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P.O. Box 5195
Louisville, KY 40255-0195

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SUNDAY MEDITATION DECEMBER 16, 1990

Group question: The question this evening has to do with what Q'uo would say to a person who is just beginning the search into the area of metaphysics. What are the salient, most important concerns? What should you focus on, and are there any things that we should not consider, should avoid? What should be the most important considerations of a person who is just beginning the conscious seeking into the area of metaphysics and the so-called New Age phenomena?

(Carla channeling)

Greetings in the love and in the light of the one infinite Creator. I am known to this group as the principle Q'uo. We have been called to a great blessing upon this day, and we wish to bless each of you and thank you with great humility for considering our opinions worthwhile. We have indeed perhaps been upon this road of which you ask for a longer period of time in your way of measuring. However, we are not at all infallible, and wish to ask each to listen with great discrimination, and to accept only those thoughts that seem helpful and truthful and loving to each individual entity. Anything that is other than that we ask that you do us the favor of putting aside without any second thought, for when information is yours, you will know this, and when it is not, you will know this, for deep within each of you is excellent discrimination based upon the knowledge of all that

is that is locked securely and deeply within the very heart of your being.

We may say that it is to the benefit of any seeker to approach the path as if it were its first day upon this path. Consequently, when we speak to those who are beginning the path, we speak also to those who take another step upon the path; to those who are sitting, weary and tired by the side of the path; to those who have seemingly been treed in the rocky terrain of this path by fierce wild beasts; to those who are enjoying gifts of the path, and who may perhaps be less than pleased when the path becomes difficult, and it shall become difficult, and infinitely easy, by sudden turns. Meanwhile, the truth that you seek, that we seek, and that the Creator seeks of Itself, recedes in mystery forever beyond the seeker.

Yet, the endless path is indeed ended at last, as in cosmically large amounts of what you call time, all of the universe, all consciousness, coalesces once again in the unaware, intelligent infinity that is the closest that we have been able to come in your language to describing that which we would call the Creator, and that which we perceive to be a nurturing Creator which has infinite regard for that which It has created. It was noted that the prayer to the Father¹ was perhaps a limiting factor. Indeed, the nature of one's relationship to the Creator may be any relationship which nurtures the entity. It may be

¹ The Lord's Prayer, with which the sessions are begun.

considered as father, as mother, as father and mother, or as any unknown, mysterious, but somehow kindly, spirit, that is Consciousness Itself, just as you are, in essence, consciousness.

The difference between the consciousness of all that is and the consciousness which you experience is that in order to experience Itself, the Creator created entities which are self-aware and which made free choices so that there was nothing slavish about the possibility of loving the Creator—in the Creator's mind—but rather an infinite curiosity. Each of you is experiencing, and in your experience, the Creator Itself is enriched and learns, and as that giant heart beats from creation to creation, each creation builds on the last, and each of you, beings of light, infinite and eternal, move also, from illusion to illusion, and then into non-self-awareness, and then once again moving outward into individuation, learning and experiencing. Is this not a pleasant infinity? Always learning, always moving, and always resting.

Now we have laid a groundwork upon which we would like to build. Let us talk for a moment or two about what you may call your mind or your brain, or as this instrument does, your biocomputer. The nature of your mind is such that it is geared, as a computer is, to make a large number of choices very quickly in order to tend to the survival of the physical vehicle of which it is the intelligence. The programming of this computer is most usually not done by the entity within the incarnation in any conscious manner, but is a reflection of those needs for survival—physical, mental, emotional and spiritual—that were being experienced at the survival level when you as an entity were powerless and unable to defend yourself.

Consequently, there is strong programming toward self-protection, and much of that which is programmed to be noticed is that which has to do not only with physical needs for survival, such as the breathing the air, but more subtle needs which are discovered as the entity grows in years and experience. Usually there is much more programming concerning the behavior requested of those who wish to enjoy the privileges of being considered normal and aware of consensus reality.

Because so much of the program is concerned with behavior, the mind finds itself programmed in sometimes quite extensive defense mechanisms for slowing, stopping and being able to control

uncomfortable environments. All of this programming was undoubtedly offered to each entity before it had an opportunity to consider whether or not it wished its programs to run thusly. This is an important point, because only, perhaps, two or three or four percent of the available space, shall we say, for the retention of data within your biocomputer is accepted as worthy of notice. The rest is ruthlessly ignored.

