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SUNDAY MEDITATION DECEMBER 17, 1995

Group question: We're talking about grace and where it might come from: the Holy Spirit, the Creator, the intelligent energy that enters through our feet and base chakras, to guides, spiritual teachers, etc. And we are wondering if the expression of grace is some means of communication from the metaphysical life that we live to the physical life that we live? Is this a way by which we are given a gift? Is this something that is with us always? Is it with us only at particular moments? How can we interpret the experiences of grace that come our way? Is there any way to use grace consciously in our spiritual lives? Is there a way of responding to it appropriately, or is it something that we are simply caught up in?

(Carla channeling)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our distinct privilege to be called to your group and we greet and bless each who sits in this circle of seeking. We greet you as your fellow pilgrims who have traveled your path and who are still traveling, seeking still the one Mystery Who created us, in whom we have our being, and to whom we now return, step by step by step. We ask only that you regard us as your brothers and sisters rather than as authorities. We gladly share our opinions with you. We do not claim them to be infallible. And so we ask that you use your

discrimination, choosing those thoughts that you would further consider and leaving the rest behind.

You have asked for us to speak on the concept of grace. We find often when presented with a topic that much of the energy connected with the topic is baffled or biased because the words of your language are imprecise. One person means one thing by such a word as grace. Another person has another related but somewhat different idea. And, consequently, there is some difficulty in speaking to the heart of this concept. Perhaps we may discover a more precise way of describing what we see as the concept of grace.

We see grace as a state of mind, a state of mind that is natural to the self-conscious entity who is in balance, whose energies are moving freely and in a balanced manner. This state is a kind of level which is natural to each entity. For each entity, then, grace is a vibratory level which reflects a lack of movement in attitude away from that state of nature with which the entity is blessed. On a computer, then, grace would become the default setting for being in good form.

Now, the mind of the self-conscious entity tends to cause this state to become unavailable because the mind has the tendency to leave its natural balance because it is not aware of a natural state and instead is seeking something which is outside of and not controlled by the self. To sound the archetypal roots

of grace we could say that the state of grace can equal that Garden of Eden or that ideal state of nature into which humankind is naturally born.

The training of the young entity in your culture tends to develop a state of mind or an attitude which is geared towards the accomplishment of mental and physical goals and the attempting to fit into the various ways of thinking, acting and being which are regarded as appropriate by your culture. The young child is taught to be civil, to share, to obey the direction of authority, and on and on. And as the young child grows, virtue is seen and taught to be coming into accord or compliance with an ever-growing set of standards to be met, of behaviors to pay attention to and to offer when appropriate.

And consequently the growing entity does not have a way to come into the concept of that state of mind or attitude which is that entity's natural gift. Rather, the entity tends to drift further and further away from a feeling of wholeness and appropriateness which comes from the heart outward. And most entities move through the incarnative experience only becoming aware of that state of grace in which the universe is kindly and in which all things which are needed appear from time to time. Thusly, most entities see grace as that which occurs episodically, now here, now there, and then again elsewhere.

In actuality, these times when grace seems to come near and touch the entity are those times when the individual has been able involuntarily or consciously to allow the self to be completely natural, to rest in the center of being and to allow the natural flow of energy. It is as though the self were a receiver that only intermittently worked. In simplistic terms, then, the way towards maximizing the experience of grace in the incarnative experience is to attempt to come to a feeling within of balance. We would encourage seekers to think upon and ponder the concept of self with regard to the nature of the basic attitude that is given as a natural gift by the Creator to each entity, for the maximizing of the experience of grace can be accomplished by increasing the allowing of the self to rest in the natural balance.

This requires that the entity gradually uncover within itself an awareness and a growing familiarity with a kind of trust in the self and in that part of self that goes beyond self and connects with all that there is that is not commonly taught among your peoples. The young child is repeatedly taught what it must

do to obtain the approval and the satisfaction of those whom it wishes to please and of the self, for each entity talks to the self and communicates with the deeper self as if it were another person. Thusly, when one talks with another person one is talking to the projection of the self.

Many things will attempt to unbalance the natural poise of a seeker throughout the daily round of activity. There is the constant ebb and flow of the personal and individual rhythms of self, and we are not suggesting that it is easy to become aware of the deep and unchanging portion of the self that is perhaps best described in emotional terms, or rather in terms of emotion. Emotions are given short shrift by your peoples. Those who are emotional or considered to be emotional are those who seem unbalanced and out of control, whereas from our point of view we would say that those who feel emotion are moving into truth as they begin to purify and refine those emotions. The entity who becomes able through the discipline of the life and the personality to express and manifest pure emotions is the one who shall be closer to balance and nearer to the constant awareness of that state of grace which abides for each entity below the level of confusion which clutters the surface of life and of the mind of each seeker.

