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# L/L RESEARCH

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## SUNDAY MEDITATION NOVEMBER 14, 1993

**Group question:** The question this afternoon has to do with the concept of spiritual pride as it is balanced with an honest appreciation of your own efforts. We're all engaged in one kind of big effort, to earn money, to do a life's work, to complete a certain job or task and we were wondering just how much motivation one can hope for from appreciating your own efforts and where to balance the amount of appreciation with developing it into spiritual pride and being overly pleased with yourself and perhaps complacent and ... who knows what else.

*(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. May we say what a privilege it is to be with this group at this session of working. We especially wish to greet the one known as G as this is the first time he has joined this particular group. We hope that our thoughts may helpfully inform and offer directions for further consideration. However, we as always wish to emphasize that we have opinions rather than the absolute truth. These opinions are earned, shall we say, by experience, however, we as each of you are pilgrims still seeking that mystery which we know not as it recedes ever before our approach.

Take those opinions which feel to you like the remembrance of that which was already half-known.

Leave behind any thought which constitutes a stumbling block before your own discriminate—we correct this instrument—discrimination.

Let us begin focusing upon the query about spiritual pride and good works by looking at the various stories the teacher known to you as Jesus told concerning good works and money, the parable concerning the stewards who were given money to keep for the owner who was to be gone. This parable focuses upon the amount of energy put into using the gift rather than the amount of each gift in monetary value. The one with the five dollars made five dollars more and was considered equal to the one who had two dollars and made two dollars more. However, to the one who simply kept that wealth of spirit even that which that slave had was taken away.

So, we feel that the positive acceptance of spiritual responsibility is not only that which seems good but that which has great value. Nor would we encourage those who serve the Creator to, shall we say, slap down the rising feelings of joy in service. Given the amount of spiritual gifts which you have, the parable would suggest moving further, attempting more, striving to be even more full of service, using all that you have to offer, ever more of that which is the bloom and blossom of your own inner spiritual life.

The currency of the spiritual life, the money, is the energy with which the seeker is willing to accomplish

the attempt of doing that which the seeker's unique spiritual gifts suggest for his proper vocation. One entity may have a dramatic spiritual gift, a gift of healing, for instance. Another may have the spiritual gift of nurturing and spend the life dwelling with the children and the spouse and extended family. That one who has healed in its—we correct this instrument—in the process of living the devotional life has done the excellent thing. However, this excellence lies equally with that entity who has the modest gift, that does not shine before the eyes of all men, if that entity offers heart and flesh in the attempt to give that which he has.

Again, as we gaze at the parable given by the one known as Jesus, the Christ ...

*(Pause of sixty seconds.)*

... we see that the sheer amount of labor when using the spiritual gift is not in and of itself that which makes one effort greater or better than another. That is to say, that in the parable concerning the payment of money to those who had worked all day and those who had worked a half a day and those who worked only one hour, all gained the same amount for their seemingly uneven labors.

We suggest that there is no accuracy in maintaining that one entity has done more than another because the effort was longer or harder. Rather it is the moving into the work which stems directly from the spiritual gifts given to the seeker that the assessment of value considers. The one who moves into service with the prayer of being used in accordance with the Creator's will, whether this entity wash the dishes or found the nation, it is the equal desire to serve which has the equal value metaphysically.

Now, what we are suggesting is that one cannot judge one's effort by the amount of time it has taken, by its difficulty or any other way except insofar as the consideration remains focused upon the opening of the heart in service to the one Creator. This instrument is often fond of saying that one should take something in life very seriously, some great ideal or truth. However, this something should never be the self.

Consider with us then how one can approach that greatly desired knowledge of "What are my spiritual gifts and how may I offer them?" The process of meditation, over time, is helpful in familiarizing the self with who that self is on the deeper levels. The

whole process of attempting to become formally open to listening to the silent will of the one Creator is that which works many deeper levels to increase the flow of subconscious material through the limen<sup>1</sup> of consciousness so that more and more the meditator becomes aware of deeper truths or deeper gifts within its own self so that more and more it becomes easier to recognize the opportunities for service along the lines of one's particular spiritual gifts.