Think to yourself: what have you noticed this day that was not useful in some way to your survival or your enjoyment? We suggest to you that it is within your ability to reprogram this computerized choice-making in order that you may notice more of those things which you feel have spiritual significance and less of those things which you feel have become undesirable things to notice. Those things may be any portion of yourself which is judgmental towards yourself especially, which is not accepting of the self, which defends opinions instead of listening to those who speak.

In other words, much of that which is programmed is programmed not in order to learn but in order to survive, so that the entity who wishes to learn along a spiritual path has a considerable amount of reprogramming to do, that you will be able to notice the present moment, and be able to release from the necessity of notice those things which you cannot change, those being the past.

Once all attempts at asking are done, what is there to do with the past except accept it, learn from it, and move on? Yet, among your peoples there are often many, many bits of program involved in defending any past action because the sense of not being worthy is crushing, and it is not known how one can become worthy.

May we say this is indeed true. Each entity is both worthy and unworthy, both hot and cold, positive and negative, honorable and dishonorable. You have available to you as an entity all manner of behavior and, more importantly, of thinking and being. It is within your ability to choose, in the first place, that which you wish to perceive, and in the second place, the reaction that you wish to create within yourself, a reaction that is loving and compassionate and does not fear being foolish.

Once one realizes that being foolish is not a killing disease, one is far more able to accept the seeming vagaries of the spiritual path, for those upon the path

often live life more intensely than those who are not attempting depth in their lives. It is easier to grab gusto than to become aware of the true nature of the self, and what the self's hunger is for.

The most direct and efficient way to reprogram the self is to ask the self to sit and listen within on a daily basis. We do not encourage entities to do this for long periods of time. The practice is powerful. It is within this entity's mind that it has never been a good meditator. This entity is not capable of judging its ability to meditate. This entity is not capable of assessing the intensity of its desire. It is the intensity of desire to know the truth in order to serve others that creates the excellence of the meditation, not the subjective experience of the conscious mind, which within your culture is, from your childhood, a consciousness so overstimulated that it knows not how to rest and perhaps will never have the experience, in a normal state of consciousness, of peace.

Yet, do you not seek peace? Do you not seek a Comforter? Do you not seek guidance, that you may make choices that have authenticity, that speak of you as a truly real entity, not a collection of chemicals, not that which sprang out of the primeval ooze, but consciousness which is unique to yourself? You are your own creation, and the more you accept responsibility for the creation of your life, the more lovely may that life seem as you find each delicious part to be a gift, and each difficult patch to be a challenge and an opportunity.

We speak here about something that within your culture is called attitude. We ask that those who wish to seek spiritually refrain from any attitude except hope—hope that they may know more, hope that they may serve, hope that there is in fact a deep and heartfelt truth that cannot be expressed except by living lives faithfully. To what shall you be faithful? Yourself, that which is treasure within you, that of which you shall only become aware as you listen and open the gateway betwixt the conscious mind and the infinite resources of consciousness which lie within the subconscious mind, and, more specifically, within the frontal lobes.

We are here to serve, and in our serving do we learn. Consequently, we would point out to each that there is no way to be unselfish to the point of being without reward. It is never expected. It is never that motive for which the actions of a spiritual person are

performed, for spirituality is not behavior. There is nothing more hypocritical than behavior. Spirituality is being authentic, whoever you are, and finding that power within you, using whatever story, or thought, or inspiration may move you to move deeper and deeper and with more and more respect into that portion of you which contains infinite treasure, as though you were indeed an earthen vessel filled with gems. This is your true nature. Not the vessel, but the gems. Your physical body is that which carries you about and enables you to be so blind that you must live by faith, and not by proof of words of any kind.

The spiritual path begins with trusting yourself. Resources that are useful to the beginning mind—and as we say, all need the beginner's mind in order to continue to learn and not to become self-satisfied—include various ways of communicating with the self. The most efficient of these, after meditation in silence, is the keeping of a journal, whether it be the dream journal, or the essay journal, or any kind of remembering journal where various difficulties are examined and ruminated about. All of these journals are helpful in opening a voice to you. In truth, this is the reason that each Christ has come into your illusion. At various times, as you call them, there have been great needs for the creation of a way, a gate, a bridge, betwixt the daily, limited, little life of the body and the infinite life of the soul. As you are both, it is greatly worthwhile to proceed with this investigation with all enthusiasm and intensity and passion.

