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SUNDAY MEDITATION

MAY 7, 1989

Group question: About feelings. As we move through our daily round of activities, day after day, we come into situations in which we have various feelings that we either accept and let move through us, or, if the situation seems to be something we want to avoid for any possible reason, we might cut the feelings off, armor ourselves against them, and push them aside. When we actually begin feeling the feelings then, does this feeling of the feelings help us to move through the situation and to increase or enhance the general flow of energy through our energy centers or chakras and to make our experience more vivid or harmonious or real?

(Carla channeling)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator, and wish to thank you and bless you for inviting us to share in the beauty of your meditation and the earnestness and sincerity of your seeking. We, too, are such as you, earnestly seeking, perhaps a step or two ahead, and so we have chosen, for this moment in what you might call time, to offer service, yet we cannot give you this service unless you request it, for when one works in positive polarity, as the Confederation of Planets in the Service of the Infinite Creator does, one must observe the cardinal importance of free will. So we are most honored by your call, for it is our manner of service, and it is a joy to be with you.

We must tell you that we are not infallible, but pilgrims on the way, such as yourselves. We can give you our understanding, such as it is, but it is limited. Therefore, because we know that that which we say is biased to some extent, we would appreciate it if each used careful discernment. If that which we say rings of truth and seems to be a dim memory, suddenly clearly remembered, then by all means keep that which we have given, for it has achieved its goal. If that which we say, on the other hand, disturbs or makes one indifferent, then we have not achieved our goal of expressing a truth which is relevant to your particular point of departure, shall we say, on the spiritual path. We would not be a stumbling block to any, therefore we do ask that you practice discernment.

We are most happy that you ask this question about feelings, for feelings are the distilled intelligence of many, many lifetimes and constitute the actual personality which is your imperishable self. The temptation of the illusion is to place the identity of the self within the mind. The mind is created to make choices, so that one may survive within an environment. The so-called frontal lobes, however, which are designed for work in consciousness, have not been overly used among your people. Indeed, less than 5 percent of all of the brain which you possess is put to use. That is, like any statistic, variable and therefore false, but it is a pretty fair average. The illusion is that you are a creature with

the body and the mind, and as one achieves the height and weight and years of an adult and grown-up person, one learns to act in ways which are approved of by the society.

In your particular society, those known as women live longer than those manifesting as men because of the variation in the behavioral rewards given for various behaviors to boys versus that given to girls. For instance, if a girl might have a fight, she is considered to be less of a girl. If the same-aged male engages in the same fisticuffs, this entity is considered to be better than he was before, especially if he is able to win. Therefore, women are not trained to be competitive to the extent that men are trained. In other words, within your culture, women are encouraged in many subtle ways to act out their feelings. Crying is accepted. Feeling tense, nervous, afraid and many other emotions are accepted because of the mistaken notion that the particular subspecies called woman is an inferior race.

Indeed, what is occurring is that women are fulfilling that balance of the male and the female which is called the yin and the yang. The female is storing spiritual and emotional energy, the deeper portion of the mind.

Let us consider that the mind is a pond which has been filled with water and alcohol. Let us consider that the alcohol tends to rise to the top of the water and not to mix. Now, as one might skate across frozen alcohol, or as one would swim in the alcohol layer of life, one would be dealing with the material of the surface mind, the conscious mind, and very little of that which [is] from the deep mind would be allowed to come through the veil between subconscious and conscious. Women are given permission to move into the deep water. Men, for the most part, attempt from time to time to move deeply into life, but as they duck their heads, they do not, perhaps, go far enough, and one cannot breathe alcohol, if we may continue the metaphor. One must get to the water, for that which is at the very surface of the subconscious mind is perhaps not quite as confused and jumbled as that which the surface mind is sorting through in its process of making choice after choice after choice. However, it is dealing with topical, daily, ordinary material.

The imperishable personality, the true intelligence of each of you, the Christ-self within, that spark which makes all things one, is contained in deep feelings.

This is true intelligence. It will never be seen as so within your culture. Indeed, there is no culture which has moved in any way towards mechanism and more crowded conditions in general of living that are able to encourage both sexes to find working with the deeper feelings natural. Therefore, men within the culture of, shall we say, Europe and America, as you call these various geographical locations, are a difficult testing ground in which one must dig through the alcohol and dive deep into the water to experience what one really thinks. Because feeling in a deep way is actually the thinking of many, many life experiences.

