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Tim: The question today, Q'uo, has to do with distractions. It seems as though whenever anybody who wants to seek in a spiritual sense what we loosely call the truth, there are always some distractions that come around and test us as to whether or not we can keep our focus. We were wondering what the best approach is to using the distractions as a catalyst for growth, whether the distraction might be, as [discussed] in our circle of talking, barking dogs, or a poem that wants to come out, or a computer that won't work, or just things that pop up to take our attention from where we really want it to be. Are distractions a negative aspect of our seeking? Are they a positive aspect because they test us and make us stronger? What is the best way for us to deal with distractions when we are trying to focus in this specifically spiritual sense?

(Carla channeling)

We are known to you as Q'uo. Greetings in the love and the light of the one infinite Creator. We come in the Creator's service to offer you our humble comments. We would ask, as always, that each of you be careful stewards of your attention, discriminating between those thoughts of ours that may be of use to you and those which do not ring true. If you will guard your powers of discrimination well, then we will be well satisfied, for we would wish not to infringe upon your free will nor would we wish to disturb the integrity of your progress. We thank you for this consideration.

As we gaze at your query this day, we find ourselves realigning our conceptualizations in order to share with you in the best way possible. The question about distractions is asked from a standpoint within which it is assumed that that which an entity intends is clear and all of those things which are not contained in the intention are to be valued as a distraction. [Though] we enjoy the standpoint, that is not the same picture that we see. We view, rather, a larger pattern in which that which you think of as a distraction is actually a part of a balanced and helpful pattern within which you are not only accomplishing those things that you know that you are accomplishing, but you are also moving forward within a pattern that is larger than the pattern upon which you now have your attention.

However, we are aware that it is important in responding to your question to give you stepping stones that move you from one standpoint to the other. Both viewpoints are helpful.

It is very helpful for those who wish to accomplish any manifested work to keep a solid, sound focus upon that area of work that is to be done, even though from this focused standpoint, many things may initially come into one's realm of attention, seeming a great deal like distractions.

Therefore, let us move back to our viewpoint, that wider viewpoint with a much broader aspect of eyeshot wherein all of the threads of the Maypole dance of an incarnation are seen to be fluttering, not free in the wind, but in the hands of elfin entities

such as fairies or imps. They are dancing with these ribbons or threads of aspects of your journey through incarnation within third density.

At the very center of this pattern, taking the place of the Maypole in this instrument's imagination, is the Creator. The Creator has chosen to express Itself within that construct which is you. It is not that you play the part of the Creator, but that you are part of the Creator. You are what nails the Maypole to the Earth. You are that center of activity and energy that has created a field wherein space and time may be appreciated and used. By your choosing to come into incarnation, you have linked infinity and finitude, eternity and time. Within that energy field that is your consciousness, then, a dance of life is taking place.

This instrument earlier today took a test that examines various aspects of one's personality¹ and it was discovered that there is this aspect and that aspect to this particular entity's personality shell. Each of you has unique structure. You came by it honestly. You have built up that energy field that is yourself, your consciousness and your projection, shall we say, into the illusions of space and time over many, many incarnations. From each incarnation you have selected certain things that seemed very positive and useful to you and you have accreted them to yourself. Many of the chances and changes of daily life that seem quite fanciful or strictly by chance were actually planned by you and your higher self before incarnation.

We assure you that you have planned at least as many things that seem to be difficulties as you have planned things that would seem to you to be gifts. When you made these plans you were standing and looking at things from a point of view much closer to our own than to the one you presently enjoy. It can be said safely, we believe, that each person's plan for incarnation included a good deal of what this instrument would perceive as distraction. Why would each of you so carefully place in your own way seeming distractions? From a ground level point of view, shall we say, let us say that it is a dynamic that is natural to third density, [which is designed] to have pairs of opposites. When one of a pair of opposites is invoked, there is a natural energy; that

¹ This test was the Meyers Briggs "Type Indicator" Test. One can read more about this test at www.personalitypathways.com/type_inventory.html.

is, an energy that is natural to the environment rather than to a soul or spirit within the environment, which calls forth the dynamic to that extreme. Therefore, any effort that you make to focus upon a goal will require that you lift your attention from those things, which previously you might have found interesting.

