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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION NOVEMBER 2, 2003

Group question: Our question today concerns free will. We would like to know what Q'uo could tell us about maintaining free will and why free will is the first distortion of the Law of One. Why not the second or third distortion? Why did the Creator of all things feel that free will was the most important of the distortions in order to be listed first?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you. May we say what a privilege it is to be called to your circle of seeking? As the shadows lengthen upon your world in the environment of this instrument, we rest in the beauty of the combined energy and essence of each of your souls as you blend and meld into a true circle of seeking. It is a great blessing for us to be here and to share our thoughts with you. As always, we ask that you may use your discrimination in listening to those things which we have to say, for those things which we offer are opinions and are not to be confused with some source of final wisdom or absolute knowledge.

You ask this evening concerning free will and why it has been called, in the words of the Ra, "the first distortion." And we are glad to speak upon this topic. It is certainly a challenging and interesting topic, for it is the penetrating simplicity of the Law of One that it does begin with the free will.

Firstly, we shall address the subject from the standpoint of what this instrument would call logic,

although it is a specific kind of logic which is perhaps not entirely linear. The creation is, shall we say, a figment of the imagination of the Creator. The Creator exists in a state of absolute rest within which all things occur, a primal paradox to be sure. The first distortion of this perfect balance and peace is choice, or the use of the will. In this case, it was the will of the Creator to know Itself. Consequently, it is that distortion which precedes the great original Thought, for that original Thought is an active thought—a creative and destructive thought, a powerful, active principle. The one known as D was speaking earlier concerning love and light and saying that the fundamental energy was love, that wisdom was important, yet love in the end was more important. In actuality the love that is the one great original Thought, the Logos; is that which is completely beyond that which the word "love" can express and completely beyond that which the word "wisdom" can express. It is as though one were attempting to name that which can not be seen, held, heard or in any way imagined. Consequently, the first distortion, that distortion moving away from utter potentiality and utter peace and rest, is that freedom of will, employed first by the Creator Itself, to know Itself. In making this choice the Creator became, shall we say, the one great original Thought. It is more of a shift between potentiality and actuality or kinetic reality, shall we say. However, from this Thought, which was love, there came into being that material which the Creator used to build Its universe, and that is light. Consequently, when we greet you in the love and in

the light of the one infinite Creator, we are greeting you with the very stuff of the creation itself and placing ourselves, and you and all things, within this framework of all that is, which does indeed exist only in the sense that, as the one known as G was speaking earlier, the word “now” exists.

The creation may be thought of, in a way, as that moment in which all of time and all of space has its heartbeat of a moment. The illusion is that there is a vast march of consecutive moments, consecutive nows, that create years and decades and centuries and millennia and eons. It is just as useful, however, in terms of spiritual growth, to think of the momentariness or the circularity of time. For each of you is far from being a prisoner of space and time. Within your noonday perception it would appear that you have many limits; you are just this tall, just this wide, you have just these experiences, just this knowledge and just these actions to make up the passing of a normal day. Yet in reality, there is communication occurring, even in the daylight consciousness, between conscious and unconscious perceptions; between the limited consensual reality and the surrounding and permeating metaphysical reality that escapes the senses of the physical world but speaks very clearly to those great centers of knowledge and experience that lie deep within what this instrument would call the frontal lobes, that area which has such great strength and power to offer to the consensual reality self. So there is always, in any situation, a part of you that has escaped all of the limits that seem to hem you in. There is no time at which you are truly a prisoner of your body.

Certainly it may seem so. Certainly within each of the memories within this circle there live those times when the self was very limited, unable to move because perhaps a bone was broken and needed mending or there was an illness that laid one low and there was a need to recover quietly. There are many ways that an entity can feel limited and trammled and yet, always, there exists that continuing communication with all of those forces of the creation which indwell each tiny speck and iota of creation; for all things are alive. That intelligence, which is light, is infinitely full of information and, as the physical vehicle of the self moves through the dance of the daily life, the interaction between that metaphysical side of self and the daylight self is continually going on. The communication can indeed be encouraged by the

choices made by each of you. And the first of these choices, as the one known as G said, is simply to ask to be aware of the communication that is going on. Each asking alerts the unconscious and expresses to it a preference. The unconscious portion of self receiving this permission is then given strength. That is how faith builds upon itself, by using it as if it were a muscle. When muscles are not used they become flabby and, sooner or later, an unused muscle will atrophy and become dysfunctional. So it is with the power of faith, which, in a way, may be described as that certainty that there is communication between the seen and the unseen or perhaps more simply, that certainty in the unseen.

