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SUNDAY MEDITATION MAY 31, 1992

Group question: The question is about our apparent separate realities and the delusory nature of reality itself, where we think we exist in the world and a universe which is quite solid, which operates according to laws we believe we understand; and yet when those who understand them the best, our scientists, look carefully they see fields of energy but no actual mass. We look in our individual lives and we attempt to discover the principles by which we live, and those which we would carry out in our daily lives, and we see metaphysical and spiritual qualities that we appreciate. We join with others and attempt to aid each other in groups, and yet we find that many times the groups have differences among themselves, within the group and from group to group. There is separation and division, and the unifying factors that we believed in don't seem to hold us together.

So, we would like some information today about the qualities within us and within the creation around us that are dependable, that are real, that are sustained, that we can look to in times of difficulty to support each other and support ourselves on the journey of seeking the truth.

(Carla channeling)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be with each of you, and we greet old friends and new in the name of the infinite One.

We speak to you this day upon a subject difficult to deal with by means of words, for any discussion of what unity is must needs be undertaken in the fragmentary sense created by your various ways of speaking. The letters of an alphabet are several, but the words of a language very many; yet each word tends to separate thought rather than unify thought. The language itself, then, tends towards divisive understandings. However we shall offer our opinions with the request that all that we offer be taken as opinion and not as authoritative fact. We do not have that sort of authority and are prone to error. However, insofar as our thoughts may be of use to you we offer them with gratitude and a feeling of honor that we are called to offer our service to you.

The pebble drops into the pond; the ripples flow out from it. So is each monad of personality, which you experience as a self, a pebble with its own ripples impinging upon the ripples of other pebbles dropping into the pond. This is the experience each has of interactions upon the social scene. The mate, the friend, the group does not know how to move in synchronized perfection, but rather each self and its energies ripple into the energies put out by others.

The way these energies meet has a great deal to do with how the two entities view each other, and what information of themselves or of their opinions the two are liable to share. One is one person to self A, and seemingly quite another description to self B, and so forth; each entity receiving a somewhat

different facet of the projected energies of the self and connecting with those energies in a way comfortable to the energies projecting from that other self. So no two of your friends know the same person in you.

Nor do you know yourself as the same person, even though you seem to be a pebble, a solidity which impinges upon the societal world. Yet, also within your self there are many pebbles being dropped at various levels of consciousness into that admixture of personae which make up the mask of personality which defines, refines and confines one within the illusion you now enjoy. Therefore, you define and redefine the self again and again and again, yet never do you even know the self in its entirety.

The crux of this point is duple: firstly, it can be seen that the same perceiver sees all of these differing selves within the self. Here lies the first unity. We shall return to this thought. The second corollary of this process of statement is that as each entity sees many differing views of other entities, and even in a simple small societal complex there are misunderstandings, confusions and disagreements as to events very commonly, it is not difficult to see the same tendency repeated in larger and larger groups of entities.

Why does a group form? Supposedly, a group forms because there is a vision, an ideal, or a set of principles which the group all wishes to express honor for and respect for. However, entities which place great emphasis upon things that can be known will have the chronic tendency to define the precise nature of those ideals, principles and so forth that they wish to honor.

That which begins in the generous outburst of honor, respect and devotion, soon becomes that which has been defined, and ceases its growth. It then has a hard carapace, a builded structure which will not accept expansion or the movement into different shapes.

Consequently, faith of all kinds periodically eschews and sheds the exoskeleton of dogma and doctrine, and begins retelling the great story or myth which is used to focus upon the great set of spiritual or metaphysical principles which each wished to honor. And so the faith, free in the individual urge, and free in the first communal urge and the moving together under the banner of a great principle such as love, soon becomes prey to the desire to nail down and

put structure to a system of believing which can be built as a model airplane, and admired, painted, viewed and discussed.

In the moving from the first rapturous experience of love for this principle to the desire to codify it, the entity or group has moved from the open heart to what must always in the end be the closed mind. The trip is typical of your peoples, who are not encouraged by your culture to dwell, abide and trust in the wisdom and compassion of the heart, but have learned through many dealings with other entities to put up the structures which are ways of communicating belief systems easily, and are therefore capable of being discussed more easily. The intellectual discussions concerning belief systems is circuitous and tautological; however this only makes the pursuit more appealing to many who simply do not wish to change, but rather to consider endlessly the various delightful aspects of a certain and known truth.

Consider, as each sits in this circle, what each thinks of the nature of the self; of the nature of the environment about the self; of the path upon which the self is journeying; of the purpose of this path. Although there would be many points of agreement, there would also be radical points of departure as each entity has its own way of perceptions, its own way of weighting and valuing perceptions, and its own way of creating, recreating, or reacting to these perceptions.