Grace, then, is seen by your peoples as a visitation that occurs from time to time. It is seen in various cultures as coming from various outside agencies—angels that come into the life pattern as messengers of grace, personal guides, entities such as we, many, many different ways of thinking about the experience of coming into a state of balance and harmony with the outworking of personal destiny. And this is as it should be, for within each culture there are somewhat different ways of perceiving the same states of mind, but we would ask you to consider the vagaries of language, the limited nature of words, and the deeply illusory environment in which third density finds itself living, for this is a concept that, more than most, asks the entity to open up the mind and to empty it of concept. Grace is that which is beneath the superstructures of conscious thought, and indeed all the structure of metaphysical thought may be seen to be structure of a mechanical nature in which logical connections are made which enable people to think about spiritual things.

We are part of a logical structure by which you as a conscious individual attempt to address the deeper metaphysical questions. Are we real? Do we come from a physical planet to you? Are we a portion of this instrument's deeper mind? Are all things outside this instrument's mind illusions? All of these questions can be answered positively. It is difficult for your minds to grasp. Nevertheless, it is deeply true, in our opinion, that all spiritual circumstance is simply aimed at by word and concept. The truth, the reality, of who we are, who you are, and what your basic nature is is beyond mental acquisition. Those who seek the truth of being are those who are destined to follow a mystery, and much is gained by the entity who simply decides to trust that mystery, to trust the basic nature of the self, and to ask not to become something he is not, but rather to become that which he most truly is, for each of you has the pure and perfect light within. Each of you dwells in a state of grace at a very deep level at all times in all places whatsoever.

Can you by thought or conscious action increase the experiences of grace? We find this a difficult question to answer for each entity will have its own way of dealing with deep illusion. Each entity has a unique natural balance and each has an unique nature which causes the experiences of grace to be gotten to or arrived at in a unique way. Meditation is always helpful, but we might suggest also the conscious attempt to experience thanksgiving when all is going unexceptionally, for this is that blessed state that is so often missed by the spiritual seeker, the state of doing and being that flows throughout a normal day. Within this quiet flow of energy dwells tremendous power, joy, and deep emotion.

Always these rivers run through the depths of being. When the conscious mind turns and gives thanksgiving for this normality, this normal day, this thankful, grateful opening of the heart causes the balance within to strengthen and to normalize. Beyond this practice of thanksgiving we cannot say that there is a way reliably to achieve the awareness of the state of grace, for the illusion in which you dwell was designed not to give one the experience of balance but rather to give one the feeling of imbalance, bafflement and confusion so that the self has material against which to push and from which to learn.

This instrument is suggesting to us that we allow more time than usual for questions and answers, and so at this time we would transfer this contact to the one known as Jim, thanking this instrument and leaving it in love and in light. We are those of Q'uo.

(Jim channeling)

We are those of Q'uo, and we greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to the possibility of speaking to further queries. Is there a query with which we may begin?

K: I would ask first of all, the state of grace existed in us prior to our incarnation and was not enough in times past to make a choice to serve others or to serve ourselves because in this state of grace we were feeling oneness with the Creator, and this caused us not to do work? Is this correct?

I am Q'uo, and am aware of your query, my brother. We would compliment the clarity, for this is a perception which is quite correct.

Is there a further query, my brother?

K: I am interested in the origination of souls. How did our souls first originate and what is your view of them?

I am Q'uo, and am aware of your query, my brother. The origination of souls is the story of the evolutionary process whereby the one Creator has utilized the beginning or basic densities of this octave of creation to bring about that which you call the mind, that which you call the body and that which you call the spirit, that together these complexes will form that which may be called the soul, the essence of the entity which has become individualized enough from the one Creator to be able to pursue what would seem to be a quite individualized path of spiritual evolution.

The mind portion is formed in the large extent within the first-density experience where the awareness, the very simple awareness of all being, is the salient feature associated with earth, wind, fire and water.

As this process of spiraling light leading upward continues, the second density offers the mind complex a more individualized focus in the form of second-density creatures of the plant and then the animal nature. This provides a more individualized experience as the consciousness that is moving

forward moves towards the light ever more certainly in the grouping known in second density as the flocks of birds, the schools of fish, the swarms of bees, and so forth.

As the line of light continues to move upward, the spirit complex is added to those individualized portions of the one Creator which have been able to give and receive the concept that you know of as love in sufficient degree to so individualize the entity that it is ready to add the spirit complex and thus have the completion of complexes available for the free will choice of third density as to the positive or negative—so-called—paths of continued evolution. At this point within third density, in most cases, the soul then comes into being in its fullness.

Is there a further query, my brother?