It is very possible to catch this as if it were a cold, by contact with other entities who have it. And that is why so often it is helpful for spiritually motivated people to gather in groups such as this one, to share the awareness that moves too deeply for words in the being of each and yet will not be denied. There is strength in a group of entities, all of whom have agreed to posit, as at least a possibility, the reality of there being greater, deeper, higher vistas, views and truths concerning the self than are immediately apparent [within an environment] that seems steeped in trivia, inanity, and folly. We are most pleased to see groups such as this one and may we say how powerful such groups are, not only to help each other within the group, although this is certainly the case, but also the energy created by a group such as this one as it seeks truly is as that light which lightens the darkness, that lighthouse which stands upon the promontory, blessing all with its guidance.

Our first point, then, is that free will is the first distortion because it is the first distortion, that distortion which made all the other distortions possible, which made creation possible, which made each of us and you here present, possible.

There is a second and equally profound thread of thought concerning this first distortion of free will. This entity worships in a Christian manner and within this particular mythological system there is a three-fold designation to Deity—the Father, the Son, and the Holy Spirit. One may gaze at the Father as the one great original Thought. One may gaze at the Son as that Thought made into something, that Thought made into light. One may gaze at the Holy Spirit as the personification of free

will. These are not directly logical connections and we would not ask you to attempt, literally, to understand that which we are saying. We are simply attempting to show a kind of connection between the Christian way of thinking about the mystery of Deity and the similar construction within the so-called Law of One concerning that same mystery. When those within the Christian system, writing early in church history, were attempting to describe the Spirit, when the one known as Jesus was talking about the Spirit, there were similes to fire and to the wind, those things which are not controlled, those things which “bloweth as it listeth,”¹ the wind of spirit, the flame or fire of spirit, coming down into the crown chakra and down into the system of those who pray to that spirit. [They] are asking for the wind to blow them, for the fire to burn them; they are asking for transformation, they are asking for change, they are asking to be changed, and they are asking the agent of that change to visit them.

It is difficult to think of free will as that which must be asked for and yet it is important to move into a space within the self where one is able to lay all aside except the desire to know the truth. And in that place of utter humility and unknowing, in that stance of a person with empty hands waiting to receive, the request may be made for that enlivening, empowering Spirit that is free will. It is yours if you claim it. It is yours if you ask. Again, if you do not ask, if you do not claim it, little by little that muscle atrophies and it becomes more and more difficult to move with the winds of Spirit, to move into changes that are truly moving you towards the center of yourself, helping you to know more, and that more deeply, about yourself.

So one may look at this first distortion not simply as an unnamed wind or a random fire but as one's very own wind and fire. For the whole concept of guidance from the inner planes is wrapped up in that asking which is done by free will. One cannot drag oneself, reluctantly, to embrace transformation. It certainly can happen that way, for the energies of transformation are absolutely unstoppable.

¹ *Holy Bible*, John 3:6-8: “That which is born of the flesh is flesh. And that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born anew.’ The wind blows where it wills [in King James version, ‘bloweth where it listeth’], and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit.”

Evolution will occur automatically. It is just rather slow compared to the rate of change that is possible when an entity has decided to cooperate and to lean into the process of transformation.

Again and again it is necessary to come to the center of self with open hands, empty hands, full of unknowing, full of all of the colors that have painted your world within the last little while, whether those colors be bright and cheerful chintzes or deep purples and browns and blacks coming from difficult experiences. All of these gifts may be taken into that place and laid before the infinite One, so that you have empty hands, you have an open heart, and you are on your knees, in terms of being without pride, without arrogance, without the need to be sure or to be right. In that state you may ask that guidance system which is yours, that personification of free will which is yours, “What is the truth? Who am I? Why am I here? Whom shall I serve?”

