



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

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.

© 2009 L/L RESEARCH

SPECIAL MEDITATION

AUGUST 4, 2009

Jim: The question this evening, Q'uo, has to do with *Living the Law of One – 102: The Outer Work*, the book on which Carla is about to begin working. She would like to ask if there are any suggestions that you might have to make concerning the outer work, the outer catalyst that each of us goes through as we go through our lives, our daily round of activities, and the various types of experiences that we have that provide us catalyst that hopefully we process into experience.

Could you give her any spiritual principles to consider along these lines that would help her begin and continue with *Living the Law of One*, Book 2?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is, as always, a great privilege to be called to your group and we hope that we may offer some thoughts to the one known as Carla on *The Outer Work* that may prove to be a good resource.

Before we begin, we would request that each of those who listens to or reads these words invoke his faculty of discrimination, taking from what we have to say those things that seem resonant and leaving the rest behind. This will enable us to offer our service without the possibility of infringing upon your free will or disturbing the rhythm of your process. We thank you for this consideration.

We appreciate this instrument's fastidiousness in setting the intention that all concepts within this session of working come from us and not from the instrument. Further, we appreciate the fact that this instrument has not attempted to guess what we shall say. Both of these factors aid us in being able to address this subject at all, given that the instrument is also the questioner. There is more of a possibility of the channeling being tainted when such is the situation. In this case, however, we feel that that which we can say, we can say freely. We thank the instrument for these ways of taking care that the process of channeling remains pure and undiluted by human opinion.

This instrument has expressed several times to the one known as Mick¹ her feeling that she will need to move more deeply into the contemplation of the outer catalyst of life before she is capable of offering good information. This is due to the fact that for this instrument, there is a lifelong habit of attending first to the metaphysical aspects of any situation and only secondarily to the actual situation, that which is the incoming catalyst, as it were.

This way of thinking is very helpful for one who wishes to maintain a constant and stable metaphysical tuning and who wishes to be a reliable and trustworthy instrument for peace, love, joy, thanksgiving and compassion.

¹ Mick is Carla's nickname for Jim McCarty, her husband.

However, that which works for this particular instrument has little to do with the situation as this instrument would say “on the ground,” and the volume which this instrument proposes to write is all about that which occurs on the ground, in the thick of incoming catalyst.

We might even say that for this instrument there has been a tendency not to respect or to give full sway to the physical events and circumstances that seem to occur in the outer world. This is due to the instrument’s overwhelming tendency automatically to reconfigure that which is coming into the five senses in patterns that have to do with spiritual principles, such as loving, listening and so forth.

Again, these values are excellent things of which to speak if the instrument is writing about the inner work. However, the attempt here is to write about the nitty-gritty experiences of life such as marriages, children, parents and the dilemmas of relationships.

We encourage this instrument to let go of her preconceptions concerning outer catalyst, to cease being a person whose faculty of observation overwhelms the immediate and keen instantaneous reactions to catalyst as it comes into the field of awareness. It is not an easy thing to step outside of one’s personal biases. Yet in order to compensate for the heavily metaphysical aura that overlays all physical catalyst for this instrument, it shall be necessary to do just that: step aside.

And enter in, with creativity and imagination, to the intense feelings, the acute suffering, and the helplessness of one who is overwhelmed by outer catalyst. Those entities who wish to read a book concerning things like marriage, children, parents, work and so forth have deep and unanswered questions. They feel out of control and helpless before the onslaught of catalyst and for the most part, my sister, they do not have your gift, which is so deeply ingrained in you that you may not even be aware of it, of pulling the details of physical catalyst into a pattern which highlights the metaphysical aspects which are pointed up by a particular pattern of outer catalyst.

This instrument was writing earlier today concerning healthy soil. She was reporting on a book written by the one known as Penny, called *From the Soil to the*

Stomach,² and she was saying that when one gets down close to the ground, one sees all manner of life that one does not see from the position of one standing up and walking across a meadow.

When one puts one’s hands in the soil to weed a planting, one sees worms, beetles, slugs, all manner of tiny crawling creatures, some of them quite exotic in their looks, and there are so many of them crawling upon the ground that this instrument wrote that it’s as if they were having a party. It is a very busy, a very active environment, and it is those beetles and slugs and microorganisms that create the good, healthy soil that enables seeds to grow into good, healthy plants and offer fruits that are of good nutrition.

In just this way it is necessary in writing about the outer catalyst to lose your altitude and get close to the ground. For only when you have knelt down to the very level of the heaviest and most shadowy emotions that are possible to feel can you begin to create access to and understanding of the experience of receiving outer catalyst.

The temptation, my sister, will be to solve each bit of catalyst as you go, yet that is putting the cart before the horse. Enter into the suffering of one who is dealing with a relationship or a difficulty with work or any of the number of subjects you hope to discuss. It is central to the integrity of the work that you have moved from the observer to the experience and have allowed these catalysts to come into you with the kind of force and power that is common among those upon your planet.