Now, we, having shown that feeling and emotion, especially the deep emotion, is very important to the growth of the spirit, would suggest tools with which one may approach learning how to feel feelings. May we say that in our opinion, the easiest way to feel is to begin with that which you feel most deeply. It may seem to be that which is furthest from you, however, the decision, the choice—and we emphasize this word, choice—to take a path of faith and live it, day in and day out, as this instrument would say, is central to opening the heart to feeling, to moving deeper into the water consciousness of the deep mind.

Therefore, we would suggest starting the day with a hymn of praise to the infinite One, as you know that higher power to be. Worship is so much easier for the Creator than it is to see the Creator in others, simply because the Creator is an abstraction which is mysterious, yet which has created all that there is. The wonder of this, the beauty of this, is enough to send someone without experience into ecstasies. There is beauty unbounded upon your sphere within the plant, animal and mineral lives. There is much beauty of character in your people. There have been many, many beautiful thoughts and songs and pictures and resonances of reality sounded by artists and philosophers, poets, essayists and writers. These entities have moved into their feelings, into the true intelligence of the deeper self.

It does not matter what you choose for your personal faith. Or to put it another way, in the words of Joseph Campbell, which this instrument recently saw, “It does not matter how you construct your personal myth, however, it must do certain things. It must be a myth in which all the mistakes and errors and misjudgments of the past can be washed away,

forgiven and forgotten, just as you can forgive that which has been done to you.”

Forgiveness is very difficult without a kind of bridge or shuttle between the conscious and the subconscious mind, for the upper levels of the subconscious very much wish to make the behavior more perfect in many cases, or perhaps one has given up, but yet sits upon the surface of life and tells sad stories. To start the day, opening to the Creator, is very helpful. If it is only thirty seconds as you lie in the bed upon waking and think to yourself, “Creator, I love You, I adore You, thank You for this day,” you have begun speaking during this day to the one imperishable portion of yourself, that being the infinite Creator which is a part of each of you, which will enable you to take the material that the day’s catalyst gives you and give you the resources to see difficulties as challenges and good things as wonderful gifts for which one gives thanks. When one has realized how much the Creator loves one, one begins to love back. It is easy to love the Creator. That love is unconditional.

And so, in whatever form your myth takes, you must jump into it in faith, with no proof, with no idea where the road may lead, with terror, shall we say, and one then lives this way each day, each week, each month, each year, through the life experience, doing all that one does for the love of the one infinite Creator, and therefore becoming a portion of that one great original Thought of love. As you give to others, as your love of the Creator begins to manifest in your life in the cheerful smile, in the recognition within the self that one is self-forgiven, one is redeemed, one is holy and sanctified if one wishes to be by simple prayer. One begins to become a light to others—and it is not because that entity is clever, for cleverness can be devastatingly terrible—it is because that entity feels love. Love created all that there it. That is the key.

Now, when one loves another entity, one is loving a distortion of the Creator, the distortion caused by free will acting through many incarnations upon the personality of the one that is loved. True love occurs between entities when one looks into the eyes of the entity and sees not only the familiar self, but the Creator. This is a deep, deep feeling, a deep recognition, but must depend upon that first great choice which must be taken in ignorance. Faith has nothing to do with belief. Belief is for those who

need that structure in which right is always right and wrong is always wrong. Within your illusion, this is simply not so, and within the wider view which one’s imperishable soul would take, many, many choices which the brain makes are quite irrelevant to the aiding of the spiritual growth of the self.

We emphasize worship, worship of that which is infinite and invisible, that which loves without stint, that which may be seen most clearly as a symbol as the sun—radiant, generous and ever outpouring. It blazes forth in ecstasy and fusion, in unity that is so powerful that it keeps each entity upon your sphere within the ability to live. Such generous love has your Creator for all of you, all of us, all of the infinity that is the creation, all of the illusions contained within that creation.

Before we leave this topic, we would address the subject of whether finding and feeling the feelings and realizing that one is feeling feelings is helping to one’s physical body. We may say most certainly, “Yes.” There is no question but that what has been called as a cliché, positive thinking, is correct thinking. It is appropriate to think hopefully, with love, and with trust. Those who feel too vulnerable to do that will armor themselves against a world in which they cannot trust. Yet until one can trust, the heart cannot open, the deep self cannot come forward. One must begin; one must make the choice to have faith, to have hope, to have trust, to have this cluster of words that can barely express something called love.

Now, it is true that when one trusts entities, sometimes the trust is broken. One learns from these episodes, too. But one does not, if one is seeking to emphasize spiritual growth, armor the self, blame the self or blame the other self, but simply sees that a process is taking place and that all is well, and love does abide, whether in the present or in memory.