And each time of asking is its own experience. Perhaps you shall not hear words. Perhaps you shall not have an experience that you can talk about; perhaps you shall. But those things that you ask, when you ask the Spirit, are far too deep for words. They move far beneath personality and that brittle shell of civilization and culture that are as the clothing that you wear in order to relate within this incarnation to those about you. And finally you stand naked, glorious in the beauty of the self, that self that is a spark of the one infinite Creator. And when you can stand there, or kneel there, content just to be you and to feel that yearning and that asking rise up, then truly have you offered the greatest gift to the Creator that you possibly could. For that Creator truly wishes to know you. And It can only know you as you know yourself. What It knows about you is that which It has already experienced. What It does not know about you is that which you have not experienced, that which you have not run into. It is as though within that so-seductive appearance of personality and face and body there lies an undiscovered country of enormous size, with mountains and plains and rivers and deep underground caverns, all of which are yours to explore. And that which is free will is your guide.

We believe that this is sufficient for this asking and consequently we would open the meeting at this time to further questions, if there be any. Is there a query at this time?

J: Yes Q'uo, I have a query. Two weeks ago I asked you a question about DNA set ups and you told me that my designation was third and fourth-density set ups but not quite turned on. So I am asking your opinion about what I can do to turn that fourth-density connection on?

We are those of Q'uo, and we understand your query, my sister. The DNA of which you speak is affected by thought. Consequently, if, by the disciplining of the personality, an entity is able to begin to tune the heart to living in an open, loving, and vulnerable state, such as that state fourth-density entities [experience], the perceptions that come into the mind and that tell the body what is occurring are those perceptions which will automatically hook up that which is not hooked up within the DNA strands. The stimulus for the body is the mind; so in working with the mind to move from what this instrument would call mental thinking into heart oriented thinking, it is the movement from third-density to fourth-density thinking. As the heart is allowed to think and to be strong in moving into a major part of the process of perception, the body will follow, being a creature of the mind.

May we answer you further, my sister?

J: No, that's good.

We thank you, my sister. Is there another query at this time?

T: I have a query, Q'uo. I realize that the channeled meditation is mainly a metaphysical event, [and] my being at a physical distance² is probably not too important, but I was wondering whether there are any precautions or special preparations that would be useful for me to undertake so that I would not hinder the contact or cause any other difficulties?

We are those of Q'uo, and we grasp your query, my brother. We do not find that there is any concern necessary upon your part. Indeed, as you surmised, the physical location does not matter. We did find at one point in our discussion, when we were talking about the beauty of the lengthening shadows, that we became confused because we were also seeing the beauty of the morning, and we had to smile at our own version of being out-of-towners and not quite used to the experience of working with entities who

are not in the same physical location. However, this was in no way a hindrance but rather for us something to chuckle at and enjoy. We are always learning from those within third density and once again we discover humor within your technology.

However, in terms of doing anything to better prepare for a contact with this group and with us, the process which this group goes through, of speaking around the circle, seems to be a very powerful and simple means of melding or combining the group so that it is indeed beating as with one heart and asking as with one soul. Consequently, we are pleased that you chose to join in the discussion beforehand and we feel that certainly, other than that, you bring to the group a great deal of light and we are most pleased that you are with us.

May we answer you further, my brother?

T: No, thank you Q'uo, that was very helpful, thank you very much.

We thank you, my brother.

G: Q'uo, I've discovered, with the aid of a reading I had through D, a pattern where I am bodily present, but a portion of my consciousness will evacuate in a moment in any conversation and I was wondering if you might have anything to offer me concerning how that pattern developed within me? Are there any techniques or exercises that I can utilize to stay present and to inhabit my body more fully?

We are those of Q'uo, and are aware of your query, my brother. In terms of the genesis of this particular mental distortion, it is, as in many cases, the far reaches of early childhood which must be moved into in order to see where the pattern has begun. It is quite understandable that when there is disharmony that is present at a level which is painful to experience, the choice of a sensitive entity, in order to protect the self, is to remove the self mentally from the circumstances, since it cannot do so physically. Certainly the processes of schooling and religious education create further times when it is desirable to put psychic distance between the self and situations which do not please the self for one reason or another. And this also has had its effect upon your personality shell.

