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SATURDAY MEDITATION

JANUARY 22, 2011

Jim: The question this evening has to do with this: when we as seekers pray that the will of the Creator or of Jesus be done through us, how do we do this most effectively and to what power are we giving over our will? What exactly is occurring here and how does this affect our free will as seekers.

(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 a privilege and a pleasure to be called to your circle of seeking and we are happy to join you in this session of working and to share our thoughts.

Before we begin, however, as always, we would ask of you a favor and it is to use your discernment and your powers of discrimination as you listen to those things that we say, taking that which moves you and feels good to you and resonates to you, while leaving the remainder behind. If you will employ your discernment, we will feel much freer to offer our humble opinions, as we know that we will not infringe upon your free will but only be a potentially helpful source of thoughts. We thank you for this consideration, my friends.

We thank the one known as J for this query and, as the one known as Carla has said, it cuts to the heart of the philosophy of the Law of One, shall we say, and to one's concept of how one is living one's life. Sometimes when one uses one's will to give up one's will to a higher will, one feels as though one is losing

one's freedom, losing one's free will. It feels as though the personal will has been given up—and for what? The answer to that is hidden in the mystery of the one Creator. So let us look at this query more closely.

In the first place, free will is a matter of perception for each person who is living in incarnation on Planet Earth in third density. If the entity has had a successful indoctrination into some religions, for instance, the matter of free will has been declared null and void and instead the child will obey each dictate and dogma of the religion which has an answer for every situation, usually heavily couched in judgment and narrowing one's choices so that there are prisons made of dogma, each tenet a bar. The door is locked for the entire incarnation, once such tenets are accepted.

There are others who have been trained by their parents and indoctrinated into their culture in such a way that there is a prison made of enculturation. There are rules governing each action. And often these bars are as stringent as those of religion in limiting the choices of those who have chosen to obey the dictates of society without thought and without question.

Fortunate are those who awaken within an incarnation to a realization that it is their right and part of their basic nature to make their own choices; to discern and evaluate the truth for themselves and to remove themselves from any prisons made of words, the tenets of dogma, or the rules and

regulations of society, [which are] words of imprisonment for many.

Now, we are not judging religion or society for creating dogma or for creating the rules and regulations of polite social intercourse. There are some that do very well within the narrow limits of a religion or a society. It is possible to open the energy body and keep the heart open within the prison of words. It is possible to graduate from third density in these conditions.

However, there is a tremendous power involved in realizing that you have the capacity and the responsibility to make your choices for yourself. Once an entity realizes that he does indeed have free will and that he can exercise it, he is then faced with the decision of how to bend his will, what to desire, and what to set the intention to seek.

There are those who, having realized their free will, turn to objects of desire that are within the physical illusion. This instrument was talking on a radio program and was asked about how to set an intention to get what was desired. Then this instrument discovered that the object of desire was a set of dishes and she told the questioner that she was out of her depth because she only knew how to set her intention for spiritual goals and that the caller was on her own when it came to dishes.

We are talking about spiritual goals here to the exclusion of goals set within the illusion. Giving over one's will to the will of the infinite Creator is an act of will. Indeed it is a very deep act of will, reaching down into the roots of consciousness, for the will is turned over to the Creator, the Creator of love, that Logos, the one original Thought that created all that there is. Such a decision is the act of a conscious being that is conscious of its reality and of the reality within which it dwells; that is, [that] it dwells in the house of the Creator on an island in space called Planet Earth. It acknowledges that there is a dance between all of the parts of the Creator so that they are all dancing in balance with each other, and it indicates an overwhelming desire to be part of the harmony, the reciprocity, and the balance of the dance.

It seems as though it were giving away responsibility [to give one's will over to the will of the Creator], yet it is in no way a giving away of responsibility. Rather it is a dedication of the self to the rightness, the balance, the rhythm of the dance. It is an

acknowledgment that within third density one cannot see clearly all of the factors that weigh on a situation. One cannot see what the grand pattern is that lies beneath the smaller patterns. [Such a choice] expresses the desire to cooperate with and harmonize with that pattern to come into balance with the one infinite Creation and all of its interactive parts. Free will is at its most expressive as it chooses the will of the infinite One and releases attachments to outcomes within the illusion in favor of what that mystery shall bring about in the way of deeper reconciliation and return to balance.