It may not be obvious to you at the start of a new focus that there will be things that will need to be more and more ignored than they were prior to your new interest. Nevertheless, any new focus must take the space and the time, within the mind, within the will, and within the heart, that was previously given over to that upon which you were focused prior to choosing a new focus. Further, the extent to which one's prior focus creates its own dynamic is often not seen at the beginning of the creation of a new focus. Thusly, not only is an entity who wishes to create a new focus in need of moving into that new focus, but also that entity is in need of becoming aware to a greater extent than is now occurring of the ramifications and the implications of the pattern that is being left.

A simple example of this lies within this instrument's mind and has to do with computers. This instrument has been attempting to create a new computer set-up. It was not known to this instrument to what extent her previous habits of computer usage, and her previous methods of working with changes to those computer methods, would need to be released completely in order that a new set-up might occur until she attempted to do this.

In something like a computer set-up, where there is an object to which one may refer, it is fairly obvious to see how a situation must be rethought from the inside out before it can become a good solution. It is not so easy [to see] into that which must be released and left behind when one is moving mentally or emotionally from one focus to another. Things that may seem like real distractions at the beginning of a pattern may well turn out to be an integral part of the movement in evolution from where you were to where you wish to be.

For very simple situations, it can be seen that a certain set of things must be left behind in order to adopt or embrace a new set of values. However, this question was asked by entities who are working in more than one level at the same time. And we feel

that we need to address this multilayered situation that most of those to whom these words will seem helpful will have. In a situation where there is more than one level of learning and service occurring at a time, we would ask you simply to move into a space within your contemplation where you are not judging anything about the situation. You are simply attempting to crawl into the heart of it so, as this instrument was speaking earlier, you begin to feel that you are in the middle of a flower whose petals are unfolding all around you.

We are pleased that this instrument has had this experience in looking at her own patterns of distraction because we are able to use this image well and we thank this instrument for having done enough work that we are able to work from where she has gotten and attempt to make you a little bit more comfortable with the pattern of this flower, which we will call “the flower of distraction.”

Picture this flower as a very beautiful, multi-colored, many-petaled flower, much like a daisy but with many more petals. Picture yourself seated upon the center of this flower, gazing at the beauty of this rainbow of thoughts, feelings, issues and time passing while you move through the recognition process with each petal. Imagine yourself settling into the realization that you do not know precisely how to value these various petals. You do not know whether frustration is part of a petal or your reaction to seeing a petal that you do not yet understand. And so as you come across these feelings, you focus first on this energy, feeling or sensing [it] or [giving it] thought. And then, when you have given it full justice and appreciated it, even honored it, you move on to the next and the next.

At some point, as you are working your way around this many-petaled experience of self, there will come to you a sense that you are beginning to grasp how this flower will bloom. You are beginning to feel where the strong points are in the petal system and where those points are, now that you have honored them, which will simply roll up and tuck themselves away because they have been honored.

When you have gone through this exercise with a frustrating situation, you shall experience one of two things. Firstly, given that there is no actual countering energy attempting to undo the rhythms that you have discovered or shattering the harmony that you have discovered, you shall simply get

enough of the work accomplished that this pattern of distraction was created to offer you that you receive the beauty, the pattern and the understanding that you sought, not necessarily from the goal you thought you were attempting to reach, but from the pattern of distraction that this attempt to reach the goal has manufactured or created for your enjoyment and your understanding.

Secondly, you may discover an energy that is not part of that many-petaled dance. You may begin to be able to identify the direction from which this energy is coming and, therefore, you may begin to have a little more clarity with regards to the nature of a pattern that is genuinely distracting.

We would distinguish here between patterns of distraction that you and your higher self have implanted within your pattern in order to head you away from an extreme that you, as a soul before incarnation, wished not to penetrate and patterns that are not a part of your higher self and your plan for incarnation.

It is relatively rare that entities within third-density incarnation are highly enough focused within either a mental or an emotional environment that they are able to create the intensity of spiritual energy that calls forth that which this instrument is used to calling psychic greeting and which some have called psychic attack. Because this particular instrument has experienced that rather unusual type of psychic greeting previously, we are able to express through her with a bit more ease the assurance that for the most part, [it is unusual to receive] psychic greeting from an outside source; that is, a source outside of the balancing mechanisms of the entity who is working the spiritual process and is part of life upon Planet Earth at this time.

We hope that it comforts and cheers each to know that it is highly unlikely that the distractions that you are experiencing are of that type of psychic greeting that is independent of the personality of the self. For the most part, the barking dog, the malfunctioning computer, and the poem that must get written are all examples of patterns that are condign,² benign and even helpful for your growth.