The pain which is being avoided is not a physical pain and yet, because of the sensitivity of the particular physical body that you have and its way of

² T sits as part of the group, which meets in Kentucky, from his home in Australia, by telephone link.

being connected to the mind, there is a habit that has been formed which is as the nervousness or tension that another might feel, say, at attempting to move through a door and being unable to get it open. It is a feeling of being closed in or frustrated and yet physically there is nowhere to go to get away from that feeling. Consequently, the trip must be taken mentally. And this habit has become somewhat regularized within your personality shell.

Now in terms of how to work with it, we would suggest that you be creative and start with the premise that you are operating with faulty software and that you need it re-written to some extent. How can one work with one's mental settings to change the default? That is the question! And we leave it to you, for this is your work to do. You have tools at your disposal. You have the dream work. You have meditation itself. You have prayer. You have many opportunities to connect with guidance, to connect with the guidance that is found in nature and so forth. All of these are at your disposal. We would also suggest the light touch, the gentle nudge, rather than a ruthless or full-scale-house-cleaning-type attempt to change the self. This is not the desirable way of dealing with the self. Rather, see the self as lovingly and as compassionately as a father would see his son or as a mother would see her baby. Ask the self, "What do you need?" And then see what you can do to ...

(Side one of tape ends.)

(Carla channeling)

... satisfy those needs. If there is the need for solitude, cooperate with that need and enter into solitude passionately. If there are suggested to you other things that you may do or things that you may cease doing, follow your instincts, follow your heart, follow that guidance which comes to you.

May we answer you further, my brother?

G: No, that was excellent. Thank you for the most thorough answer, Q'uo.

We thank you, my brother. Your kind words make us a blush. Is there a final query at this time?

S: I have a question. I guess you've heard the story I told earlier. I've been looking for other thoughts, other opinions, other ideas about what is going on with me and my life. I would very much like to get

your thoughts and ideas, what you see from your perspective.

We are those of Q'uo, and are aware of your query, my brother. From our perspective, my brother, we see beauty. We see strength and courage. We see deep humility. We see gentleness and yet at the same time we see strength. We would ask that you may see these things about yourself as well. See that beauty which is yours. Let that beauty light you and light your way. See the sweetness and the kindness and the gentleness that has been your gift throughout your incarnation. And let yourself feel that kindness, that gentleness, that sweetness. You need that for yourself at this time.

Picture yourself holding yourself as if you were a baby. Rock that baby, and rock that baby, and rock that baby again. And rock that baby all night if that baby is upset, because sometimes only human touch, only the human love of a parent can get a child through a cranky night. Perhaps we could say that we see you cutting new teeth, as children will do. It is a very painful process. One cannot move with one's normal comfort. One does not understand why it must hurt so badly because one is, after all, just a baby. We would say that this is the equivalent of that which has occurred within you. It is a natural process. It is a process that promises good growth and new "teeth." However it is a process that is most difficult to move through.

So we would ask that you nurture yourself. Realize, whenever you can, that there is a tremendous amount of love around you, not simply from friends such as these within this circle or from family but from a very extended family of those who are with you as guidance and simply those who are with you because they have been attracted to your goodness and to your seeking. This support system is strong to save and quick to respond, and we encourage you to use it. We, ourselves, are available at any time to give you a deeper meditation or a stronger feeling of presence. Lean into the help that is there and above all, believe in yourself, believe in this process, and know that each dark night ends with a beautiful sunrise.

May we answer you further, my brother?

S: I appreciate your kind words. I've even got some that you had spoken two years ago that I keep with me and read. I do appreciate the support and the

kindness. From my perspective it's so hard to see,
but thank you for now.

We thank you, my brother.

It is with profound gratitude that we say our
goodbyes to this group. Thank you for the pleasure
of your company. Thank you for sharing with us
your hopes and your questions and allowing us to
share with you as well. We leave each of you in the
love and in the light of the one infinite Creator.
Adonai. Adonai. ✨