The human will, the individual will, is very powerful. Each of you is a magical entity, an entity capable potentially of creating changes in your own consciousness by thought. It is seductive and tempting to use one's individual will, pushing against perceived reality, for a desired goal. It is easy to think that one is doing one's part by willing that this perceived responsibility be completed or that service be rendered. And all of those energies are excellent. The expressing of one's desires and the setting of one's intentions are ways of experiencing the self as powerful. And this is a helpful experience.

Yet the most powerful choice, in our humble opinion, for any entity is the choice of doing the will of that agent which created all that there is and which is aware of all of those elements which shall constitute the balance point in any situation.

It takes courage, in fact, to turn over the will to the infinite One, for the outcome is unknown. Those personal desires which one has may or may not be part of that balance and rhythm of the dance that is appropriate. There is the element of perceived sacrifice.

We cannot even say that such decisions create peace within the self, for the Creator's choices do not come with explanations.

We appreciated the comments of the one known as G before this meditation as concerning the introduction of space or spaciousness into his experience of his own suffering. The one known as G credited the one known as Ramana¹ in giving him the question that gave him space. That question was, "Who is experiencing this?" It established him as a

¹ Ramana Maharshi (1879-1950) was a teacher of pure, non-dual awareness. His many books can be purchased in bookstores or on line.

witness of that which is happening and allowed him to detach himself from the stormy waters of his catalyst.

Another part of the query of the one known as J had to do with the entity to whom he was turning over his will when he prayed, "Thy will be done." Both the one known as J and this instrument were raised in the Christian church. The one known as J is a Roman Catholic and the one known as Carla is an Anglican Catholic. So these two share a heritage of thinking about the Creator in which the Creator's unity is divided into a trinity and yet the three parts create an infinity of One. It is not an easy thing to wrap one's intellect around such a concept because it contains obvious paradox. How can something that is three also be one? How can something that is unified be in three parts?

Many are the souls who have been able to work well with the one known as Jesus being the object of prayer. Many others have worked well with being able to relate to and use the energy of the Holy Spirit. Yet, as the one known as J said, when posing this question, the concept of the Creator Itself was always left vague. Working within that religious system we are unable to sharpen the focus.

Yet we may offer thoughts about who that third member of the unity of the Creator may be, for the one known as Jesus, the Christ, related to the infinite Creator as "Papa." In the Aramaic language "Abba" does not simply mean "Father." It means "Daddy" or "Papa." It is a name of great affection and love. When the one known as Jesus the Christ gave over his will to the one infinite Creator, he gave over his will to his beloved "Daddy." This was His perception of the Creator.

We would point out that from within the religious system the concept of a "Papa," rather than a judgmental, stern and distant Creator, was revolutionary. This was not something that the one known as Jesus the Christ learned from his religion or his society. It was a truth of the depths of his soul.

Yet there is great truth in this relationship for all because, from the standpoint of what this instrument calls the Law of One, the Creator is indeed a "Daddy," a near and loving Father, or shall we say a Parent, for there are very feminine aspects of the Creator in that the Creator birthed the stars, the planets, the suns and moons, as well as each and every particle and iota of life within the infinite

Creation. There was no female deity to give birth; the Creator birthed his Creation in an act of combined fatherhood and motherhood.

It is very convenient to think of the Creator with a sexual connotation of "Father" or "Mother," yet we would suggest to you that the mystery of the Creator is both and neither. The Creator is both a Father and a Mother in that the Creation is the result of the attraction between free will and the essence of the Creator, which is Love.

When Light was added to Love and manifestation occurred, it was far down the line from the original Thought. Manifestation is a latter choice, the choice of one who wishes to know more about who he is and so he flings off many particles of himself and then witnesses them and their experiences to glean that which he has not yet learned about himself.

So the Creator does the reciprocal thing of saying "Not My will but Thine," as he gives each entity within the Creation free will. He is not going to tell them what to do. He is going to find out what they desire and how they experience those desires. He cannot do that by governing them, yet when he is asked, "Thy will be done," he moves according to that which tends toward the lessening of distortion and the restoration of balance.

The mystery deepens because there are many levels upon which balance can occur so that one could never predict accurately where balance lies; where wisdom lies, where the highest and best expression of love lies.

Third density is, by its very nature, a strongly sexual density in that sexuality is one of the primary ways that people experience the otherness of their dynamic opposite. Male and female are two poles of a very important dynamic. The energies of masculinity are those of reaching, on an archetypal level, and those of the feminine are the personification of that which awaits the reaching. Therefore, the male entity experiences a good deal of aggression and inception. There is the urge to begin things.

