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## SUNDAY MEDITATION NOVEMBER 15, 1992

**Group question:** Today's question has to do with our attitude. We have various attitudes, each of us, that help us or cause us to look at situations in a certain way. We would like to know a number of things about attitude. First of all, does the attitude that we have have a direct relationship to the lessons that we wish to learn if we wish to affect our attitude in order to change the way we experience our lives on a day-to-day basis? Is this something that is worthwhile doing? If so, how can we affect our attitude in a way that is meaningful rather than in the usual judging ourselves by how much we do, what we do, or how well we do it [the accomplishment factor]?

And just in general, what part does attitude play in the way we learn our lessons and live our lives?

*(Carla channeling)*

We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. What a blessing it is to be with you this day, and to share in the creations of each of you, for each of you possesses and is a complete creation. That which you have within you is continuous with and equal with and not separate from all that there is, yet as long as you have a personhood, your creation has a subjective component. We salute and celebrate the subjective components of each universe here, for within your creations, the mystery of faith and faith in the mystery is central. And each of you seeks truly.

We feel so privileged to dwell in this meditative state with the energies of this group and are very happy to speak on the subject of attitudes with the disclaimer that, as always, we wish each to know that we are fallible. We can and do make mistakes. Therefore, use the discrimination within your own subjective universe, for you and you alone are responsible for that creation which is a co-creation with the one infinite Father of all that there is. You create in fine company, as do we.

We are speaking, we perceive, to those who have approached the living of the workaday life with vigor, energy and willingness to work. This basic positive attitude serves you well. Yet the attitude of those who work needs adjustment as the daily routine varies according to the individual needs of each person and the changing time allotments available for your work as the subjective river of time moves with you. Were we speaking to those who truly wished not to work, we would have to begin elsewhere, but the basic attitude which each has is productive of positive polarizing. However, this potential for the good can and does, if not watched, turn and become that which creates confusion and depolarizing effects.

However, we wish each of you to see your basic energy here. Let us pause a moment while you feel within yourself this positive enjoyment of what you would call work for the good. We see each of you lighting up, shall we say, from thoughts of enjoyable

labor which is of service or bears a productive fruit which then can be used for service, be it a financial aid gained by earning money or free time which can be used like the money. This is the essential attitude for those who expect to learn positive lessons through the use of daily work. It is efficient to have this positive attitude. It is productive. And by itself, it does not have the kind of contact with the deeper roots of mind that enable this basic attitude to be more informed.

As you walk about, as you do your duties, as you spend your time, where does the attitude come from? How is it that one can move within the being in such a way to affect the attitude? Firstly, we suggest that the seeker when thinking about attitude realize firstly that the attitude on the outer level is a simple vision created by complex movements of data called up from the roots of mind. This calling up is done often subconsciously to the greater extent to the extent that a person wishes quick changes in attitude. For deep changes there will be a frustration. We feel you are hoping that we can tell you a way to change attitudes, that is, spontaneous attitudes quickly. However, this is not usually swift in its processing.

The seeker who wishes to move quickly often will seize upon the quest and attempt to change the programming, to change the thinking in the direction considered helpful or appropriate for one polarizing in a positive way. However, the opposite is true. The one who fears and worries will grow closer and closer to the difficulty that is being perceived. The person who is not fearing does not hold on to the circumstance or piece of thought or programming which is or is not causing fear. Can you see how the tendency to focus on a problem simply moves you closer and closer to a surety that there is indeed a problem? The faith and will grow smaller, and the problem or difficulty grows larger. The seeker ends up feeling helpless and discontent. The fearless entity moves along and turns the attention to each thing before it, accepting it.

Now there are many things about third-density entities that predictably will not sit well. The Catholic or universal nature of humankind promises a lifetime of introspection followed by some disgust, revulsion or horror, for all possible traits of personality are potentially there in every being within the human family. The tendency, then, is to

attempt to think positively and emphasize the positive. This is taking the basic attitude of "I am living; I am glad to take action," and adding some supporting structure for the emotions, that is, in thinking positively about each task, one accepts and blesses the task.

However, an entity may go a lifetime attempting, through this method, to improve an attitude or widen its outlook and not find itself satisfied. The deepest influence upon attitude is the willingness to turn from the world picture and pay attention to the mystery, to stop time and space in the mind. And in that stopped moment, worship and adore, praise and offer thanksgiving. Then in the next moment turn to the world again.

The Creator is seemingly far away. Seemingly, this wondrous mystery has created and then left the universe in which you exist. For all any can prove, this is the case. However, when the heart and emotions form the habit of turning momentarily or for a longer time to the infinite One, to the mystery of unity, there then opens a very, very primary and deep channel within the roots of mind, and joy, hope and kindness flower upward to blossom without fanfare or ado in the forefront of the mind, offering that inner home, the sweet smell and freshness that the flowers always do. Stopping to remember the Creator is like planting a seed within the self. It flowers and bears fruit in time.

