



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.

CAVEAT: This transcript is being published by L/L Research in a not yet final form. It has, however, been edited and any obvious errors have been corrected. When it is in a final form, this caveat will be removed.

© 2006 L/L RESEARCH

SPECIAL MEDITATION

JUNE 20, 1990

Group question: The question this afternoon has to do with the differences between the one who pursues the martyr's path, and the one who pursues the path of the mystic. What are the similarities, what are the differences?

(Carla channeling)

I am of the principle of Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We greatly appreciate the opportunity to speak to you, and to be called to your group this day. It is a privilege and an honor, and a chance to be of service, and we are most humbly thankful to each of you. Because we speak to an old and beloved friend, we would have the one known as S know of who we are. We of the principle of Q'uo are those of Latwii. We are also students of the teacher known as Ra. Their social memory complex and ours have blended together for communications with this instrument, as it can no longer bear the cost of physical trance. Nevertheless, it is of an acceptable vibration to receive many of the concepts of our teachers, and of course we also contribute those things which fill out the situation as down plumps out the pillow. We are not as excellent as those of Ra at speaking tersely and to the point, yet in our rambling we find that people are able to find more to grasp onto and find more ability to grasp what is being said. And so, all of us are grateful to be with you, and those of Ra and those of Latwii send you their love, and are with you always.

Briefly we speak upon this, that is to say we are with you always, you are never alone. There are times when, in your illusion which you now enjoy, the stimulation from that illusion becomes so overwhelming that the senses are shut down and one is no longer able to be aware, or to express any reaction, to stimulus. This has no bearing on our presence or the faithfulness of the seeking soul. It is simply the symptom of dealing with the illusion, having chosen a difficult, but hopefully very fruitful, existence in service to others. Thus, we speak to the mystic in you as we say, by faith, know, where you cannot feel it, that help is near, and that the Creator is closer to you than your own breath.

Martyrs and mystics have often been one and the same, that is, it is often the entity with the ability for the abstract and extra-physical or other than physical use of senses to be a mystic, to see ideals that this illusion does not in any way confirm but may only suggest from time to time. It is these mystics that often will make an heroic gesture which ends in the killing of the self by others because of the insistence upon their ideals. Thus, the two words are intermixed often, as one follows the line of those lives are built on faith and not by words as it stretches back in glory across time and space. However, by no means are all mystical entities martyrs, nor are all martyrs mystics.

A mystic is not a word which means one thing. It may mean any number of things, that is, it may refer

to one who chooses a non-literal interpretation of life in any non-literal interpretation that entity may choose. Thus, there are no two mystics whose paths are the same, for the golden glow of sanctity is shone to one person in one way, to another in another. There is no set pattern for mysticism. It is indeed rather a process of growth or evolution which may be chosen by the seeker as the most comfortable or the most efficient way though uncomfortable, of living the most consciously accelerated spiritually evolutionary life possible while living in the illusion of third density. The mystic is one who says, "I do not need an objective referent to believe that something is there." Thus, some mystics never leave those things founded upon what other mystics would call sheer superstition. There are as many non-literal ways of looking at the world as there are entities.

So mystic is better understood as an adjective, mystical, meaning non-literal, or freed from vigorously philosophical and scientific processes of deduction. Therefore, being a mystic brings out a different point of view in each person who is, by gift or by choice, living life mystically. A mystic is not particularly liable to become a martyr, anymore than is the scientist, the ethical man, or any manner of humankind which you may choose to describe. A mystic simply believes that which it does not see, and has faith in that which cannot be touched, or felt, or measured by the instrumentation now available to your peoples. It does not suggest a creed, and it does not suggest an agenda. One's personal myth and the way one manifests one's personal myth are chosen uniquely by each unique entity.

The word martyr, on the other hand, is a very specific word, meaning that entity which chooses to allow itself to be used, even unto death. Death is not necessarily the end of the martyr, one may live a life of martyrdom, but in essence the attitude is that the self is unimportant, and that the will of a greater self is that by which the martyr seeks self-immolation, and gladly hopes for the destruction of anything that stands in the way of service to that more important self. Many are those entities among your people who are martyrs to idols. Many would call blasphemous the martyr's love of the mother for the family to the point that this nurturing entity abandons all personal hope, dreams, originality of existence and authenticity of opinion, in order to best serve in any

way that is requested the demands of this greater self.

