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# L/L RESEARCH

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## SATURDAY MEDITATION MARCH II, 1989

**Group question:** Focusing around the phrase, “the willing suspension of disbelief” and the clearing of the lower energy centers, information concerning the red, orange and yellow.

*(Carla channeling)*

I am Q’uo. I greet you in the love and in the light of the one infinite Creator, of which we all partake. It is a great blessing and privilege to be called to your group, for it is our way of being of service, to share our opinions with you who call upon us with a certain vibration of seeking in service to others. It is also the way we ourselves learn and progress, so you are teachers to us as we are teachers to you. And we are companions together upon a very, very long journey.

The journey that we are all upon is much like a very, very long story, a story that takes place in an instant, simultaneously, and yet within your illusion and our illusions and those in between and those before and those beyond us, in rivers of time and space, so that there are pastures of experience along which you may feed and grow and learn. And when you are participating in your story, you are the hero and the heroine, the villain and all the bit parts. You are the audience, and you choose when to ring the curtains up and down. And in any story, in any fiction, in any narrative, the first requirement of the reader and the observer of that narrative is that that observer

suspend willingly, out of free will, the faculty of discrimination or disbelief.

Note that it is suspended, while the action is taking place. It is not suggested that after the story is finished there be no afterthought, no process of discernment, no attempt to come to many various terms with all of those things which have happened within the story. “The willing suspension of disbelief” is a phrase taken from literary criticism, however, it is an equally important staple of the diet of heavenly food which nourishes and strengthens and enables the seeking soul to learn and grow.

It is all too tempting, within your illusion, to work with the negative energies of judgment. Turned in upon the self or out upon others, this faculty is equally damaging to the one who generates it. The entire lifetime experience, then, we are suggesting, is the period of the narrative of each entity’s incarnational story, each entity’s incarnational journey. Because it is an illusion that is nearly perfect and complete, it is most important to withhold judgment upon the self and others completely, in that one is never condemned but is seen as an entity which shall be, and indeed truly is, perfect, for the reality which you are experiencing at the same time that you experience space and time is the reality of the present moment, or to put [it] another way, the reality of eternity. The appropriate time for careful judgment is that moment called the day of judgment by that holy work which you call the Holy Bible,

and that day shall arrive for each, and the judge shall be yourself. It is you that you must please. It is you that you must convince. It is you that are the critic. It is you that will write the outline of your next play, when you decide in the far more enlightened atmosphere outside of your particular illusion what biases you still wish to emphasize and what ones to de-emphasize.

Now, within any extended story cycle, which is, indeed, the life experience, there are many times of transformation and epiphany, many new beginnings, and it is at those times that we do, indeed, encourage each to take stock of the present moment, to remove that suspension of discrimination and disbelief and to examine, as deeply and as completely as possible, using rational and intuitive faculties alike, what it is that the lesson just experienced has been catalyst concerning, and then, as you gaze at the present moment and move into the river of time and space in the future, you may think carefully what you wish, what you desire, for what you feel passion, hunger and thirst. And when you have found the intensity within yourself, you know the direction you wish to go within the new situation, within the new story, within the new cycle of being that moves as the seasons do within the emotions to heart and the mind of each entity which [is] ensouled within a body within your sphere of existence at this time.

There is another phrase which may lend some illumination to the phrase, “the willing suspension of disbelief,” and that is a phrase used by, shall we say, one of your more angst-ridden Christian apologists. That phrase is, “the leap of faith,” for you see, the willing suspension of disbelief can only be done in the faith that it is safe to disbelieve—that is, to the intelligent, rational mind—like saying that it is safe to jump off the cliff without a moment’s thought for how deep the cliff may be or what lies below. This is what faith is about. It is a choice made in a vacuum. The choice is very simply to abide and to have faith. What shall you have faith in? We would not call it anything more specific than love, for love is the closest word you have in your language to the terrible, awful, beautiful, creative and infinite love of the infinite One, the Father and Mother of all that there is.

It is not easy to leap into space within one’s mind and heart, having nothing to hold onto but the faith itself which you have decided is your first choice.

You have decided to trust the process whereby you shall learn what you came here to learn, and you take the step; you cooperate with change and you are in midair almost immediately. Not only has your disbelief been suspended, you yourself are suspended upon nothing but faith. This will occur time and time again to one who seeks.