The female, in experiencing that attraction between men and women, often finds herself yielding to that aggression and being delighted to do so. It is not enough remembered, however, that each entity carries within itself, whether biologically male or biologically female, both energies.

And again, it is well to consider how balanced an entity one is. If male, does one have a balance of feminine energy to soften the aggression? If female, does one have the ability to make decisions and strike out for oneself along the lines desired as well as the ability to cooperate and to give way? When this is considered, it may be easy to see why so many relate to the Holy Spirit as the feminine aspect of the infinite Creator.

We would suggest that it might be more productive to consider the three pillars of the Tree of Life, with the Creator principle being that side which is considered male, Jesus being that energy which is considered female and the Holy Spirit as that energy which is the middle pillar. For the Holy Spirit's essence is the energy of Jesus that was left behind on the inner planes when the one known as Jesus departed from the outer planes, so that the energy of the one known as Jesus, the Christ, that fructified Love, would always be available until the end of third density.

There is no right way to relate to these entities. It is just as useful to the seeker to relate in one way as another. We encourage each to follow the experiences of the heart and to relate in a completely individual way, not the way others relate, but the way that you have found it helpful to relate. Therefore, whether you are turning your will over to Daddy, or to Jesus the Christ, or to the Holy Spirit—Sophia as some call her; it makes no difference for the intention—in all three ways of saying, “Thy Will be done” [it] is the same. There is that hunger and thirst for the most balanced situation possible to flow and the willingness to cooperate when the stage is set and it is discovered what the cues are, what the situation is, and what the love is in the moment that can be found and shared. Whether you think of the Creator, Jesus, the Holy Spirit, or some Creator-entity of your own understanding does not matter. It is the intention to maximize your service and your devotion that are the central and pivotal energies in this seeming giving over of the will.

In actuality, it is the crown of free-will choices to choose the Creator's way. It is the same energy that causes people sometimes to take off their watches and say, “This is now God's time.” It is the releasing of the self from the minutes and the hours that frees time from its prison. And it is the releasing of the

will from the lesser goals of a worldly and illusory nature and the releasing of them into the mystery that enhances to the highest point possible one's freedom to choose.

The mystery of free will shall never be made clear. The paradox of using one's free will to give up one's free will shall never be elucidated. And therefore questions will always continue to be asked, in all humility and puzzlement, as to how this works. The peace that passeth understanding, however, does stem from the faith one has that it is possible to tabernacle with the infinite One in such a way that the Infinite One can maximize balance through you.

We commend each to ponder this point. We ask each [person] to reckon with his own power. What is the right use of power, my friends? How shall you bend your will? How shall you, as co-creator, create your universe? How shall you rule it? Shall it be a creation of love or a creation of judgment? These matters are in your hands and yours alone. Go forth, therefore, and seek to serve.

We hope that our humble comments have been some aid to you in thinking about this query and would ask if there is a follow-up question at this point. We are those of Q'uo.

Questioner: Q'uo, this is a question I have. Could you define the difference between emotional and spiritual pain?

We are those of Q'uo, and are aware of your query, my sister. The human entity has three components—physical, mental/emotional and spiritual. Physical pain is obviously that of the physical body. Mental/emotional pain is still that which involves the mind or intellect and the emotions which are instinctually those of third-density humans, and spiritual pain is that pain which is involved in the spiritual complex as it is activated by the individual. Often, a mental or an emotional pain will strike so deeply that it feels as though it is striking to the very soul and most of the suffering of humankind is of this mental/emotional nature.

Purely spiritual pain is quite rare, and yet it does occur. There are those who ache for lack of connection to the essence of their spiritual selves. It is as though such an entity is attempting to make a connection and is unable to do so. However, the vast

majority of entities' suffering is experienced in the mind and emotions.

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

Questioner: No, thank you.

We thank you, my sister. And, my sister, we offer you, as paltry as these words are, our sympathy. And we offer sympathy to all of those who suffer. For we realize that the suffering seems out of all proportion to what would be logical or reasonable. Yet suffering is not logical. It is not reasonable. And it is always a challenge. We suffer with those who suffer, and if that offers any comfort, we are grateful.

May we ask if there is another query at this time? We are those of Q'uo.