In other words, to many martyrs, the greater self is very much alive, and is living in bodily form as an human being, and often in family relationships. It may be noted that when this occurs it is a poor choice if one wishes to balance one's karma and remove oneself from the dense influences of this particular classroom, for just as negative over-activity bond one karmically to another, so does excessive and self-sacrificing love that is unnecessary and an infringement upon the free will bind the same entity, karmically, to the one idolized.

There are many within the Eastern cultures which operate upon the hierarchy of student/teacher and the Creator, who neglect to remember that the teacher is transparent, and that the Creator is to be seen in the [teacher], and not the teacher in the Creator, which is the same kind of karmic tie, the same kind of martyr's worship, which is in bad judgment, not because a great deal is not learned, for one cannot help but learn, but in the event one is wishing to prepare oneself for freedom from these lessons, it is well to recognize that karma needs to be balanced, and all entities need to be seen as one's peers and equals, neither higher nor lower, neither greater nor smaller, no teachers and no students, but colleagues.

Yes, there are teach/learners and learn/teachers, because one entity has more experience than another, or more ability to articulate than another. But the transaction is between equals in the deepest truth of human transactions. If this once and for all can be seen, then it can be seen that there is no possibility of being a martyr as long as one remembers that one is always dealing with one's colleagues, each entity being an imperishable and perfect light being.

If we speak to the unwisdom of martyring oneself for idols, do we then suggest that it is wise to martyr oneself for ideals? This is a matter of the free will of the entity who contemplates such an act. We may suggest simple this: that if the situation of martyrdom is not placed in front of one it is never necessary to create a martyr's path. For if one has in one's life pattern the lessons involved in martyrdom, they will appear of their own accord, and as Jesus the Christ prayed the day before he accepted his martyrdom, "I know my time has come, I see the

cup I am to drink in front of me, I am afraid of the pain. If it is possible, move this cup away from my lips that I will not have to drink it.” But the cup stayed where it was, and in humility, Jesus the Christ said “not my will, but Thine be done”. At that point, in anyone’s experience, when the entity is sure that it is receiving clear and positive information, and that there is a clear and positive way of redefining unconditional love for those about one, the martyr’s path overcomes wisdom, for yours is a density in which you are attempting to learn to love without condition, and when at last there is a choice between wisdom and dying well for an ideal, wisdom must needs wait its turn and be learned in its proper density.

The great error with those who have a tendency, because of their mystical experiences, to see opportunities for self-sacrifice, is that they will choose self-sacrifice when it is not at all necessary, and when in fact it may well prevent or cause to make longer another entity’s road towards understanding of the nature of love. For instead of seeing itself as responsible, it simply turns to a service-to-others self who loves so deeply, and that service-to-others self again and again plays the martyr’s role. It is well to remember that this type of martyrdom is a kind of idolatry. There is but one Creator, and although the Creator is in each person, unless by self-sacrifice you are expressing that ideal to others in a clear communication on whatever level you wish, then that martyrdom has a karmic element, which then must be balanced.

It will never cause anyone karmic problems to be a mystic, for the mystical view is merely that of one looking through the bars of the prison of third density and seeing that there is more. Whether these entities are called philosophers, or fools, or poets, or men of god, they have a vision of the way the world is, to which those who hear it resonate, and by which those who live with it are enriched, and indeed the planet itself is enriched by the mystical view, by the love of mystery and the withholding of judgment that accompanies the mystic grasp that we do not, nor can we, know anything for certain, but by faith we see the world in this way and that, and we do not need the tape measure, and the calibrations, and the figuring, and the equations, for we see life at first as mystics in the abstract, and then watch as those abstract principles of love, affirmation and service to others find their way into

manifestation as each mystic lives its life of eternity in the world which lives in time and space.

Some mystics will find it far easier to be what they feel is the best they can be, in the life of silence and contemplation that the monastery offers. Thus, by their very existence such entities raise the consciousness of the planet, certainly not by any deeds done, nor words said. Others speak a great many words, and are therefore honored, but are not the least bit more helpful than those whose service is silent, for it is the viewpoint which causes radiance to be possible, radiance through the self, radiance that lights the planet, and fills the Earth with the possibility of loving kindness.

