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SUNDAY MEDITATION

JUNE 28, 1987

Group question: “Q’uo: You have asked about the metaphysical meaning and implications of covenants, for that is what your marriage is, a covenant, a promise made by two people to each other for a specified span of time and with specified conditions.”

(Carla channeling)

I am Q’uo, and I greet you in the love and in the light of the one infinite Creator. I greet you in the love that ties together all that there is, that matches that that cannot be matched, that reconciles those things which cannot be reconciled, and I greet you in light, the light of all manifestation, of all spiritual knowledge, and of all being. I greet you in the one great original Thought of the infinite Creator, for it is in that spirit that we come and that you call us. How grateful we are to be asked to share in your meditation and to blend our vibratory patterns with your own. And how charming the sounds of your domicile and the surrounding neighborhood sound to us as we are able to use this instrument’s senses to hear as you hear. It is a very special treat.

You have asked about the metaphysical meaning and implications of covenants, for that is what your marriage is, a covenant, a promise made by two people to each other for a specified span of time and with specified conditions.

What is the function of a covenant? Why do seekers find a universal necessity for finding promises and

believing in them? A promise may perhaps be compared to a journey. One who has no clear goal makes an aimless trip and learns many interesting things and grows from the experience. There is grace and beauty to all that happens, yet perhaps the traveler at the end of the journey is disappointed, without being able to put his finger upon the source of the disappointment. Had the seeker who wished to go on a journey thought quietly, he might have set for himself conditions and goals that would give the journey structure and a summit, a place which, having been reached, would serve as a marvelous foundation from which to look back and gather information upon the implications of the journey.

Your peoples have been able to create many, many varieties of acceptable mating procedures. The largest and most common solution to the question of how to handle your people’s attractions for each other has been called marriage, and as a social garment it wears well and does the job which the culture requires of it, providing for the care of children and the peaceable life of all people.

Looked at from this point of view, there is no spiritual benefit to be gained from a marriage ceremony, and many of those who enter into marriage certainly do not have the desire to seek out the metaphysical implications of the mated relationship which has been blessed by your orthodox religion. It is merely a commonplace of life, that which is to be done when two people feel

that they have fallen in love. Indeed, many of those who wander to your planet find themselves virtually unable to understand or grasp why their brothers and sisters indulge in such a foolish practice.

Yet, there is a great potential for the partners in the marriage ceremony, the potential of the travelers who decide upon their destination and some of the conditions of the journey before they begin, thus shaping perceived experience along the biases of a metaphysically rich life.

The first area to be studied with care and prepared for carefully is the marriage service itself, for there the covenant is made. There spiritual principles are evoked to come to life in the relationship and in the spiritual children of that relationship—the man and the woman which have agreed to work for transformation through marriage. The language of your western culture's marriage ceremonies, though general, is quite adequate to show the covenant as being spiritual, mental and physical.

The promises have to do with honoring, cherishing, serving and loving under any conditions whatsoever. Thus, metaphysically speaking, the marriage ceremony is among the most stringent possible promises or covenants, and requires the greatest degree of which the seeker is capable of loyalty, patience and sacrifice, for those who prepare for the ceremony as they think upon those promises know that difficulties will ensue at an unpredicted time or place with an unpredictable extremity.

Yet, past experience teaches that experience is always variable and that the changes come without warning. Only those entities which believe that they may have a creative effect upon their environment can honestly promise such a covenant, for in the natural run of things, the seeker stumbles often and may, indeed, fail to keep the promises of that long-ago ceremony. And so one prepares for the promise by visualizing and accepting the better and the worse, the balance of all things which shall come after the promise is given.

The second area or arena of importance is that which is immediately lost sight of by those seekers which have entered into the covenant of marriage, and that is the life experience whose shape is too large for the mind within the incarnational experience to picture or fathom. Yet, it is well for the metaphysically oriented seeker to bring into the mind each day the remembrance of the shape of the

covenant, the life experience. That which occurs in a day or a week or a month or a year has a far different aspect when looked upon as a part of one unified experience which ends with physical death than it would have if looked upon immediately or in the context of the present moment. Certainly the experience at the end of the covenant, when one of the two marches towards new life and the death of the physical body, is transformed by remembering that this experience, even if it be years long, is only a small part of the entire experience of the promise.