R: I have a question, Q'uo. When I ask for guidance, does that imply that I have a particular outcome in mind in third density? I'm still caught in the third-density experience compared with what you talked about, which was surrendering completely and being at peace with whatever the experience brings. Can you comment on that?

We are those of Q'uo, and we perceive a query. If we are incorrect we would ask the one known as R to repeat his query in another way so that we may understand better.

There is, indeed, a difference between asking for guidance and the releasing of the will so that the Creator's will may be done. Both are positive and loving actions. It is your way to ask for help and to ask for guidance. And we are aware that you have found it to be, in its way, quite effective in your experience many times. The asking for guidance can be looked at in a couple of ways.

(Side one of tape ends.)

(Carla channeling)

Firstly, one may ask oneself, "What is the highest and best action I can take at this time? What is my highest and best self's choice?" You are asking, in effect, your higher self to weigh in with some hint or inkling of what would be the choice of paths of service for the best you that there ever could be.

Another way of looking at asking for guidance is as an extension of asking your friends for guidance—those in the physical illusion with you—and simply

extending your field of request to include the unseen realms.

One way of thinking about asking for guidance is a more direct remembrance of that oneness of all creation. The other is a way of reaching out to the help that is always available, which implies "others" within your creation and not simply the self and other-selves that are the same as you.

Whichever way of thinking about your guidance system that is helpful is the one we would encourage you to follow. For some, it is very comforting to think that the higher self, the best you that could possibly be, will offer the unified answer. For others it is much more comforting to feel that there are allies all around—those who truly want to help you. Both ways of thinking about guidance are the truth.

Again, when you find paradox, when you find mystery, you may be assured that you are on the right track, for things of the spirit are consistently and always going to include those elements. For they break the bonds of linear thought and bring in the qualities of infinity and eternity.

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

R: Thank you for those thoughts, Q'uo. I will ask about the difference between asking for guidance, which implies using the will in the third density, and surrendering to the infinite One, which to me implies not using the will, and just basically being and giving up on doing. I cannot wrap my mind around the difference but there seems to be a difference. Can you comment on that from your perspective?

We are those of Q'uo. We believe we understand your query, my brother. The difference between asking for guidance and surrendering the will to the Infinite One is a matter of degree. It is a matter of that which is given to you and the appropriate response to that which is given to you. If it is given to you that to give up your will to the infinite One is a releasing of your will and an abrogation of your will, then it is not for you to give up your will.

Those who turn their will to the infinite One are those who have experienced the results of powering through a desired outcome until it occurs enough times to discover that one is not necessarily in possession of enough facts successfully to choose rightly. Consequently, to those who are given this

experience and this attitude, it comes to them to choose freely to do the will of the infinite One, who has more information and who can see that which cannot be seen by the human eye.

In both cases, there is the desire to serve. There is the desire to be of positive polarity. And there is the desire to ask for help. For the one who has not yet come to the conclusion that the human will is often inadequate to know the appropriate outcome, the asking for help with choosing an outcome is that appropriate request. To those who have experienced the feeling of dissatisfaction with being attached to an outcome after having used the technique of choosing an outcome and moving towards it, it is appropriate to turn the will to the infinite One, not as a losing of the will, but as the capital or crown of the act of will.

One must act according to one's lights, according to one's feelings, and my brother, as long as you feel that you are wise enough to press towards a desired outcome, we greatly encourage that you do what you do at this time, and that is to ask for help in seeing the situation more clearly. There is, as we said, a difference, not in kind, but in degree, between those two choices. It is not the choice between taking responsibility and yielding responsibility; it is the choice between trusting that the outcome to which you are attached is good and not trusting that the outcome to which you are attached is good.

Indeed, it can also be compared to those who are right-brained and those who are left-brained, or those who are artists and work from an appreciation of beauty and those who are people of intellect and work from an appreciation of logic and linear thought. Either path is a path of service to others and of positive polarity. So there is no choice between them. It is simply a matter of who you are, what your life experiences are and where you find yourself spiritually speaking, at a particular moment. There is no best way, there is only that way that is appropriate for you and that feels resonant to you in this present moment.

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

R: No, Q'uo. Thank you for what you have said. That is a good food for thought for me. I appreciate it.

We also, my brother, thank you, for you give us much food for thought also. We are those of Q'uo, and we find that this instrument begins to tire. Consequently, it is time for us to relinquish our connection with this instrument. We leave this instrument and this group, glorying in the love and in the light, the peace and the power, of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu borragus. ❄