We ask several things of one who wishes to seek the truth and is willing to change, to reprogram, and to evolve. We ask that discouragement be accepted, be felt, but never be considered to be anything but an artifact of the illusion. Perceived errors are simply mistakes. Sin is an emotion-laden word which means only that someone added two and two and got five. There is no more emotion in correcting an error than there is in using an eraser and writing down the appropriate answer. When you have realized that two plus two is four, have erased the five and written down the four, you are not in error and there is nothing to forgive. In just such ways, in very much more complicated emotional mathematics, shall we say, again and again you perceive yourself to be a failure, unworthy to the task, or in some way at fault.

Was there any soul with a 360 degree capability to love and to not rove that did not have, in the brightness of light, a shadow to cast? Can you not accept both your light and your shadows, for as your light grows brighter the shadows will be more sharp, and you will seem always to yourself to be one very iniquitous and often in error.

This is primary to your ability to move forward: that you are able to let judgment of yourself go, for only insofar as you love, accept and refuse to judge yourself can you be compassionate in such wise to others. And only in compassion, as you see the treasure within you and within all, can you truly serve in a love that is without condition and that demands no return. We do not mean to suggest that you will not have any return, for, indeed, as you console, your life is consoling a hundred times more. It is never known where love will come from, but it is a subjective truth of those who love and attempt to love without stint that the love that is received is overwhelming. This is our experience. This may also be yours. But it is in those who finally become ready to give what they can, to multiply their talents, shall we say, as this instrument has the holy work called the Bible much in mind, it is to those that moments of enlightenment occur, because there are no truer words than "Seek, and you shall find; knock, and it shall be opened to you; ask and you shall receive." Indeed, we would warn you that this is literally true, and ask you to be very careful about what you do desire. Let it be the deep and true desires of your heart, for you are an authentic, imperishable being.

Do not let the heavy, chemical, physical vehicle, that has sacrificed itself in order to hold your consciousness, fool you. There is no knowledge in science or any other discipline that may explain to you your nature. This is unseen, is without proof, and must remain without proof. We ask you simply to meditate, to feel free to desire to know love, to know the experience of tabernacling with the infinite One, in immediate presence, for you may be dust, but you are dust in the presence of the infinite One, and nothing can take that from you. Nothing. Certainly not the cessation of viability of your physical vehicle. Release yourself from that prison in your consciousness, and the universe is yours to roam at will. Identify with that which shall decay, and so shall you, as a soul sinking to repine, cynicism, and a settled hunger that knows no food, no drink that may satisfy.

Food and drink for the physical vehicle are seen, but food and drink for the spirit are never seen. Take those delicacies with thanks and praise, and, as you ask for daily bread, know that you do not ask simply for food for the body, but for the spirit as well, for there is a spirit of love which is always with you, which is of the nature of the one infinite Creator. There is no lack, no loss, always companionship and comfort. But it must be allowed to be. There is a door within you which must be opened by your will and your faith, and comfort will come. And as you are comfortable, so shall you be able to shine a light that comforts others, not as one who is powerful, but as one who has finally reckoned with its weakness and accepted the aid of the Infinite.

Do you wish to live an infinite life? Then you may be in the New Age, so called, in the Kingdom of Love, now. You are experiencing a marine boot camp. You have loaded your plate with every difficulty that you can possible cram into one incarnation because you wish to be harvested, and you know that the harvest is upon you. This may be your last incarnation in this particular opportunity to move into a new level of lessons and learning, loving, serving and giving, and dwelling in ever increasing harmony.

But to begin is to take a step, not a great step, but a cautious, interested, open-minded step. Submit yourself to silence each day, and be persistent, through faith alone. Do not judge any experience. Do not take your spiritual temperature. Do not attempt behavior that is holy, but learn who you are. Learn what brought you to this path, to this moment. It was right; there are no mistakes. You have done precisely what you wished to do in coming to this moment, and now it is yours. Seize it. Use it. Remember that which is helpful to you. Accept and allow the love within you. Accept that you are a channel through which an infinite amount of this love may flow and that you need only move the bits of yourself that dim that light to one side, choosing not to be those petty things which staunch and constrict that energetic and creative light and love which is the Original Thought.