K: So you are saying then that the soul does not come out as a living, conscious, thinking entity from the Creator, that it has to develop through the processes of the densities in order to become an actual soul?

I am Q'uo, and this is basically correct, my brother, for the process begins with total unity, moves into seeming separation to the point of seeming complete separation in the third density and then begins the movement back into the unity of all things.

Is there a further query?

K: Yes. Then the soul is a type of consciousness? Is it a type of spiritual material would you [say] that separates from the one Creator and then becomes available for the densities' experience? Just what is that nature that first comes out of the one Creator?

I am Q'uo, and am aware of your query, but aware of no sure means of describing the nature of the soul with words that can be understood, for the nature of each soul is the essence of each soul is the essence of the one Creator and this essence at its heart is mystery. There is energy. There is intelligence. There is infinity. There is unity. All these are a portion of this soul essence.

Is there a further query?

K: One more. In thinking of evolution and the development of third-density bodies on this planet from the second-density prototypes, I am wondering why every third-density body developed the same, with the same features. This is universal on our

planet. How did it happen that all third-density bodies developed the same?

I am Q'uo, and am aware of your query, my brother, and again we must remind each that the answer to most queries with depth such as this query is mystery. Why the one Creator chose the bipedal, opposable thumb, ape-like creature to enspirit is truly a mystery, but we can surmise that the one Creator felt that in this instance this form was the most liable to allow the expression of those energies of third density that would lead to the continued evolution of this consciousness. This form is universal upon this planetary sphere and upon a number of others as well, yet within the One Creation, to our knowledge, it is but one of many forms chosen.

Is there a further query, my brother?

K: Just a quick one. Do we have extraterrestrials who helped to engineer the human form in our distant past to help create what we know it as today?

I am Q'uo, and am aware of your query, my brother, and must respond in the affirmative for there have been in distant and ancient times of your species' evolution such involvement by entities who were seeking to aid in the evolutionary process of the species with whom they felt responsibility.

Is there a further query, my brother?

K: No. Thank you. P, you had some.

P: As we were sitting here and listening to you I noticed activity in the child that I am carrying. I just wondered if this activity is random or if the child is responding to the energy of the group? I have noticed this at other times when I thought it was responding to my thoughts, but I could not say whether this was random or is really a response. Could you comment on this?

I am Q'uo, and am aware of your query, my sister. We would respond by suggesting that this young entity is one which is sensitive to the vibratory frequencies of the environment which surrounds it, not only the immediate environment of your physical vehicle but the environment of what we would call the feeling-tone or, less accurately, the emotional environment of this circle of seeking.

Is there a further query, my sister?

P: Thank you. That was reassuring. My questions concern the history of Islam. Would you be able to comment on the origin of the Koran?

I am Q'uo, and am aware of your query, my sister. We are working with this instrument to give it the image of the answer, shall we say. The means of transmission and point of origin of this holy work is the inspiration that the one known as Mohammed was able to open himself to receive at various times during its life experience which it had offered to the one Creator as a gift or glorification, for this entity had many experiences of the unity of all things and was desirous in a great extent to bring back this inspiration that those of its peoples might also be blessed as it was blessed.

Thus, the information that has been gathered in this holy work was that which was divinely inspired and though difficult to describe in the languages of the time, yet this entity set itself to this purpose and was single-minded in its pursuit of this mission, shall we say.

Is there a further query, my sister?

P: Yes. In the book itself it says Mohammed was inspired and that the message came through Gabriel, that the work itself is the word of God Itself and was absolute and had no flaw. Could you tell me the density of Gabriel and the identity of Gabriel? And what do they mean really when they say this is the word of God and is absolute?

I am Q'uo, and am aware of your query, my sister. We will attempt to respond. The entity, Gabriel, was one of a number of entities that assisted in this transmission, being the focus of the effort, was one which worked with the entity known as Mohammed as this entity had dedicated its life purpose previous to the incarnation to working with those of its own kind, shall we say. Thus, the effort was put forth by those of the density of love and light in balance, that being six, working with those of the same vibratory level who had taken incarnation for the purpose of such a mission.

Is there a further query, my sister?

P: When you say those of the same vibratory level do you mean then that Mohammed was a sixth-density entity who incarnated as a third-density entity?

I am Q'uo, and this is correct, my sister.

Is there a further query?

P: Could you comment on the amount of negative or Orion influence in the book itself?

I am Q'uo, and am aware of your query, my sister. As with all such efforts of light and service to others the power of the polarity puts forth an attraction and is, shall we say, noticed by those in the vicinity. There is often notice by those of the so-called Orion Empire that they be able to utilize the balancing efforts of this planet's quarantine system to offer some form of their own information wherever possible and to make this offering to appear as the same as that which first attracted their notice.