We would ask you to move with us into the consideration of the difficulties expressed by the one

² Something that is condign is, according to www.dictionary.com, “well-deserved; fitting; adequate.”

known as T, for here we have a very clear example of a specific issue, which is that of extraneous noise. When an entity is attempting to rest and relax and enter the silence, whether by meditation or by any other type of contemplation, perhaps the least desirable of outcomes is for the environment to become noisy. And yet, as the one known as T said, it was uncannily as if the more he sought silence, the more noise the environment produced in the barking of the dogs and the loud voices of a busload of children.

Is there evil involved in such distraction? We can genuinely and honestly assure you that there is no evil. Are there choices implicit in such catalyst? Again, clearly there are choices that are offered when catalyst arises. How shall you accept such a distraction? The one known as T spoke of attempting to embrace the energy of that seemingly random noise, to allow it within the environment of meditation. Was he successful? There were points at which he was completely successful. However, the energy of evolution spirals and so that distraction also varies in its energy.

At times, such a distraction becomes joyful, acceptable and perfectly at peace as a part of meditation. At another point in the spiral, that easiness and relaxation is lost because of a yearning that cannot be quenched for a more pure, refined environment. The one known as T was not incorrect when he felt that yearning for more of a purity of environment, nor was he correct when he was able to roll with the distracting sound. Rather, this entity was creating for himself a moment-by-moment dance. Shall the imps and fairies and elves that are directing the strands of ribbon that represent that noise dancing in the sunlight or the moonlight dancing with joy or are they dancing with sorrow? What are the underlying archetypal energies surrounding the entity that rests in the middle of this petal experience?

These are the things that are unknown. These are the mysteries that call forth a certain type of distraction. It is not for us to say from where that energy that is undergirding and supporting the one known as T is drawing its energy. Whence this energy comes will create the potential for various messengers or representatives. It might be noise that those of second density are very happy to express; energies that they feel, not necessarily from you

directly, but from those energies around the one known as T, supporting and undergirding the one known as T, those energies that are wiser and more fluid in their ability to move, not only in physical but in metaphysical time and space continua.

What we would suggest, then, in sum is that whether it is a very simple distraction or a very complex and multi-layered one that you are gazing at this day, you may be assured that it is part of the pattern of your life. And the simplest way to express this pattern is to say that you are aware of only a portion of those focuses of attention which you had hopes, before incarnation, of developing. When you see cross-currents and seeming distractions cutting into the smooth ripples of your day, know that you have been blessed with a larger pattern, a larger picture and a larger self than that of which you are normally aware. If you can refrain from arguing and wrangling with the folds and the pleats and the arrangements of the day as time drapes itself across space in order to create your experience, then perhaps you will be able to move more gracefully and more skillfully with those spontaneous cross-currents when they do occur.

This instrument was basically correct in her discussion before this circle of seeking began its session when she said that she felt that there was a larger pattern that she just did not see. Turn your hopefulness and your faith into your best friends when you hit a pattern that you do not understand. Let all of your hope be simply to see a little bit more than you see right now. It is not necessary for you to see the whole pattern. Were it necessary for you to see the whole pattern in order to work within incarnation, you would be given that gift.

(Side one of tape ends.)

(Carla channeling)

It is actually more helpful for you within incarnation if you do not see the pattern, or if you see a part of it, that you not strive to see farther into it than has been given you in this moment. Rest within a “knowing” and meanwhile take the petal that is closest to you, smooth it out, honor it, and fulfill that which you see in that petal. Then move on to the next and the next, being willing, indeed eager, to look at the next point of distraction, to honor it and to fulfill it.

We thank you for this query, and would ask at this time if there are any follow-up questions or other questions at this time. We are those of Q'uo.

This instrument has [mentally] requested that we ask a question that she received from the British Study Group. That question, as it is within this instrument's mind, is, "How can one love unconditionally and yet hold the sword of Michael?"

We are those of Q'uo, and aware of this query. The one known as Jim, when apprised of this question, simply said, "One cannot do both. One either must love or one must tell the truth." And we agree that that is the dynamic that this question raises. If one is to be loving, how can one be wise? If one is to be wise, how can one be loving?

My friends, this query, in and of itself, is a paradox and cannot be answered in words. Yet, we would call to you, for you know and have in your mind and in your heart, live examples and those examples in history that have embodied both love and wisdom. How you shall embody both in your life is great challenge. But we urge you to face it fearlessly.