Entities in any walk of life, whether it be long or hard work in the outdoors or long and hard hours at the desk, are not hampered from dwelling upon holy ground and loving the Creator, for all that one does may be done specifically for the love of the one infinite Creator. This hallows the entire life experience and creates many opportunities in which one may move into the deeper part of the mind in conversation with others who recognize an entity who can truly speak of substantial things.

And so a network of love, a web that grows, begins, and little by little, one begins to know more and more entities who love unconditionally that which they see of Christ, if we may use that word, or the Creator in you. Each within the circle wishes to learn to love and to love each other. Those who feel they are not doing enough for the most part are loving already, but they are blocked from their own ecstasy, from their own joy at love, because they see the illusion of work and toil, of shadow and arguments. They see the daily things upon the surface of life, but they never reach the life-giving water of heavenly food, which is the deeper self.

Therefore, to encourage one's feelings, we encourage reminding oneself how much one loves the Creator or how much one loves the weed by the road, the tree at the top of the hill, the house in the middle of the city, the river as it meanders downstream. Anything that is truly, truly loved by a seeker may be dwelled upon, and as one does any chore whatsoever in life, one may do it and ennoble it because one does it for the love of the one infinite Creator. In this way, feelings move. They are safe feelings, they are feelings that are silent, they are feelings to be tended, as was the Christ child, swaddled and rocked and fed and kept very silent, because others would harm a young entity that is opening to bloom.

Others do not understand why some wish this process to occur, and are content to swim along the surface, enjoying the gusto. Protect yourself from these entities by speaking not of that which you feel. But let yourself feel, and you will find that as you love the Creator, you will begin to realize your other loves. There are things which each love, there are people which each love deeply, irrevocably. To be in touch with those feelings and to be in touch with a feeling of self-forgiveness about all that occurred or occurs between these two entities or between you and that particular career or thing which is loved, is simply the outgrowth of the original love which is infinite, intelligent and what you would call divine. Love runs through you as a river, and as you make that choice to leap into a life in faith and not look back, you do a great service to yourself and to the consciousness of planet Earth, which is improving greatly at this, and we thank each of you that is a part of that.

The feelings are very effective in controlling the energy and the passage of energy through the

chakras. One who is dwelling in love and doing that which one does for the love of the Creator moves fairly easily in this consciousness through the challenges of difficult relationships or problems, through wearying times, trying times, sad times and happy times, exhibiting always an awareness of that which is going on—we do not wish to speak like Pollyanna—but realizing also that beneath these daily occurrences of life and death within the illusion there lies an imperishable, infinite point of view that is made entirely of love. This realization quickens and crystallizes each of the chakras, as you yourself seek and feel the excellence of that which the Creator has made. So it is always helpful to one who feels very tired, very disappointed, very downhearted, or very depressed, to visualize each chakra and open the self to the love of the one infinite Creator and allow it to rise until the heart expands and sorrow has had its day and the heart now sings with the love of the Father.

You must realize that the Creator is Father/Mother, rather than Father; that is, the Creator creates, but also nurtures. There is comfort there for the seeker by simple mental request. There are those which are with you always. So as you wish to know what you truly feel, ask before you sleep; ask when you awake, after you have praised the one Creator; and keep asking. Do not make it an obsession, but make it that which you are most curious of and wish to learn, for it is those who seek who find. Respect and use your deep intelligence. Allow the experience of many lifetimes to inform you. Allow all of the intelligences of the universe which flow through you to speak to you. Go ever deeper. Jump ever further in faith. Trust ever more in a kindly but mysterious Intelligence that is love. Trust love. All within the illusion will fall and fail at one time or another; that is because free will is various. But that within you which is imperishable is safe, and that is where you must repair to lick your wounds, to soothe your soul, to ease your mind and to seek your deepest heart. Come to your safe place often and experience love from the one infinite Creator and love for the one Creator.

This instrument is telling us that we are speaking too long, but we would speak about one more facet of this equation, shall we say.

We wish to emphasize that the reason that some mythical systems not only exist, but last for many,

many centuries is that they are myths which do things which are needed to move someone from [finitude] to infinity. The leap of faith needs to be taken holding someone's or something's hand. There must be the feeling of safety while being the fool. No one within the illusion can talk oneself into the belief that one can do everything perfectly and unravel the secrets of the universe by the self. You go into uncharted waters, and you will change by seeking in this manner. You must determine that in which you have faith, and if you need to make up a figure, so be it. If you need to visualize a quality, visualize it as a figure of some kind that demonstrates that quality. But allow the means of moving from time to eternity to be personal to you, to be an object of worship and love, for it is the bridge of faith that moves you into the present moment which has all the resonance of eternity. We cannot express to you what hero you may have, what great teacher you may follow, or what you may make up, feel and follow as your own path, but make it personal and own it faithfully and live in faith, abiding in faith and hope, no matter what the outer illusion indicates. This is the basic choice toward positive polarity, to live in faith. For in faith, one does love others, one sees the Creator in others and, finally, one makes that move from loving the Creator in someone to loving someone with all the foibles, the character defects, and the aggravations.