Let us return to the simile of the journey, for we feel that the question asks not only what the implications are in marriage, but what the implications may be for those who do not wish to marry, but who wish to do spiritual work together.

Let us say that upon the one hand those who wish to do spiritual work together, but not physical or mental work together, are wiser to maintain the relationship of companions which are upon the road together and wish to help each other. It is a relationship which concentrates upon the present moment. The uses of memory and of looking towards the future are somewhat limited in such a spiritually oriented relationship. Just as the spiritual side of a lover's relationship is fragmented and often lost, the journey taken by those who are spiritually agreed to journey together may be very rich and satisfying. Very productive work may be accomplished. Each may serve as mirror to the other, each aiding the spiritual journey of the other, and deep friendship may ensue, that friendship which eliminates time and space.

The seekers which wish to do spiritual work together, emotional work together, mental work and physical work together, all at once, take for themselves an added burden and an added hope—the hope of fulfilling the covenant. If each of you is a crystalline being attempting to hone, clarify and sharpen that crystal which lies within, so too a relationship which has been stated clearly, spiritually and angelically is a crystal also, and throughout the life experience each of the two in the married pair may do all those things which are given to those who agree to seek together, yet there is also the responsibility for physical, mental and emotional loving, cherishing and honoring. The conditions are more clear, the responsibilities are greater and the end result is a crystalline structure that may become

part of the higher self of both in the marriage, not only within the life experience, but in the cosmic or eternal portion of the self, until such time as personhood is no longer. Those who have created the jewel of a promise fulfilled create a light source that, like all other light sources of love in the creation, are available whatever the time, whatever the space.

It is difficult for us to give to this instrument our words, for the nature in truth of metaphysical marriage contains a third party. This is not a thought which this instrument finds easy to channel, however, in any metaphysical covenant there is a third party which overshadows both entities. You may call that being the Creator in whatever face you see. Perhaps we would do best to call it living love. Those who do not marry and seek together, seek alone for the face of love. Those who seek through the covenant of marriage incorporate that which they seek into their seeking. This gives to those who grasp and understand the metaphysical meaning of marriage a gracefulness and a tenderness that would not come naturally otherwise.

There are other covenants that are most valuable. The covenant between parent and child, between friend and friend, between brother and sister, are all beautiful and spiritually useful. Yet, perhaps, it is in the completeness of the covenant of marriage that its great strength lies, for in no other covenant do two people give to another body, emotion, mind and spirit. Two together then seek instead of one and one.

This instrument is surprised that we are still with it. We shall pause for a moment if you will pardon us.

(Pause)

We are again with this instrument. Sometimes this instrument forgets that she does not need to know about the subject about which we speak. We shall continue briefly through this instrument.

We speak now of the concept of failure in relationships. The promise of marriage is often ended with the equivalent of a statement of withdrawal or divorce. What happens then to the covenant in metaphysical terms? It is still valuable. It is valuable inasmuch as and insofar as the seeker was sincere in claiming the metaphysical promise for itself. It is the nature of illusion to entrap, deceive and thwart one, and often it does occur that

promises are broken, marriages end. Yet, metaphysically, the strength of the promise, the strength of the will to serve in abiding by the promise do much to strengthen and balance and regularize one's inner seeking.

There is, of course, no way for one, who goes to the place of the promise and makes it, to know for sure that he will be able to keep it, for within the illusion that you experience, various forces may be brought to bear which may break apart your foundation, and shaken from the roots that you have put down, you simply drift away, and in your confusion you wonder if there was any use to all that you experienced. We assure you that there is a great deal of use to all the attempts that have been made to keep the promises that you have made. Each day, each hour, if a failure seems to have occurred, it is well to remember that the failure is within the illusion, but the promise is eternal, not a promise to be kept eternally, returning to one mate over and over again throughout the endless cycle of time, but rather a light which is eternal made by two which have become one metaphysically, which have sought together to mastery.