Yes, the Creator, as closely as we can say it, is in Its active aspect a thought, and that thought, in the weak words of your language, is Love, unlimited, unstinting and all compassionate love. It has created you and all that there is in wonderful unity. Yet you

are unique; there is only one of you. You are quite, quite without peer. No one can be you except you. As you weave the tapestry of your life, weave it truly, weave it as you are, and have the confidence to know that the Creator would not create that which was not wonderful.

We hope that we have satisfied this instrument's need to keep things limited in what she calls time. We are very poor at this, and we do apologize. But we believe that we have beaten the sound that we always hear with a sinking heart. We are those of Q'uo. We welcome you to an infinitely long path, to a path that is rocky, a path that each walks but yet a path in which there are companions along the way that make every step of the journey sweet and beautiful in their sharing. My friends, love one another. There is no greater wisdom for you than this. This is the choice that you make in every moment of your experience. It is for this that you came here, to make this choice in such a firm way that you discover that the feet upon which you stand are made of light, and the rock upon which you build is as firm as eternity. May you build to eternity.

We would transfer the contact at this time to the instrument known as Jim. We are most grateful to have been able to speak to you at this time, and to have been called to service. It is our highest pleasure, and our deepest reward, and we thank you. We would now transfer. We are known to you as those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to offer ourselves in the attempt to speak to any query which may yet remain upon the minds of those present. We would remind each that that which we offer is freely given, and is that which is our opinion, harvested from many experiences, but we do not wish any word that we have to offer to be taken overly much, shall we say, if any word does not ring of truth, and we ask that you set it aside without a second thought, keeping only those that seem useful to you in your journey at this time. Is there a query with which we may begin?

Carla: I noticed that you didn't say anything about humor, and it would be something that probably (*inaudible*) person would say to (*inaudible*) person.

(*Inaudible*) sense of humor is one of the most important (*inaudible*). Could you speak to that?

I am Q'uo, and am aware of your query, my sister. That which your peoples call the sense of humor is, indeed, most helpful to any entity, no matter the position upon the path, or the placement within the life pattern. We see that which you call the sense of humor as being a sense of proportion where an entity is able to gain enough experience within the life that one may see a broader view. One stands upon a somewhat more elevated position, building experience upon experience, until that which you call wisdom is begun.

There is much in every entity's life pattern and daily round of activities which lends itself to humor, nothing so much as the entity itself as it attempts to make a sense of and to form a cohesion from many disparate parts of the life which seem not to be held together well at all. There are innumerable instances in every entity's life during which the entity will find itself playing the complete fool. This, in your mundane way of seeing things, often lends to the feeling of insecurity, doubt and wondering if there will ever be a time where the entity will have control of itself and be able to do that which it wishes, when it wishes, and in the manner it wishes. We would utilize your sense of humor at moments such as this, if we were in your position, in order that we might be reminded that each of us contains those elements which are less than ideal, but are completely acceptable as portions of a personality that one attempts to discipline as one would the wayward child, in order that the lessons set before one might be learned with more efficiency.

However, when those portions of the self, or activities of the self, seem to go awry, it is more nourishing to the small entity that always resides within, much as the child in each entity, to reinforce the concept of wholeness and acceptability, for the divisions and definitions of acceptable or unacceptable behaviors are man-made, and it is always a whole and acceptable entity that places any foot upon the path, whether that foot is solidly placed or not.

Thus, we highly recommend the utilization of your humor, that you may gain a degree of mirth from your foibles, and those of your fellow seekers as well, for in some sense each of you is always exactly where you need to be at each moment, and in another

sense each of you is dancing a dance which you do not understand, and which has steps that may puzzle, trip and fell you. Yet it is all a dance of one piece, and in this dance you move as the whirling dervish, the child which is set upon the careful exploration, the kitten which tumbles with its sibling across the floor, bursts out of the room and runs smack into the radiator, this is all a part of your dance, this is all a part of your learning, and you are whole and acceptable beings that partake in it.

Is there a further query, my sister?

Carla: No, my brother, (*inaudible*), thank you.

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

L: I have a question about free will. Sometimes it seems like there are outside forces encouraging us in a certain direction, and I wondered if that's just imagination or projection of a pattern where there is none or (*inaudible*). I mean, is that ethically really free will, or is it some kind of guidance (*inaudible*) ever happens?