Now, there needs to be patience when attempting any spiritual work. We have said often that persistence, regularity in the habit of turning toward the Creator, is the greatest virtue, the most effective trait. That which each wishes is the experience of a loving, giving self. How can you find this attitudinal posture and find it to fit the self? We have spoken before about the way females and males (*inaudible*) each other in learning the lessons of love. Consider how those seekers who have lacks perceived, and find these lacks to make them feel isolated and alone may by the technique of moving the point of view find the answer to the question.

In other words, if an entity is unhappy, because of a lack of companionship or lack of a right work to do, the focusing upon this is the first thing not to do. But then what can be done to ameliorate the situation while the fairly long process of attitudinal change, of praise and thanksgiving, [that] is going on can be effective? We would suggest taking the "I

want” statement and gazing at it as if you were the one hearing this from another. For instance, if one says “I want a companionship,” turn this around and you hear a voice saying “I want companionship.” Now where are voices like this one in the surrounding neighborhood or town? What entities are alone that you may (*inaudible*) with your presence? If there is a lack of supply and the attitude is poor because one feels financially poor, turn this 180 degrees. You are listening to someone who is poor. Where are the poor people in your vicinity, and how might you help them?

We suggest this reversal when a lack or limitation is perceived. If it is simply thought, it will not be very effective. If, on the other hand, one who perceives a certain lack continuously decides to serve from a feeling of abundance of love within and finds a way to serve those who are alone or those who are very poor, the activity will be coming from a place of plenty where you have forsaken the thought of being alone, and instead asked, “How may I serve those who are alone?”

In brief, we may say to control the attitudes is a poor idea. To note them and pay attention to them is an excellent idea. When fear is part of the thought, do not hold that fear unless you need it. Whatever you can look at and accept makes your faith and will larger and the lack or limitation smaller. Then turn the self towards the Creator at every possible moment, simply allowing the momentary burst of praise and thanksgiving to rise. This refreshes in the present and has fruit in the future. And finally, when you do perceive a need, find the way to express abundance as regards that need in service to others, for that which you feel is that which all feel in some way. All are of one family. There are no true strangers. Nothing is alien to you. Allow the self to relax its boundaries of thinking and this shall sharpen the observational skills.

Lastly, we would suggest that if you keep the basic attitude toward action positive and find delight in movement, then move. Do that which feels appropriate to do without worrying overmuch. Take the rough and tumble of living the everyday life and be rough and tumble with it. Let things be incomplete, imperfect and unfinished. See and accept all the errors and mistakes of judgment or of any other kind. Just see and accept and go forward.

And in the middle of it all, you will find now and then that a threshold has been reached.

We would use the example of two of this group, both of whom had found a threshold passed within the same twenty-four hour day. Each entity had decided to accept some very basic things concerning the life pattern. This bore fruit in fearlessness, for what is accepted can be forgiven. The healing of the incarnation is this process of coming to accept life as it seems at all times, not necessarily the things in the life, but always and everywhere giving thanks and praise, simply because consciousness is either consciousness of something, of nothing, or of everything. We suggest simply that praise and thanksgiving move the mind and heart out of things into the absolute of all that there is.

We have found again and again that we speak with this group on one aspect of a central subject, and that is perfecting or attempting to perfect the life experience. We can only say to you that this area of consideration will continue to deepen as the life patterns of each become fuller, not only with experience, but with the vital energy which creates the appetite for more intense or full experiencing. There is only so much space in a life experience, however, that space may be filled with different qualities of light, different qualities of understanding, of compassion, or of wisdom.

Thusly, seek not only the obvious or evident improvement of the life behaviors, thoughts, and feelings, but seek in a directionless way to be more and more able to accept a fuller and fuller space within. The light within you can transform, and as you allow this quality of light to intensify, so you become as the lighthouse. The light within is not the light of self, but that limitless light which is of the one source and ending of All. Deepen your cup to hold delight in the mystery.

We would ask if there are further queries at this time.

*(Pause. Comments not transcribed.)*

We thank you also. We find this instrument’s weariness such that we would therefore, since there are no further queries we can address briefly, leave this instrument at this time. May we say again what a delight you are, what a delight the circle is. We circle it with you, and as you bless us with allowing our service, we bless and thank you for the energy

and persistence of your seeking. We leave this  
instrument and you in the love and in the light of  
the one infinite Creator and the joy we ...

*(Tape ends.)* ✽