To study the psychology of the martyr is a large subject which we cannot fully tackle within the time limitations of this working. In part, it is that which the subjectively perceived reality of humankind demands because it is aware that it is often in error, often immoral and unjust, and no matter how secret are these errors, and how unknown these mistakes, yet each entity understands quite well that it is in many ways most unworthy to be lifted up, whole and perfect, to claim birthright as the child of the one infinite Creator. You live in a pattern of duality. You speak in terms of duality, your very mind functions by duality, that is, making choices, yes or no, yes or no, over and over. And in this light and dark that is the third-density experience there is a deep need for someone to erase the night, the darkness, the error, the mistake, the need [for there] to be a way to perceive oneself as being forgiven, redeemed to fullness of self and wholeness of life and transformation of personality, so that one may more and more serve the infinite Creator, and each day start anew and fresh, without the vast burden of one’s past errors causing the shoulders to sag.

Thus, the martyr is logically an inescapable part of a dualistic system such as yours. The psychology of duality demands it, for each of you was not born neutrally moral, but was born with a moral imperative, with an inner moral bias. Thus, there is no (*inaudible*) judging, and now (*inaudible*) need for there to be a martyr. The need for a martyr is the need to sacrifice part of that which humankind is, so that, somehow, the remainder of humankind might be forgiven its errors. Those who gaze at this part of myth may see that in no way could it be considered literally or objectively acceptable. But myths are not

intended to be literal. If you are all that there is, you are also the martyr that expends its life that the rest of you may live, forgiven.

And so, a small part of you, the stale, the unhealthy, the self-perceived sicknesses of self, mind, body and spirit, are offered up on the cross of change and transformation, and in these special descriptions of subjective martyrdom lives the true wisdom of martyrdom.

We do not intend to indicate the bias against the historical truth of the one known as Jesus, the one known as Buddha, the one known as Zoroaster, or any of the world's crucified Christs. We wish only to indicate that those entities showed a pathway, not for you to walk through, but for you to imitate, for there is no way one in one's consciousness of duality may approach the Creator, for the Creator is one, and you are one, and one with the Creator. Thus, your own dualism is that cross that you bear; your own humanity, your own mistakes, your own errors, your own times of self-perceived wrongness, and these things you do well to drag to Golgatha and to crucify, that the rest of you may live and be renewed and be more and more who you truly are, whether that be mystic or empirical thinker. The mystic is more aware of the true nature of the illusion.

However, there are many who are able to pass into that beautiful light that is the light of the density to come without ever being a mystic, but merely doing those things that seemed there to do, being there to help, however practically or matter-of-factly.

We would transfer to the one known as Jim at this time, that this instrument may close the session. May we thank each for calling us once again. We are those who dwell in realms of glory, where music of praise and thanksgiving is never still, yet we do not know all that there is to know, nor do our teachers, so, as always, we encourage each to take that which is valuable, and leave the rest as interesting but unnecessary thoughts. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves for any remaining queries to which we may speak further. Is there a query at this time?

S: *(Inaudible)*.

I am Q'uo, and we believe that we have the gist of your query, my sister. It is the martyr's choice before

the incarnation begins that this path shall be the overriding path which is followed, and that this path shall be followed in order that it might be that which most fully glorifies the Creator, and serves the Creator in what you know as the positive polarity. When one considers this path within an incarnation and places it among many as that which may or may not be chosen as the service that will be provided when it is unsure what that service should be, then it is that the intellect does the work within the incarnation that the entity at the level of the soul has done before the incarnation. It is not so much that the intellect shall move one in a negative path if it attempts to rock the martyr's path, as it is that when ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. It is more the case that when one chooses a path using the intellect, laying one choice against the other, analyzing the benefits and the detriments, that one tends to move away from what is true for the self, for the path that is most appropriate for each entity is the path which has been carefully laid out before the incarnation with the aid of many friends and teachers that have the purpose of serving as what you may call a guide or a guardian of one kind or another.