My sister, that principle which we offer to you at this time is oneness with the body, oneness with the earth, oneness with the heavy catalyst that is not diluted or ameliorated by wisdom, a sense of perspective, or the wider point of view. My sister, you have suffered in each of the ways in which you need to discuss catalyst. You have, indeed, had the full and intense experiences of these catalysts in your own life. But, my sister, it is difficult for you to access the uncut, raw emotions of these experiences because as we’ve said, your inborn and inherent gift is that of moving to higher ground with every fiber of your intention and your being.

² Penny Kelly, N.D., *From the Soil to the Stomach; Understanding the Connection between the Earth and Your Health*: Lawton, MI, Lily Hill Publishing, c2001.

The advantages of this turn of mind are obvious. The disadvantages are not so obvious, for in recreating outer catalyst so quickly into that which is observed by a spiritual seeker, there is a cutting away from that bright intensity of unthinking, emotional reaction.

Such emotions feel to you as though you were in a closed place that makes you feel claustrophobic. And so you break free of the closeness of the agony of direct experience. As we said, this bias on your part has many advantages. It has allowed you to move through your incarnation in ways that are productive of service to others. Yet there is a loss involved and we would ask you to investigate that loss.

Those who function from the level of what the one known as G called "presence of mind" in the discussion preceding this session have gained immeasurably in being able to use physical incarnation fully. Yet to one who does this creation of presence of mind almost before the experience has occurred, there is a loss of a sense of reality, shall we say. It is as though by your constant metaphysical stance you have created of your awareness of life the quality of a dream.

We are not saying that you are without your integrity. We are saying that you cannot write about the catalyst that hits a physical being in a physical world with that distance and be able to make contact with those entities who are seeking help in dealing with these outer catalysts.

My sister, you have asked of yourself that which is not in your comfort zone to do. Your comfort zone is in writing about the solutions that come to one who sees life as a waking dream, an illusion. There is a slight feeling of distaste in the mere thought of plunging into that experience suffered by one who is suicidal or angry or desperate or helpless or hopeless.

Thusly, we would ask you to investigate those raw and untamed feelings, although it will make you uncomfortable. Only from that personal experience can you open the gifts of the spirit and of your own native abilities in such a way as to connect with those who suffer.

You like to think of the one known as Jesus as he teaches or as he is lifted up into the clouds and ascending. You are not fond of thinking of him sweating blood in the Garden of Gethsemane. Spend time in that garden as you prepare.

As always, my sister, we would greatly encourage you to pray and ask for help each and every time you prepare to write. Tune yourself as though for channeling, set your intention and dedicate yourself wholly and completely to the service that you hope to offer. And then, when you have prepared, go forward with the faith that one foot, put in front of the other, shall surely bring you to your goal.

My sister, we would also recommend that during the writing of this book you attempt to move outside into the world of nature, even if it is just to sit on your front porch and feel the breeze. It is important to sense into the earth of your nature. It is good to feel your connection to the womb of the Earth and to feel yourself as fully incarnated. This too shall aid you in entering into the human condition.

The help is there. The gifts are there, yet there is hard work for you in making available to yourself an authentic voice for those who suffer.

We will at this time turn from this subject to any queries that may be on the minds of those who are present. Is there another query at this time? We are those of Q'uo.

G: Q'uo, I have a query. As the conscious attention is brought into the higher energy centers, as states of consciousness which are more stable and focused and quiet and subtle are entered, how are the breathing patterns of the body affected?

We are those of Q'uo, and are aware of your query, my brother. We would say, my brother, that the tendency of one who has found access to higher states of consciousness is for the breathing to originate lower and lower in the body, so that as one becomes more fully conscious, one is breathing, not simply through the top of the lungs or even the lungs, but deep down from the red-ray chakra up, so that upon the outbreath the stomach may even move. The more serene the state of mind, the deeper the breathing.

It is, however, not something that is necessarily a goal to achieve, although there is value in deepening the breathing and feeling the breath coming all the way down into the belly and exhaling all the way from the belly, in that there is a subtle interplay of the physical and the metaphysical. Just as when you smile you change the chemistry of your body, so when you deepen your breathing you change the feeling-tone of your physical vehicle.

May we answer you further? We are those of Q'uo.

G: Thank you very much, Q'uo. In the event that the frequency of the cycle of breathing decreases, perhaps even resulting in cessation of breathing, what might that indicate?

We are those of Q'uo, and are aware of your query, my brother. That moment of cessation, when the breath is expelled and there is no immediate need to take another breath, is a vacation from being physical. It is an entry into timelessness, infinity and eternity. It is not complete, in that the heart remains beating and the pulse is flowing through the body. But when it occurs, whether naturally or through yogic exercise, it is an opportunity for the experience of the timeless. There is a tremendous peace and release when it is unnecessary to breathe in or breathe out, and even if it occurs for an instant, it is a precious and helpful resource to the serious seeker to experience that cessation of the breath.

As much as breathing is a glory, for life is in the breath, yet also there is a splendor in the consciousness that is suspended between breaths.

May we answer you further my brother? We are those of Q'uo.

G: No thank you, Q'uo.

May we ask if there is another query at this time?

(No further queries.)

We are those of Q'uo, and are again with this instrument. As it seems that we have exhausted the queries in this group for the moment, we offer our thanks once again for the pleasure of being called to this session of working. We thank you for your beauty and the genuineness of your desire to serve. It is an honor to speak with you. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu borragus. ❄