I am Q'uo, and am aware of your query, my sister. We find that the answer to this particular question is one which partakes both of yes and of no. In the incarnation, there is always that which you call free will. No matter what force one may become aware of that tends to exert itself and bend your will to its, you as a free entity always have the choice as to how you will respond. In some instances it may be that you will respond in a manner that is congruent with the demand of another, however, this has been your choice. In another sense, there are patterns of experience which you yourself have placed within this incarnation that have the purpose of guiding you along a certain way, perhaps with a certain attitude, or predisposition. There are those that you call guides, or angelic presences, that are unseen, yet whose hands move within your daily pattern, guiding and protecting as is possible to do, this with your permission, and with your request before the incarnation began.

Thus, within the incarnation you see the meeting and the blending of that which you might call determinism, and that which you might call complete free will. Though you have certain biases and choices that you have made before the incarnation, though there are unseen entities, and entities perhaps more visible, that exert an influence

upon you during the incarnation, yet at each point within the incarnation you are free to choose how you will respond to these movements, these guidelines, these energies of effect. You, in fact, may choose to ignore, may choose to accept in some degree, that which is offered, may choose to refuse. Yet always are you free to choose.

Is there a further query, my sister?

L: Yes, how—are these always positive guides, or if not how can we determine if they are or not?

I am Q'uo, and am aware of your query, my sister. The guides, as many have called them, or teachers, or angelic presences, that have been with you for not just this incarnation but for many, are always of a positive orientation. If you are ever aware of any influence that does not seem positive in its nature, you may offer to that influence a challenge that asks it the question that you have answered well for yourself, and it is well for each seeker to know the answer to the question of what it would live for and what it would die for, what is the essence of its being, what is it that gives it the energy, the ideas and the inspiration to continue in each day of its seeking.

When you know this you know something very important about yourself, and it is this knowledge that you may use and offer as a challenge to any entity that you doubt, asking that entity if it comes in the name of that for which you live and that for which you would die, if necessary. Thus, you may be sure that you will be able to banish from your presence any entity that seems of a negative nature, and who would influence you in a manner which you would not wish to be influenced. In this way do you exercise your free will in its most basic and profound sense.

Is there a further query, my sister?

L: What if it doesn't exactly seem like an entity but more like a sort of a trend, I mean, an influence that's not exactly an entity?

I am Q'uo, and am aware of your query, my sister. We cannot speak with certainty in a case such as this, but we may suggest that when a seeker feels that which you call a trend that seems to be of a negative nature, and that seems to bring one under its influence so that one behaves, or is guided, in manners that are deleterious to the entity's well being, that it would be helpful for the entity to

evaluate choices that it itself has made at previous points within the incarnational pattern, perhaps moving back as far as the earliest remembered days of the childhood, to see if there might be some programming, some accepted belief that the child welcomed into its being, in all innocence, from a respected other self, and which has become the foundation for those later behaviors which have gathered a kind of momentum, shall we say, and which at some point within the incarnation then begin to seem as if it was of an other source, or outside of the self, and moves the self according to its own design, rather than being a seed which has been sown by the seeker at an early time and which now is full grown within the pattern of the life.

Is there a further query, my sister?

L: Thank you.

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

Carla: Well, if no one else is going to ask a question I have a question that's been (*inaudible*). Is it infringing upon any free will to ask why the archangels were (*inaudible*) in my (*inaudible*)?

I am Q'uo, and am aware of your query, my sister. We find that in this instance there has been a certain kind of rejoicing on the part of more than one entity in this group that there has been the opportunity for the seeking which has brought a kind of resolution within each entity's pattern of learning. This resolution has created a kind of light which serves as a most effective carrier wave upon which we may infuse our signal. Light created by this group at this particular session of working has provided a great deal of radiance and joy for all those who partake in this session. We may not speak directly to any of these realizations that have occurred, but to each for which this has occurred the realization shall become more and more clearly known.

Is there a further query, my sister?

Carla: No, thank you. Thank you very much.

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

(*Pause*)

I am Q'uo, and we would take this opportunity to thank each present for inviting our presence to your session of working and your journey of seeking on

this afternoon. It is through such opportunities as this that we are able to provide a service which we cherish greatly. Few are our opportunities to give words to those sendings of love and light which we have for your planet and each entity upon it. In this particular season we find that there is a great deal more radiance that your populations are generating, and it is an honor to partake in this season with you and in this particular seeking. We thank you. We shall take our leave at this time from this instrument and from this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