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SUNDAY MEDITATION

JUNE 27, 1993

Group question: We Earth-dwellers are exhorted to praise and worship our Creator by both our earthbound religions and extraterrestrial sources alike. It is inconceivable that the Creator would perform the stupendous feat of the creation simply in order to provide an adulating audience. Can you please explain this seeming enigma?

(Carla channeling)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. It is a privilege to be with you and to be called to respond to your queries. We thank you for this beneficial request. That is, we express that it is beneficial for us to be able to attempt to serve you in this way. We ask that if we do say that which you feel is beneficial to you, that you may consider this thought, but not the thought which you do not find helpful. Those thoughts which are not recognized by you, by your inner guidance, are thoughts to be left behind. With this understanding we may begin.

When in the primeval unity of the creation the Creator chose through free will to express Itself the creation was articulated. The proper response to this Being has in your culture formed around itself a large number of ways and means which are deemed to be appropriate so that one gives one's rightful response to a Creator which has chosen to manifest that which is the seeker. Each of these instructions seems wise and proper to some and inappropriate to

others. Therefore it would seem that there is no consensus as to what the Creator Itself might want from Its creation.

This seems to be the situation; however, the Creator, as we feel this mystery, is unworldly and incompletely grasped by us, [and] seems to us not to desire any response over other responses, but rather, the Creator acts and continues in action rather than reaction. The seeker wishing to address the infinite One in most cases is addressing a logos or sub-logos, the love manifest, or some expression of love manifest, such as the higher self. To this higher self, still, no one mode of address is preferred precisely, rather the praise and thanksgiving are accepted without emotion.

Questioner: Then why do so many sources state that it is good and just to offer praise and thanksgiving to the infinite Creator?

I am Q'uo. The Creator created a great original Expression or Thought. This we have called the logos or love. This principle, this love, created all that there is by the quantizing articulation of light. Yet all that is created is of the nature of its parent source, which is love. The reason for offering love, appreciation, a blessing and thanksgiving to the infinite One is that the entity within incarnation is attempting to form its vibratory frequency more and more like that of the vibrational frequency of the one great original Thought, which is love. The closer the

seeker comes to matching that vibratory frequency, the more that entity will be perceived as offering praise and thanksgiving. This is true far beneath any articulation of words or even what you consider thoughts. Rather, it is in the nature of the way creation is built. That is, original Thought expresses in love, thanks, blessing, praise and rejoicing. Thusly, it is not a Creator hungry for praise and thanks that requires homage of its worshippers, but rather it is love, it is reflected in love, and in that infinite reflection lies truth.

Questioner: We are also encouraged to fill ourselves with inner joy. To maintain a state of inner joy whilst entombed in the physical body and being constantly inundated with horrific scenes of worldwide death and destruction is far from easy. Would it be correct to say that we must endeavor to convert our feelings of anger and despair to those of compassion, for we do not experience these dreadful acts directly and we upset our equilibrium by becoming emotionally involved?

I am Q'uo. As the seeker moves into the world scene, it moves from that inner pathway which at times seems shadowed and at times seems a wonderful King's Highway into a theater, if you will, wherein there is all sorts of entertainment. Reliably, some of this entertainment will be terrible, horrific and pitiable. Provision is made within each of your cultures for sheltered places wherein the gentle entities, there protected, may not have to deal with the seeming ugliness of the world. Good and loving persons move into these cloistered environments and the purity of love generated by these protected ones is beautiful. However, some hardy souls there are, who though not personally starving, or hunted, or otherwise in terror and desperation, still allow these experiences occurring with others to have a substantial place in the waking consciousness.

Many of those who are riveted by the grisly side of the world scene are those which are attracted to the negative clustering emotions surrounding these events. This in turn makes more metaphysical darkness to appear around these happenings, which makes it seem even more appealing to protect the self, or those which are deemed most delicate, from having to experience, even in thought, these horrors.

However, it is our opinion that when the seeker feels called upon in its rhythms of being guided to bear witness to the universal nature of the self, the

addressing of the self to the universal nature of the world which it inhabits is a very good entrance point into the challenging business of seeking to address the universal self, which must be done by those who wish to graduate into the density of compassion.

It seems foolish and inappropriate even to consider gazing with thanks or rejoicing upon such suffering, yet this too is a portion of the one infinite Creator. This too is perfect.

We would suggest that when the seeker is struck by this situation, it may be productive to enter into the life experience of an entity within that war or that starving population which has drawn the attention. In thought, the seeker may become one of those suffering. We suggest that it is helpful then to move deeply into that persona, to experience as intensely as imagination allows the suffering and horror of this situation. Not simply touching into the thought and then leaving, but staying with this suffering, keeping company with this suffering, embracing this suffering, exploring and affirming this suffering, until the whole vibration re-echoes with this suffering in its fullness.

When this is done to the extent possible by the seeker, then allow this frame of mind to be offered as the offering of money to the one infinite Creator, for this suffering has been suffering in love of the fellow self. This is a goodly presentation to the infinite Creator. Each time the seeker re-experiences this horror, the feelings of helplessness and powerlessness, being unable to aid the situation, then we suggest repeating this, embracing the full extent of this suffering.

It is well also to send light to these situations. This is work well done and we do not wish to discourage this practice in order to encourage the embracing of the unrelieved and unchanged and unhealed situation, rather we wish to enable a seeker to use the resource of its own structure, that is, there lies within each the deep mind structure as part of the archetypal mind, wherein each may suffer as each, each may experience anything whatever as each. There is that deep within the mind in which all entities within one influence are together, and the change from individual-to-universal-to-individual is but a blink or thought away. To move in sympathy into another's illusion fully is to take this black and bitter harvest, and in the way possible only to one which does this consciously and deliberately, to

embrace the full travel and extent of suffering and so relieve by that imagining the bite of pain for all.