Many times during an incarnation an entity will feel that it has moved its feet from that path which was more clearly felt at a previous time, will feel the confusion of the present moment, and with the great desire yet remaining to be of service in whatever way is possible, will attempt to construct by the analytical and intellectual means the path which it might once again feel at home within. Seldom is such a choice that which would move one into negative polarization or service to self. More is the case that one would simply conduct the life pattern in a place which was somewhat in a limbo [field], as you may call it, where one is not yet at the heart of the self of the path chosen before the incarnation, but one instead moves as best as one can.

Now, this is a situation in which many, many of your peoples find themselves at this time. Those who are awakening to a larger perspective of the meaning and purpose of the life pattern oftentimes at the awakening to this realization of greater purpose will attempt to emulate others that are appreciated in

order that their journey might continue rapidly as they have felt the awakening energy to move in a burst through the awareness. We recommend to each entity that ponders upon this point of how the feet shall be placed as the journey is continued that there be no steps taken that do not have with them the feeling of wholeness and of rightness, that feeling of assurance that each has had experience with at some previous time within the incarnation where it has been known without doubt that the next step was such and such.

Is there a further query, my sister?

S: Not about that. (*Inaudible*).

I am Q'uo. We scan your memory. You have asked a query that is most interesting and highly symbolic in your particular case, one which the deeper portions of your subconscious mind have constructed, shall we say, in order to provide the symbol, and in some degree the riddle. The forest is most important to you at this time, for reasons which we feel you have begun to ascertain with increasing clarity, though there yet remains much which is unclear.

Consider the nature of any tree that grows within any forest. It draws what is needed for nourishment from depths that are great [and] hidden within the earth as well as being nourished by the life-giving rays of the sun which is a great distance from it, nourishment for the tree that is old, strong and wise, and therefore available even when there are dry winds and harsh conditions that move from season to season about the forest. There is little effect upon the great oak when the variations of seasons become extreme in heat and cold and dry and with rain.

The snakes of your experience have been well perceived, we feel, in that the symbolism of the action and reaction of wisdom is that which is currently playing out, shall we say, within your life pattern. To [sum,] we could suggest that you have well perceived the symbols that have been given to you, not only in your life pattern, but by deeper portions of your own mind, so that the path might always be available to you, and nourish you in the way which is necessary at this time.

Is there a further query, my sister?

S: Is there a connection between my forest and my thoughts on (*inaudible*) and the tree of life (*inaudible*), or are they two separate arenas?

I am Q'uo, and am aware of your query, my sister. You may look at that information that we have just given as being the arena, or the parameters, within which great refinement of thought, feeling, imagination, intuition and action may take place. When one looks at the tree of life, for instance, one may see many centers of energy expression that may be investigated with the archetypal relationship of the subconscious potentiator working to inspire or inform the conscious mind in order that there may be a deeper understanding of the seemingly mundane experiences that one encounters in the daily round of activities. This is true in each case where one wishes to apply the principles of the archetypal mind. That you have discovered various of these principles and have decided to arrange your further study around these areas of study is well for you at this time, for you have both the need and the ability to penetrate areas of the self and the life pattern which correspond to the stations and the archetypes.

Is there a further query, my sister?

S: This is real, kind of strange, but it's something that has always been in the back of my mind, but why, why have I (*inaudible*) to be here?

I am Q'uo, and, my sister, as you serve others as the teacher, this is a question which often comes to the mind of the teacher, why are some students more inspired, or as you have called it, driven, to excel, than are others? Why is anything as it is? You are one who has chosen for yourself a certain kind of service that remains in most cases hidden within the unmanifest self at this time. However, as many are awakening to those inner urges according to the season and the cycle of the time upon this planetary sphere, so will there be many that bloom and break forth from those previous boundaries, shooting forth from the dark earth the vibrant shoots and stems that together will form the new forested population of this particular planetary sphere. Thus, you move with a rhythm that is coarsely tied to this cycle, this planet, and your own choices before entering into this incarnation.

Is there a further query, my sister?

S: No, thank you (*inaudible*).

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

(*No further queries.*)

I am Q'uo, and it is with great joy that we have been able to join this circle this day. We cannot speak our gratitude with words that are sufficient to express it, but we wish each to know that we cherish these times, and feel most especially blessed to have been able to speak to the one known as S. We hope that our humble words may provide some illumination and inspiration as the life pattern continues to unfold, step upon step. At this time we shall take our leave of this group, rejoicing, leaving each, as always, in love and light. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ❁