Remember that the sword of Michael is an archetypal sword held by an archangel. That word "ark" or "arch" is a word which also creates the word architecture, and what an entity is doing when he presumes to hold that sword is to hold the power of what this instrument would call "fire." Fire in archetypal terms can sometimes mean the truth. It can sometimes mean that which creates. It can sometimes mean that which destroys.

It is an energy that does not seem to bear a relationship with unconditional love and yet, the life of fire is light. Light represents that which was thought by that Thought which created all that there is, which is love. Michael, as an archetypal presence, holds the sword of truth, but it is a truth that gives life. We cannot encourage you enough, if you are interested in this paradox, to go into a meditative space within your mind, within your consciousness, where you will allow the blazing fire of truth and the absolute blessedness of love to occupy you.

Do not attempt to work with it. These energies are much too powerful for you to command. Rest and allow them to play within the circle of your attention and you will begin to see, according to the way that your mind and your heart work, images or shapes, colors or feelings. We do not know what

shall arise for you in particular, but allow the canvas of your consciousness to be played upon by the genius of your guidance, using the palette of those energies that you have brought forth in thought. You may see something or it may all occur for you on an unconscious level. Nevertheless, realize that you are doing the work of this question as you submit yourself as an instrument to be taught another note, another song, another melody to sing.

We will again ask if there is another query before we leave this instrument. Is there a final query at this time?

Questioner: Q'uo, would you be able to talk about how I might be able to support a more devotional approach to the Creator?

We are those of Q'uo and are aware of your query, my brother. My brother, we gaze at this question looking for those items that we may offer to you, for we are in a tender area in answering this query as it is part of your active process. Nevertheless, we believe that we may say a few things that may provide resources for you.

Firstly, it helps to have an objective referent when you are working on devotion. The best objective referents are unique to you, but we would suggest to you that you look at your memories and your opinions and that large bank of information that is yours and choose one or two or perhaps three, at the most, entities whom to you seem to exemplify and embody the devotion for which you are looking. Here at least, there is an energy that you may recognize. It is the closest that you can come to quantifying something that is actually strictly a quality, but it helps to have in your heart and in your mind the shape and the feeling and the texture of that person or those persons that to you already have caught that energy of devotion.

Secondly, in a strictly intellectual and analytical way, it may help you to reflect upon these entities' probable feelings. How did this entity become so wholly overshadowed by the Creator that he or she was able to lose his or herself in devotion?

Thirdly, we would suggest simply that you avail yourself of devotion. You cannot know the Creator except by being the Creator or seeing the Creator in others. So you cannot think your way to devotion. Indeed, your best approach to becoming more able to be devoted is to see yourself approaching your

own heart. Within your heart, at the very core of your being, lies that part of yourself which is completely and wholly the Creator. The object of your devotion, then, waits for you at the very core of your being.

Within incarnation it is likely that you will not know that you are the Creator without some point of infinite realization, which comes as a gift and not as a plan. But you are well able to approach that within yourself and to know that waiting for you is an entity who loves you with an energy that is indescribable and complete. The devotion is already flowing. You are approaching that place where devotion flows. It flows first from the Creator to you and it is only reflection, then, to allow that energy to flow back to its source.

If you think only the word "Creator," you may become very close to being able to experience that devotion. If you think the word "devotion," it may move you to the same place. Play with the words, the feelings and the various aspects that you can get a handle on in your daily, ordinary mind and thinking.

With this situation where you are approaching your own heart, how you yearn to have uncovered that energy that is so pure and energetic and alive! It is not known how you may have defended yourself from the pure beauty of devotion. You may have to be patient and allow yourself to take the covers away, one by one. You want to honor those sensitive parts of yourself that you may have protected when you decided that perhaps such pure emotion was too much for the human within you to handle. Honor each sensitive point as it comes up and be sure that you are not moving faster than your physical body and your mental and emotional balance will allow you to move comfortably. You have all the time in creation.

You are right, however, my brother, in desiring to penetrate this mystery within incarnation. For those who move from devotion, the goal is to seek wisdom. The goal for those who move from a point of seeking devotion is to move the balance from wisdom more towards unconditional love.

May we answer you further, my brother?

Questioner: Thank you, Q'uo. That was a wonderful response.

We thank you, my brother. We thank each of you and would leave this instrument and this group in the love and in the light of the one infinite Creator. It has been a real privilege to work with this group and we thank you each and all.

We are those known to you as Q'uo. We leave you in love and in light, now and always. Adonai. Adonai. ❀