Once one has gone through this process and begun a life of service or perhaps simply begun serving in hopes of finding a life of service, [one] may simply open the consciousness to the fullest extent, having within that spoken desire that is spoken to the self to serve, not as "I will" but as "the Creator wills." This stance or posture of keen desire and open willingness will in time always produce not one but often several ways of moving into more service. It is to the one focused all along on spiritual value or quality that the circumstances will become clear as a pattern for good works, as this instrument would call them. In other words, it helps greatly when seeking proper spiritual work to know consciously that you are looking for it.

And again we say, spiritual service is the substance of all of those exchanges betwixt people and people or people and ideas wherein the seeker does attempt to witness to that point of view which is that of the servant desiring only to be called forth into service.

Now, let us suppose that all have found their spiritual service. This never occurs but for this discussion let us assume that one need look no further. Shall each seeker then be satisfied with the quality of good works it has produced? Perhaps by mentally answering this query in the head one can see that somehow there is no proper answer to that query. Somehow if one attempts to put the value here or there in work done by those who are serving one has again missed the point.

Those who pat the back after accomplishing spiritual works are not harming themselves in terms of the value of the work. The harm to the self has nothing to do with whether the work is good or not. The harm comes to the servant when it allows the work to be subjected to this reasoning process. Yes, it is incorrect and distinctly unhelpful for a spiritual

<sup>1</sup> limen: a threshold.

seeker to be proud of its accomplishments but more, it is irrelevant. As each attempts to increase the polarity of one's service, one is always caught and stopped abruptly in one way or another when it attempts to quantize [quantify] or qualify the particular value of any spiritual work. Better is it to release these considerations completely.

When one gazes within attempting to become a better servant think not of the greatness of accomplishment or the other characteristics concerning such. Simply continue to ask, "How may I serve?" for there is no entity given Brownie points, as this instrument would say. Each seeker works upon itself and no other regardless of the spiritual work. Strip all from the mind that would suggest otherwise. Naked are you. You cannot be clothed with righteousness. You are clothed, each of you, my children, by the light of your desire to abandon all except the desire to serve.

How then will you know when you have gotten it right, as this instrument would say? May we say that to each of you the moment when you are one with the work, or, to put it another way, when there is a feeling of complete freedom when doing that activity you hope will serve, then shall you be able, not to pat the self upon the back, but to turn and give thanks, for the feeling of complete liberty is at the heart of the state of mind which does often signify service well done.

Any pride whatsoever is, though understandable, not relevant to the spiritual walk which attempts to express the bias towards compassion more and more.

At this time we would deal with one detail and then would continue through the one known as Jim. The detail concerns that pause which occurred during this transmission. We feel that to point out what is occurring during the channeling process from our point of view may be helpful to those who attempt to understand this particular phenomenon. This instrument had moved too deeply into the trance state and the request needed to be made to move more into energetic alertness. When this instrument felt the difference in vibration it spent some of your time moving completely throughout the environment being sure that there was the appropriate protection of the place, the working, and those within the circle. Only then was this instrument prepared to move forward.

This process was important in achieving the appropriate—we search for the word here—this instrument's word is setup or arrangement. It was only after some period that the arrangement of connections between source and instrument was appropriately made.

We thank you for your patience during this pause. It is always the good idea for the instrument who feels some change in energy to investigate that change rather than attempting to override it and we thank you for your patience in allowing us to express these last thoughts.

We would at this time move to the one known as Jim for the conclusion of this session of working. We leave this instrument in love and light. We are those known to you as Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any other queries which those present may have for us. Is there another query at this time?

**Carla:** If no one else has a question, I have one but it's not really on this subject. I wonder if you could comment, Q'uo, on the unusually strong feeling I had of being levitated during the time where I was waiting to find out what was wrong during that pause. The whole beginning of the channeling I felt like I was almost being lifted off my seat. If you could comment in any way, I'd be interested.