The first challenge the seeker has is the self. The first work must be done to forgive and love the self. That is why a personal symbol of redemption is necessary. Each workable myth creates a means of that redemption. Thus, those who move through that particular program of belief system experience the emotion of faith. We encourage you to experience the emotion of faith, no matter how slender your faith. Do not make it pretentious or show it upon the outside. Let it be personal and real and authentic, and if it takes years in the growing, so be that. You have years. Take them. It is most important to you.

Again, we thank you for this most insightful question and affirm the deep, deep importance of one's true intelligence, one's deep feelings. We would at this time thank this instrument and move to the one known as Jim. I am Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument.

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. Is there a query at this time?

Carla: What are the important elements of a personal myth? Besides redemption?

I am Q'uo, and am aware of your query, my sister. This is, indeed, a large field of investigation which this query begins to uncover. We shall attempt to speak in a fashion which covers only briefly that which is of great depth and breadth.

The nature of any mythology is that which offers the model, the blueprint, which provides the seeker a means by which it might move itself in a general fashion, made more specific by application, with the goal of enlightening the self with the love and the light of the one Creator in a relatively pure fashion.

The first element of any workable mythology is the hero which may be identified as any entity who places itself upon the path of the pilgrim who seeks the answers to the great mysteries of the life pattern, the nature of the life, the nature of the self, the purpose of both and their relationship of each to the other, the nature of the Creator, the existence of such, the relationship of self to the Creator and all those created entities about one.

Then there is the journey of the hero that symbolizes the life pattern through which the hero moves, encountering difficulties and dangers, as it would seem, as these are the means by which the desire of the hero is strengthened, then tested, then strengthened again, and tested once again as those riddles of the life pattern begin to [be] answered in a small degree, and by the answering reveal yet more mystery which remains unsolved and which draws the hero onward upon this journey.

As the hero continues upon the journey, the hero learns that there are those forces, both seen and unseen, which may be called upon for assistance when there is a particularly difficult problem that is set before the hero and which yields no easy solution and yet which must be solved in some degree if further progress is to be had. These forces take many

forms, depending upon the culture in which the hero is placed, for each culture produces those who have gone before the hero and who themselves have been heroes in their own lives. And yet these entities, once mortal, also called upon that which was greater than they and received an answer, assistance, which empowered, inspired and motivated the hero to continue. These forces then become a source which is seen at first to be exterior to the hero and his or her personality.

However, after a relationship is developed between these powers which are greater than the self and the self, there is seen by the perceptive hero or seeker a connection betwixt these forces and the self which seeks their assistance, so that the seeds of realization of this connection are planted within the being of the hero and provide one of the many opportunities for transformation which take place as the hero moves through various phases and cycles of the journey for that which is in many cultures called the Holy Grail.

As this realization of that which is greater being within the self grows in the heart and in the mind of the hero, the hero finds new abilities within the self, and yet with these new abilities, finds new challenges, that the answers to the great riddles which the hero seeks may be driven ever more deeply into the conscious mind and into the very being of the hero.

Thus, as the hero continues the journey, the process is of that which is identification, the identification of the small self with an enlarging view of the self, so that the hero might begin to place the viewpoint in a manner within the self which experiences a wider and wider definition of the self to include that which is experienced.

The matter of redemption plays a vital role in this process, for as the hero begins to identify the self with a growing viewpoint of the self to include more of that which it views or has viewed as exterior to the self, there is the necessity for allowing the smaller viewpoint to fall away, which is another way of saying that as the hero continues upon this journey, it finds that that which has impeded its progress is its own definition of itself in various modes or manners of expression that have taken root within the perception of the self by the self within the incarnation.

Thus, as these limiting definitions are discarded, there is the need to forgive or to redeem the self which has held these limiting points of view, limiting only as the hero has felt the necessity to move beyond them. For each new point of view or definition of the self will serve the hero for a certain portion of its experience, until it is ready to move beyond this point of view as well. At that time, that point of view will become a hindrance to further progress until a larger point of view is found and the smaller point of view is discarded. This is a simplistic means of describing the process of redemption or redefining of the self.