This cycle of an experienced faith and a faith only hoped for is the necessary cycle of the seasons of the soul, for no soul can learn with unmitigated suffering, nor can any soul learn with unmitigated joy. The dynamic of the desert and the oasis is that which gives dynamic, interest and detail to each seeker’s unique path. Let us say that each of you is on a very long journey. So does the one known as Jesus speak of the prodigal son. We find that in this connection, this story is helpful in illustrating the willing suspension of disbelief, or the leap of faith. In the first place, we would point out that that entity which did not go upon a journey, which made no mistakes, and had no good or sad adventures, was incapable of rejoicing, whereas that prodigal son, which had done so many things incorrectly, had squandered his inheritance, and was living with swine, was able to experience deep and intensely felt emotions of sadness, longing for home, hunger to be even a slave in his father’s household.

And so, footsore and weary to the bone, hungry and thirsty for home, come we all along the road, along our story, along our journey. We know that our Father greets us with joy and gives us a feast and we know that joy. We can anticipate it. And all of these feelings are within a story, that story that is unable to be felt except upon an inner level.

So, too, you may choose to see your story in everyday, mundane, logical and pragmatic ways. Yet, you shall not learn as a soul by this technique. Far more shall you learn if you seek to suspend all disbelief in love, if you leap into love, whether it is a void or whether it is full and can hold you completely, you must make that choice always at each beginning, at each turn in the path.

In order to do this, it is very much necessary to meditate upon the daily basis, to put oneself in the Father’s house at the Father’s feasting table for just a few moments in the day, so that you know who you are and Whose you are. You are not your own. You do not belong to yourself. You are a story in the mind of the infinite Creator. May you leap into each

leg of your journey with faith undiminished, ready to run the race in love, in joy and in hope of wisdom and compassion.

About the lower energy centers and their blockages we could speak for many, many hours, yet much has already been spoken about these blockages. We can only say that there is no body of philosophical or spiritual material upon your planet, of which we are aware, that has not within it some good insights into the voyager's search for the peaceful inner self. Thus, it is not a matter of pointing you in this direction or that, this religious system or that, but rather, perhaps, we may say in a very general sense that those things which keep energy from pouring at full volume into the heart energy center are those things which are not of love, but are distortions of love, seen in the faces and voices of those who have experienced pain. The essence of that which robs the heart of energy is separation. Thus, if you anger yourself, you must sit down and find that self within you which may forgive, find the grace within the self which redeems and makes one new. When the difficulty is perceived as being another, let it be clear that in some way you gaze upon the Creator and the self. From this you may learn if you are capable of remaining faithful and abiding in an inner peace which allows one the larger point of view.

Impulses towards kindness are sometimes not helpful in clearing lower energy centers, for there is a distinct difference between pleasing another and serving another. Before an interaction takes place, ask the self what spiritual principle is being called upon in this interchange and what role am I playing within the dynamics of love within this situation? For that which you wish to offer to others is that which may enable them to grow spiritually. Sometimes those things are not pleasing to those whom you would wish to serve, yet, if it be your light, given to you as your own truth, that to serve, this and this must be, then this and this must be the way that you act, in kindness, in compassion, and in unity, forgiving and being forgiven. To experience forgiveness, to allow it to be generated through one, is perhaps the shortest way to the clearing of the lower energies.

Perhaps the only other thing we would suggest in this regard, because of the shortness of the time period in which we have to work, is that each in its meditation move to that portion of the self which is

the inner room deep within each heart and soul, and within that inner room offer the self up in complete and total surrender to the Creator which awaits within the self, but which will not come into conscious relationship with the self unless that relationship is thirsted for and hungered for as if it were the very food and drink that sustains life, and may we say, my children, in a metaphysical sense the presence of the one infinite Creator is, indeed, absolutely necessary for the soul's health. May you invite it. May you greet it, thank it, bless it and allow it to enable you to open the heart, to leap faithfully, joyfully and abidingly into the clear, unobstructed air of the grace and blessing of love itself. It is infinite, and it certainly seems void. And sometimes you will experience it as void and dark, and those are your desert times. Rejoice in them also and worry not if you feel blocked, because just as surely as you have entered the desert, so your steps shall bring you to the garden.

We are those of Q'uo, and we would transfer this contact to the one known as Jim. We are those of Q'uo.

*(Carla channeling)*

I am Q'uo, and am again with this instrument. We greet you again in love and in light, and offer the blessing of the infinite One. We find that the one known as Jim has explained to us that we must not linger. Therefore, we would bless each, thank each and remember to suggest once again that each seeker may best participate in his own story by treating all things as if they were heavenly food, including the self. They are to be blessed, and then to be broken and given to others that they may multiply. So does service multiply itself in love. Each entity who dwells in love creates that which it could not imagine by its mere persistence. May your light shine persistently. May your life in faith never need words, but only deep feeling and faith. We offer each the peace of the journey to the Source. We leave you in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. Adonai, my children. Adonai. ✽