I am Q'uo, and am aware of your query, my sister. We find as the contact with your instrument and indeed with any instrument over a period of time continues that there are side effects, shall we say, that go with the prolonged intensive contact. That you feel the sensation of weightlessness is simply a portion of this process by which you give yourself over to serving as an instrument and move into that portion of your subconscious mind that is partaking of the time/space portion of your illusion more fully than is normal.

Thus you feel the sensation of levitation or of a floating that corresponds to a more malleable environment in which your physical laws have little impact. Is there another query, my sister?

**Carla:** Yes. Thank you for that answer, though. So, we're not supposed to slap ourselves on the back and

say, “Good job, good job,” OK? But encouraging and exhorting and empowering others is always, has always seemed a part of being a servant and it just seems to me that encouraging the self along those lines—I don’t know, I guess maybe when you’re encouraging others it’s more obvious that you’re really praising the Lord, shall we say. When you’re patting yourself on the back perhaps you forget that you’re basically praising the Creator. It certainly seems that someone should get the praise! Can you comment on that feeling? And I’m a little confused, I mean I do feel that it is a spiritual thing—definitely you’re supposed to encourage people in their efforts, so why not yourself?

I am Q’uo, and am aware of your query, my sister. The encouragement, to be most effective in hitting the heart of the illusion and its opportunities, needs to be focused upon the one Creator as fully as one is able at any given moment, which is to say that as one is able to see the effort and the entities involved as the Creator and is able to give praise and thanksgiving for both then one is giving the highest encouragement. We realize that there are many steps to this point and encouragement may take any form and serve a useful purpose. We know that those here gathered wish to give the utmost in all efforts. Thus we give you the ideal, reminding each that one will always fall short. To accept whatever one can do is to give the encouragement that is appropriate.

Is there a further query, my sister?

**Carla:** No, Q’uo, there isn’t. Thank you very much.

I am Q’uo. Again we thank you, my sister. Is there another query at this time?

**Questioner:** I have a question, Q’uo, and it is a sort of a personal question so (*inaudible*) could possibly to comment in any way that you feel appropriate, including not at all. I was just wondering about my difficulty to stay in meditation and concentrate that I was noticing lately. Is there a way that I can look at it to be fruitful or am I missing something just in seeing that it is difficult? How can I work with it somehow?

I am Q’uo, and am aware of your query, my brother. We would recommend that as any activity of the mind is noticed while you are pursuing the meditative state that you take one step backwards in your mind and observe the activity as a passing event, thus redefining your meditative position in a

larger context so that you always are aware that you seek that metaphysical moment of unity while observing the activities of your mind. Thus, the larger perspective will allow you to move more in harmony with the moment of meditation which you seek. Is there a further query, my brother?

**Questioner:** When I think about meditation I think the effort going into it is important rather than the actual amount of time spent within the illusion, yet there is a period to be devoted to tuning so there, I assume, is some minimum, perhaps I could say, minimum time required to get in tune and then move into the moment. Can you comment (*inaudible*) that?

(*Side one of tape ends.*)

(*Jim channeling*)

I am Q’uo, and am again with this instrument. The most important portion of the meditative experience is cultivating the desire to meditate. This may be done in an instant. All other effort is an addition to this foundation effort. Thus, if you wish to tune or to practice any form of meditation after desiring to do so, you refine this desire and work with it in a specific fashion and this working may take any amount of your time. However, to desire to meditate can be done in an instant. Is there a further query, my brother?

**Questioner:** No, Q’uo, (*inaudible*) is ... thank you for the answer. I appreciate your (*inaudible*).

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

**Questioner:** I guess not, Q’uo.

I am Q’uo, and we would take this opportunity to express our great gratitude to each present for asking for our presence in your circle of working this day. We feel very privileged to be able to share our opinions with you and, as always, ask that you remember that we share that which has been helpful to us and we hope that you will take only those concepts that are helpful to you, leaving all others behind.

We, at this time, shall take our leave of this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai. ✽