Questioner: In an earlier session, Yom commented on the fact that humankind finds the need to adopt a choiceless, compassionate position as deeply threatening. Is this sensed threat, that of loss of identity, brought about by the need to do the will of the Creator, or as Jesus said, “not as I will, but as Thou wilt”?

I am Q’uo. To those who do find the attitudes of non-judgment a threat, we would say that it is so, that these so threatened fail to perceive that the attitude of choiceless compassion can possibly express the truth, for within the incarnational experience it would seem that all things have some positive or negative aspect, that is, seldom do entities experience people and situations without some bias governing the way the situation or entity is perceived. To let go of this judgment and embrace non-judgment seems if not actually threatening, at least poor judgment. The entire world of observed data is based upon choices and judgment. This, not that, is the way to proceed. That, and not this, is the way to react skillfully. Indeed, an entity which embraces non-judgment may certainly be seen to lack the appropriate cultural responses.

Within the processes of creating and transforming one’s consciousness there are paradoxical requirements for the seeker who is asked both to choose the manner of its seeking in polarizing and to attempt to apprehend all incoming data with no bias. Entities within incarnation will almost surely fail to express a complete lack of bias, but the paradox we wish to point out is that the seeker needs both to choose decisively the system of biases it wishes to encourage within the self and is at the same time attempting to see its catalyst more and more clearly, which involves removing both attraction and repulsion from the processes of perception.

To choose to be choiceless seems ultimately nonsensical, yet in the process of perception this is precisely what is required, and then, when perceptions have been formed, the seeker is required to move in a positive, purposeful way, either towards the light, metaphysically speaking, or towards the darkness.

The mind and metaphysical vehicle which is your second-density self does not involve itself with these

niceties. Its instinct is to sort and catalogue all incoming catalysts and to give it importance in accordance with its agenda. That is, said impressions having to do with the survival of the physical vehicle are given priority over all other stimuli, and so forth, until the instinctual needs of body and brain are satisfied. To this entity it seems excessively poor judgment to withhold bias to maintain choiceless awareness. It makes no sense, and more than that does seem to represent a way of perception which could result in the cessation of life for the physical vehicle. If something is obstructing the air passages in a physical vehicle, it does not make sense to the physical vehicle to note this fact choicelessly. Action definitely seems necessary.

The threat of which the ones known as Yom spoke stems from this portion of the seeking entity. It is when work is beginning to be done in consciousness, when the second-density creature begins to work in harmony with the third-density consciousness which is your infinite selves, that the requirements of spiritual seeking begin to apply. Many there are among your peoples which at the present moment have no clear perceptions of their own infinite nature, or their eternal span of being. And to communicate from the spiritual being aware of non-sensation with that entity which is completely aware of its probable dissolution and ending of self seems impossible. Many entities attempting to walk the spiritual path are still deeply involved in that second-density consciousness which knows of its own dissolution, and the third-density consciousness then is much taken up with material having to do with catastrophes and difficulties, those things which we see in this instrument’s mind labeled as “conspiracy theories” and the “last days syndrome.” This is the effect of third-density consciousness, whose natural rhythms are based upon a choiceless awareness, interacting with, and acting as, second-density consciousness which has become aware of its forthcoming end.

The two consciousnesses, each of its kind, are excellent and express divinity. The mixture is confusing and creates confusion within the seeker. As the seeker becomes more and more familiar with how third-density consciousness actually feels, it may become more and more skillful at timely notings or notation of those thoughts which seem to be less than the desired third-density level. The seeker then can turn and gaze upon that which has been created

in fear, that by which the consciousness without choice seems threatening, and can move to embrace that fear.

It is not skillful to drag one's consciousness into a fuller expression of compassion or understanding. It is far more skillful to stop when the threat is perceived, when the feelings are engaged that are called fear and other negative emotions, to turn and go to meet that fearful or threatened entity, to metaphysically put the arms around that entity and to witness with that entity each iota of pain, to accept this limited entity and to be one with it.

When this has been done the seeker may then move forward in praise and thanksgiving until it next finds its processes of perception in a snag or snare, feeling threatened and fearful. Then the same process may be begun, completed without hurry and the journey continued.

This constant turning back to keep the straggling portions of the self-awareness at one with those which would march ahead, is most diligently encouraged by us, for we are of the opinion that when the laggardly portions of the recording self are offered the same compassion offered to others in pain, the actual rate of spiritual learning is greater than the rate of true spiritual learning which is achieved by those entities which leap forward from good thought to good thought and ignore if possible any portions of the self which will not come along for the ride. This is living in a judgment of the self, and in the long run does hinder and seriously slow the seeker's steps.

We encourage each, therefore, to turn back again and again, always attempting to practice toward the self's fears, be they light or very deep in nature, with that love which is felt from the infinite Creator. Ministering to the self in this way, the universal nature of the self may in a graceful way, which is full of rhythms of compassion, be put forward and practiced more and more.

Is there one more query before we leave this instrument?

Questioner: No.

We are those whom you call Q'uo. It has been our pleasure and our privilege to work with this instrument and this group. We thank the one known as K, who has made it part of his practice to be a witness with this group. We thank this entity

and are thankful for these queries which allow us to be of some humble service. At this time we would leave this instrument and this group, wishing all the utmost awareness of the love and the light of the one infinite Creator. Adonai. Adonai. ✽