We urge those who contemplate marriage or who are engaged in keeping the promise of the covenant of marriage to center the self in meditation daily, and before the meditation is through, remember and bless that promise, for it is a vehicle which may carry two to unity beyond themselves with the face of the Creator.

We are so happy to have been able to speak upon this subject. We would like to speak upon any other subjects which you may wish to ask about, and for that purpose we would wish to use the instrument known as Jim. If this instrument would be accepting of our contact, we would at this time transfer. I am known to you as Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light. At this time it is our honor to offer ourselves in the attempt to speak to those queries which may be upon the minds. We remind each that our words are but the fruits of our own seeking and are our opinions, and we do not wish any to take our opinions as the absolute truth, but that gift which brothers and sisters in seeking give to those who follow upon the same path for their consideration in

the further journeying upon that path. Is there a question at this time with which we may begin?

T: Yes, I have a question. If two people set out on a relationship, and it seems in the beginning that the relationship has a very high probability of either failure or at least a whole lot of very hard times associated with it, but that there's one or two good things that could come from it, is it usually advisable to go ahead and set out on that relationship, that marriage, or that whatever, whatever the relationship is, knowing full well that there's going to be a lot of really negative things to come from it? I guess what I'm saying is, is it worth it for the good that comes out of it, to create some additional negativity or some additional problem?

I am Q'uo, and am aware of your query, my brother. We would begin by suggesting that even to the eye in what seems to be an obvious and clear manner, much is hidden within your illusion, for within your experience there is the shielding, shall we say, of the conscious knowing so that much experience is gained in groping through what you might call a metaphysical darkness. You live and move and have your being in mystery, and you seek portions of that mystery with every thought and action that proceeds from your being. With each thought and action that sums into experience, you are able to piece together more and more of the picture of the creation about you and your place within it. As you move into those relationships which are of primary and profound significance within this journey of seeking, there is much which the conscious mind will assume and presume to know. Yet, if decisions are made only in regards to what may be known in the mental sense of the conscious mind, then much will be missing that can serve as resource ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. We shall continue.

The subconscious mind, then, through the faculty of intuition may offer much to one who seeks—the manner by which it shall continue its journey and with whom it shall journey and in what manner the journey shall be accomplished. We cannot tell you, my brother, or any particular entity, whether what seems to be the truth is that which should be heeded, for, indeed, even the most difficult of

situations oftentimes presents the greatest of opportunities for learning in the metaphysical sense, even though within the boundaries and definitions of your illusion the relationship and the experiences within it have proven most difficult. It cannot be known before or during such experience what treasures are, indeed, gathered in the metaphysical sense. The entire incarnation then partakes of mystery which shall become clear to the far-seeing eye only after the doors of what you call the physical death have been passed through and the veil dropped which shields the conscious mind from the subconscious mind and the greater portion of the experience about one.

May we speak further, my brother?

T: No, I believe that pretty such sums it up, even though a lot of people have gotten themselves into some hard situations by following their heart rather than what their logical mind told them. I understand what you're saying. Thank you very much.

I am Q'uo, and we thank you, my brother. Is there another query?

G: Yes. I have one to ask you. What the value is of using crystals and sound on the spiritual path?

I am Q'uo, and we find that the objects of which you speak and the qualities of vibration which are embodied within the sound vibratory complexes may be used to enhance the finer portions of the spiritual journey in order that the inner eye may perceive with greater clarity the countryside, shall we say, through which the seeker travels. The use of the crystalline structure is that which enhances the seeker's ability to perceive the finer and more subtle energies that ever surround one, and enhance the ability to utilize these energies for the continued advancing upon the spiritual path.

The use of any such device or technique is that which is empowered by the desire and intention of the seeker, thus, the usefulness of any such technique or device is in direct proportion to the purity and intensity of the desire to seek knowledge in order to serve others that the seeker of truth emanates from its very being and by which it empowers all that it does and all that it is.

May we speak further, my sister?

G: Yes, please.

I am Q'uo, and we mean by our query to ask if there is any further question which you might have for us upon this subject.

