the third density once again in order to make the choice finally of service to others or service to self. Thus, the wounds that are experienced by many of those soldiering entities at the current time are not only wounds in the present incarnation, but wounds in the soul and psyche as well. These wounds go deep, my friends. They are misperception that will hopefully teach a certain lesson. The misperception is that those entities who are being fought are other than the self—are so much other than the self that perhaps they do not deserve to exist within this illusion.

The healing of all entities who partake in such bellicosity must reach to not only the level of the physical injuries—they are only symptomatic of deeper wounds—but must reach down into the level of the soul so that there is a healing that makes whole what was broken; a healing that allows the vision to see more clearly that each entity within this illusion is an other self, an entity as honorable and as intelligent, as sensitive, and as desirous of seeking higher truths as is any entity, including the soldiers that fight them. Thus, it is well for this type of healing to occur that the wounded soldiers, so called, may seek a kind of reconciliation deep within the self, for all other selves that have been injured as well, not only in this incarnation but in others. Many of the wounded soldiers will not be able to make a contact with other incarnations, for this density of illusion has a veil of forgetting that is quite effective, but if these wounded soldiers can look at the current situation that is playing out in the various dramas of warring factions in various countries around the globe and see each as the self and see each as the Creator in some fashion, then perhaps there can be a healing within the one so seeing anew that which was seen incorrectly before. This takes a great deal of dedication not only upon the part of the wounded soldier in this life, but upon the part of those who would support such an entity in this journey of seeking the truth. The healing that may occur may be that such a wounded soldier begins its own spiritual journey, feeling remorse as a beginning emotion and dedication to truth as a sustaining emotion, so that there is a new world that opens up to such an entity. It is this new vision that comes from within because of the dedication that

comes from within that may be the healing factor for such an entity.

Is there a further query, my friend?

**Gary:** Q'uo, you indicate that this bellicosity has been happening for a long time with this group and P follows up and asks: "How could the cycles of treating one another with such militancy, violence and war end on this planet?"

**Q'uo:** I am Q'uo and am aware of your query, my brother and my sister. This is not an easily answered query, as you may guess, for there are many, many individuals, groups, religions, nations and factions are taking in such warring activities. The possibility of such being brought to a close within the short time that remains within your third density illusion is very small, and yet there is always hope, my friends, that at some point, the destruction that has been wrought upon the populations of this planet may become so abhorrent to all those who view it that there could be a choice that is made in an instant to lay down the arms, to open the hearts, and to seek anew a shared humanity with all those about them. This will take a great deal of effort on the part of all entities who are conscious of the need to find a peace within each hungering heart. This is the journey of many lifetimes brought to fruition in an instant. It is that which has occurred so very rarely within the Creation of the Father, and yet it has occurred. Your particular planet is one which is heavily populated by many entities who are finding the need to repeat this density so that their choices of love and service to others may finally be made.

We suggest the continuing of all conscious entities to bring enlightenment to those about them, to move forward one step at a time as is possible, to spread the words to those who have ears to hear and hearts to understand, and to be unceasing in the efforts of this grand and glorious quest. Perhaps that which is impossible shall become the impossible dream fulfilled.

Is there a further query, my brother?

**Gary:** That was especially beautiful. Thank you, Q'uo. A seeker named John writes and says that in his research of the prayer of St. Francis, he discovered that there were a few lines omitted from the original prayer. One of those lines was "It is in the forgetting that we find." And he was wondering about that line and asked how anyone could find

value in the forgetting and when one knows something that was not forgotten.

**Q'uo:** I am Q'uo and am aware of your query, my brother. The forgetting perhaps is the forgetting of that which is false. As we were speaking in the previous query, seeing an enemy where there is actually another self equal to the self, forgetting the illusion that hides the truth of unity from all, forgetting the false nature of one's own imaginings of what the nature of truth is. Perhaps such a forgetting is indeed valuable.

Is there a final query, my brother?

**Gary:** Could Q'uo comment on the source of the inspiration for that beautiful prayer that St. Francis committed to words, whether it be the Confederation or other?

**Q'uo:** I am Q'uo and am aware of your query, my brother. The one known as St. Francis had a history in previously incarnations as that which one might call "the monk," which he continued within the incarnation in which he composed the prayer of which you speak. His experiences throughout various of his previous incarnations in the mountains of Peru, gave him the opportunity to see how the various qualities of the illusion are so easily accepted by the masses of the population so that there would be a great release of bound-up energy of love and acceptance, shall we say, if one could indeed balance the darkness with the light, the sadness with the joy, the despair with hope, the injury with healing, and so forth. Thus, many experiences within this entity's incarnational history gave it the inspiration to compose this poem that is such a succinct description of the possibility of forgiveness within this illusion—forgiveness for each heart that seems to have strayed from love, forgiveness of the self that has followed such straying, and forgiveness of all who have harmed any other self. For in forgiveness stops the wheel of karma, and karma plays such a great and inexorable role in the journeys of so many entities upon your planet at this time—karma from previous incarnations and planets and illusions.

We are those known to you as Q'uo. We thank you once again, my friends, for inviting our presence this day. We have so enjoyed experiencing the love of your open hearts, the light that it creates, and the camaraderie among you as you relate each to the other. We shall be happy to join you again in what

you would call your future. We are those of Q'uo and we leave you in love and light, in peace and in power, in praise and in thanksgiving. Adonai vasu borragus