This process is much aided when the hero entity has other forces or sources of inspiration that are seen as greater than the self to call upon for the sustenance that they provide. However, as the hero continues upon this journey, it begins to identify itself with these forces to such an extent that at some point this journey is seen to be completely interior. The hero is beginning here to see that the self is all—and all is the self—and all are one.

This is a long process, and yet, as the various stages or cycles of this process are traveled, the hero begins to identify the self with a larger and larger point of view until the realization of unity with all is accomplished, at which point the illusion has provided the means by which the hero has been able to transcend the illusion, for however brief a time. And as the hero has been able to transcend the illusion, it then begins to reflect the nature of the illusion more and more faithfully within the life pattern.

Is there another query, my sister?

Carla: No, I'll think about that. And if I ask another question, I promise I'll ask it as the question at the beginning. Thank you very much.

I am Q'uo. We thank you, my sister.

H: I'd like to tell you what I'm thinking about. A friend of mine is sixteen and has been going through a very severe mental breakdown, and I'd like to support her as much as possible. And if you can give me any clues as to how to go about that. She seems to have lost her concentration and her ability to connect, comprehend, and I'm not clear whether she'll ever get that back. And I really ... I know I can love her and I can be with her, and that's important, but I feel a little bit at sea as to how I can help her.

I am Q'uo, and am aware of your query, my sister. The desire to be of service to another is the place where we would suggest the beginning be made. The opening of the heart to another with the desire to share that which may be of healing assistance is the key which may be able to unlock the door, shall we say, that will open a new point of view to the one seeking the healing. The opening of the heart is the first step which allows that word or gesture or concept to move through to the one seeking the healing in a manner which is most appropriate to that person at that moment. We do not find that there are strict rules or techniques beyond the honest sharing of that which is available to the self by opening the heart in this manner. As you are aware from previous experience, there are, shall we say, surprises to the self which occur when one honestly opens the self to another and moves with those intuitive feelings that rise naturally to the conscious mind from the subconscious mind when the desire to serve another provides the bridge betwixt these two portions of the mental complex.

Thus, perhaps our greatest aid in this instance would be also to suggest the trusting of one's own self and the intuitive recognition that comes to the self as one desires to serve another. It is also quite helpful to provide an environment which supports and makes comfortable the one seeking assistance. This is done more by the relationship which is developed between the one seeking assistance and the one desiring to give it than the physical placement of either entity. To provide the loving words, understanding, sympathy and embrace is to make safe the relationship and trust which are most necessary for any assistance to be received.

Thus, the true caring that you bring to the effort to assist is that which shall allow and enable the intuitive connection to be established within your own being and between the one seeking your assistance and yourself, so that that information which moves through your own intuitive process will move as freely as possible and will be received as clearly as possible.

Is there another query, my sister?

H: I think that's quite clear to me. Thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

H: I would like to create my life with some way of [aiding] ... I don't know, a connection, a spiritual connection, such as what is going on now, in my own ... when I'm away from here. And, I'm not a channeler and I don't have a church that I feel comfortable in at this point, and I'm wondering if you have a suggestion for me?

I am Q'uo, and am aware of your query, my sister. Without infringing upon your own decision-making abilities, we can suggest that there is for each entity such as yourself a, shall we say, library of information that is available within your culture that offers inspiration that is found to be more or less useful to those who seek a daily inspiration as a means of centering the self and moving from that center in service to others.

For each such entity, we may recommend that a portion of the day be reserved solely for the inner seeking and reflection which may provide the seeker a drink, shall we say, of the everlasting waters which truly nourish. The time for meditation may be at one's own discretion and be joined with the reading or listening to inspirational information which has been chosen for its special feeling of connection with the seeker. By setting aside a certain portion of each day in a regular manner, one consciously speaks to the subconscious self which has the ability to respond by offering guidance so that a dialog begins to be constructed in which the seeker consciously asks for assistance and also gives thanksgiving for that which has blessed the life pattern.

Thus, the affirmation of the blessedness of the opportunity of each day is given, not only as an affirmation of the day and of opportunity, but as an affirmation of the resiliency and determination and nobility of the self as it seeks to understand the incarnation and its purpose and to share in some manner that understanding as a service to others.

Is there a further query, my sister?

H: No, thank you. That was nice.

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

(Pause)

I am Q'uo, and we have apparently exhausted the queries at the same time as we have exhausted this instrument, and we are most grateful for each query and for this circle's invitation to us to be a part of its

seeking for this evening. We are most grateful for this opportunity, and are hopeful that our words have provided a small insight into those matters which are of great concern to each, as each moves upon that great journey which the hero undertakes in the heart of each entity. We are those of Q'uo, and we shall leave this group at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✽