Carla: Well, I would ask—I was thinking—you kind of implied that a crystal by itself doesn't have an intrinsic power, that it's the empowerment by intention, by the use of the will in seeking, in, I guess you'd say, magnetizing the crystal that gives it its usefulness. Is that correct? I think of crystals really as being independently powerful, being able to focus and reflect light in different vibratory ways and people using that intrinsic power, but you're suggesting that the true power of the crystal is extrinsic, in other words that it's put into the crystal by the person's relationship with the crystal. Is that true?

I am Q'uo, and we meant by our suggestion that the desire of the one utilizing such a device as the crystal was that which gave direction and therefore power to accomplish the work in consciousness which the crystal has as its contribution to such a seeker. The crystal structure itself is as you assume, that is, its power exists without a desire from another being to form it, yet such desire and purpose of intention then can direct the movement of energy rather than allow that energy to become diffused by the non-use in a conscious fashion of this energy.

May we speak in any further fashion, my sister?

Carla: No, just a personal question about crystals. I seem to be sensitive to most crystals except diamonds. Diamonds are fine—they don't bother me, I can wear them, I enjoy them. But if I try to put a crystal around my neck or near me, I'm uncomfortable after awhile, and I don't know why, but I just want to move it a certain distance from me. They don't bother me on other people, no matter how close the people are, but they bother me in connection with me. Could you comment on that? I've never understood why that's so. I'm sure I'm not the only person that has that reaction.

I am Q'uo, and we find that your query is one which we may answer in a certain sense without stepping over the boundary of your own free will. Your sensitivity is that which has increased in nature as you have proceeded through your incarnational experience. The crystal form, as we have previously spoken, is that which funnels various energies, and in many cases magnifies these energies in a fashion which oftentimes may not be in harmonic resonance

with your own inner sensitivities which have become finely tuned and are easily upset, shall we say. Thus, it is well for your own comfort for you to either be careful that the crystals within your range of sensitivity be tuned to your own vibratory nature or removed to a distance which is outside of your range of sensitivity.

May we speak further, my sister?

Carla: No, thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

Carla: I've always had the notion about marriage or any relationship that it doesn't end. It seems to end, but, in actuality, if you don't shut the person away or kill the person off in your mind I guess you'd say, that the relationship has perfect validity. It's just that the person isn't around. And I wonder if this is true?

I am Q'uo, and as one might expect within a universe of infinite possibility, there is infinite probability that entities which have engaged in the mated relationship for a period of your time and then found reason to end that relationship yet continue in what may be either the conscious or subconscious fashion to share experience and offer a portion of the self to the other even when the relationship has in the physical sense been terminated. In many cases this pathway which each has forged to the other becomes somewhat dusty and falls into disuse, yet from time to time is utilized for the gathering and sharing of experience upon the metaphysical levels of experience.

May we speak in any further fashion, my sister?

Carla: Well, let me clarify my first question, because I didn't mean that relationships that have stopped continue. What I meant was that it has always seemed unlikely to me that love would just go away. It seems that if you have an experience of love with another person, that the experience may end, but that the love remains. As long as it remains in memory, it remains truly. The reason that this is important to me is that I have had more than one relationship in my life, and it's comforting to think of the light and love that those relationships created as having a life independent of the failure of the relationship for one reason or another, the ending of it.

I am Q'uo, and, indeed, my sister, all that remains from any experience within your illusion and all that is ever recorded within the nature of the soul is love. Whatever experience of love one is able to create and to share within any relationship or experience within your illusion is remembered and is gathered as the true harvest of the incarnation. All else is but the means to this end.

May we speak further, my sister?

Carla: No, thank you.

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

(Pause)

I am Q'uo, and we find that we have for the moment exhausted those queries which you have so graciously offered to us this evening. We thank each for allowing our presence and for presenting to us the gifts of your queries and your comments, for as we speak upon your concerns, we speak upon those topics which are a portion of our own being and seeking, and by sharing with you that of our experience, our experience becomes refined and enriched with your own journey of seeking. At this time we shall take our leave of this instrument and this group, rejoicing in the love and in the light which each has brought to this seeking. We are those of Q'uo, and we leave each in that love and in that love of the one infinite Creator. Adonai, my friends. Adonai vasu borragus. ✨