Thus, with all such efforts there is some infiltration of the signal with other information at odd moments or targets of opportunity that exist in all entities that are mortal. Thus, all such inspirational information has this feature whereby there is attracted to it the balancing efforts by those of the so-called loyal opposition.

Is there a further query, my sister?

P: I wonder where in the Koran it says that the book is the absolute truth and should be followed absolutely instead of giving a way for self-transcendence to the work. I wonder if that part particularly is Orion work?

I am Q'uo, and am aware of your query, my sister. But with this query we find that the response lies beyond the Law of Confusion, for it is at this point that all entities must look at that which is offered and choose for the self that which is at the heart of the work.

Is there a further query, my sister?

P: After Mohammed received the inspirations and came to be of service and delivered the Koran and left the work and left the incarnation would you be able to estimate the balance in the struggle between light forces and the dark, shall we say? In the history of the development of Islam is there a way of saying which force had the upper hand or currently would it be possible for you to estimate the power of the two forces? Which is stronger?

I am Q'uo, and am aware of your query, my sister. And again we find a difficulty in a specific response for this points to the heart of the matter of discrimination and we can only suggest that when even the most holy and pure work of divine inspiration falls to the mortals below there will be

human error entered at some point, whether it be by chance or by design, as the various levels of relationship and interrelationship work to bring entities with personal incarnational lessons into touch with that which is divine. Thus, there is opportunity for distortion and the use of the inspiration for purposes other than the original intentions. As the cycles of human reincarnation occur from time to time and culture to culture there are overriding issues of relationships of groups and their purpose for incarnation. Thus, there is always the opportunity for interpretation.

Is there a further query, my sister?

P: If an entity wants to be of service helping those in Islamic cultures and has to deal with such fixed influence such as the Koran and its history which has been crystallized in the society as a set structure, and one wants to offer a way for people to realize or live the truth, freedom and happiness and joy in that way, what is the best way to go about working in such a society where you cannot challenge the authority of a work such as the Koran? What is the best way to deal with the distortions and keep one's own clarity and be of service?

I am Q'uo, and am aware of your query, my sister. We would recommend the path that moves to the heart of the matter. Look to that which is the integrity of the work. The one known as Jesus replaced the many laws of Moses with but two: to love the Lord, the God, with all the heart, the mind and the soul, and to love one's neighbor as oneself. This entity moved to the heart of the work and gave itself in completeness in this effort and allowed itself to be used as a vessel or an instrument—not its will, but the will of the Father, the one Creator.

If you will give yourself in such dedication and move to the heart of all creation and to the work which you revere then you will be moving in harmony with all that is and will offer yourself as purely as possible.

Is there a further query, my sister?

P: You see moving to the heart of the matter and I see that as coming from the heart and Jesus' statement is one which comes from the heart. There also needs to be a balance in working from the heart and working from the mind as well. Could you comment on the balance between working from the heart and from the mind? I guess it's really a balance between wisdom and compassion.

I am Q'uo, and am aware of your query, my sister. We would again recommend that you begin in the heart and end in the heart. That is, do all that you do because you love. Consider with your mind how you shall do, what you shall do, when you shall do, with whom you shall do. Make those plans. Do what you can. Then give over any dedication to an outcome by the surrendering of your will to the will of the One and receive that which comes with as much joy as you would any other gift.

Is there any further query, my sister?

P: I think I have two. From what I understood from what you just said that the way of the heart is the way that we are traveling and the mind seems to be an instrument much like the stick that the Fool in the Tarot carries to distinguish. Is this analogy correct?

I am Q'uo, and am aware of your query, and would suggest that the analogy is a good analogy, for the mind in its intellectual capabilities is able to refine the great outpouring of love from the heart in a manner which may be more effective in serving others as it takes into account that which they ask.

Is there a further query, my sister?

P: The next question has to do with the earlier concept of grace. The first state of grace is like the Garden of Eden, you said. I had the image of the Tarot card, the Sun, where the male and female entity are facing each other in a circle and holding hands. Is there a relation between this card and the concept of grace being much like the Garden of Eden?

I am Q'uo, and this is so, my sister. We would suggest that you have found a correlation that is of significance in precisely the manner described.

Is there another question, my sister?

P: Thank you so much, and thanks to the group for all the inspiration, help and clarity.

I am Q'uo, and we would echo your gratitude for the very same reasons. The aid that you and each in the circle give us by asking those queries which are heavy or important upon the heart and the mind is a gift for which we are most grateful.

At this time we would ask if there is a final query for this session?

K: One thing about fourth density. When Ra says that in the fourth density we are every experience and every feeling, everything, if we are everything and every thought why would it be necessary to form a social memory complex ...

(Tape ends.) ✿