It would seem thusly that for factions to occur divisively is inevitable in any group situation. The inevitability of this pulling apart is, in service-to-others organizations which remember their polarity, a dynamic which is matched by the adherence to, and overriding respect for, the free will decisions of each, and an underlying respect for the power of the metaphysical principle which has brought these souls together. Thusly, in a spiritual family there will always be the disharmony which can be tempered by daily, constant remembrances of the power of that great original Thought which brought the group together.

Though this thought is called by many names, and has many faces, may we simply call it love. The Logos, the creative principle, is in our opinion, love. Not the dead love of fixed romance, nor the friendship, or any definition which lies within the parameters of your experience, but love as a fiery

creative principle which has dynamically created and set free the universe, which moves endlessly from its source back to that same source, dwelling always in what has been called a cloud of unknowing.

We gaze at what may be helpfully said about the eternal divisiveness of spiritual and all other groups, and can only refer each again to the inner divisiveness of the self. When the self has so far learned its own nature, and accepted that nature unconditionally that it can love the self, that self is then ready to become part of an unity of selves which shall remain unified; not in the deadened sense of agreement to a dry, creaking structure of words and creeds, but because of adherence to love. That love is diverse; each self which loves itself unconditionally is unique, yet each is love.

When entities can rest comfortably within their own skins, shall we say, then shall the peoples come together; not to become clones, all reciting the same credo, but gloriously various, with all the colored strands of ribbon imaginable, to fly together as the rainbow, strengthened by love and blessed by a lack of judgment.

Entities who fear the divisiveness within the self will also fear the divisiveness within societies, and will choose to adhere to one group within a society to which it can belong and with which it can be sure of acceptance. Then when another way of believing is offered this self, it rejects that other way for fear that it might lose its safety, its haven, its structure of faith. The faith that becomes one is the faith without structure, without an initial cause or reason which can logically be explained.

Entities may come together in faith in the mid-air of absolute faith. Not the faith that says, "I believe this and this and this," but the faith that trusts and believes that all is as it should be, all is truly well. This quality of faith survives war, disease, loss, limitation, death and the myriad other ills facing one in physical body form.

A faith which describes limits unto itself will not comfort the sick, the lost, the hurting, the pained; for there is, in any prescribed set of virtuous ways of behavior, the implication that other ways of behavior will be punished.

You see there is a marvelous richness of reasons for the divisiveness nature of your density's societal structures. That which is true for the self will reflect

upon the society. As the self is divided over against itself, even so shall this be reflected in the dynamics of the social structure created by such entities.

Those who wish to be peacemakers may work upon the self, gazing patiently and without judgment at the activities of the emotions, the mind, the stirrings of conscience, and the desires of the physical complex. Over a portion of your time, such an entity shall learn that it is by its own set of standards quite iniquitous. This is a helpful realization, as it opens the way for true humility. Not that humility which abases itself, but the humility of one which knows itself, and without judging the self for being imperfect, acknowledges that being within incarnation, and being veiled from knowledge of the true nature of things, the self will necessarily be somewhat confused, and full of unknowing and doubts.

The first act of the peacemaker is to have faith in this dubious seeming self. When faith has been found in the self, then the entity has no more point to prove; no more battles to win; no preferences which reach the point of necessity to receive or promulgate. Such an entity then is a likely peacemaker, for with a humble heart such a self listens to divisive speech and by its nature finds the point of balance wherein each party departed from the unifying principle. The means of making peace then lie in an accurate observation of the spiritual principle from which two seemingly warring entities have departed. The path back to unity from discord lies in the calling to remembrance of this unifying principle.

We feel this is sufficient for the first general statement, and at this time would leave this instrument and move to the one known as Jim, that queries may be asked, if indeed any would wish to do so. We are known to you as those of Q'uo, and we thank this instrument and leave this instrument in love and light. We transfer now.

(Jim channeling)

I am Q'uo, and greet each again in love and in light through this instrument. May we ask if there are any queries to which we may speak at this time?

Questioner: Yes. From what I understood of what you said before, it sounds like all systems, philosophies, religions and principles that we in our density follow arise out of the present moment and

are presentations of that present moment. In order for us to be able to continually relate to these, in a certain sense we need to come back to the present moment and revive them from that present moment. As soon as we try to codify them, put them into words, and then study the words, we are no longer in the present moment and they lose some of their validity. Is that a correct understanding?

I am Q'uo, and am aware of your query, my brother. We would agree that you have well stated that which we have spoken in regards to this afternoon, for it is the great strength of your intellectual mind that it may analyze and observe many phenomena and relate them in an infinite fashion. Yet, in all this complexity, there is the tendency to move one's experience from the moment in which all occurs to a distant and objective reality that is created by this work of conceptualization and relation. Thus, we have suggested that it is well to leave that kind of mentation for a time in each diurnal experience for the practice of that which you call meditation, in order that the mind might be quieted, be brought back to its source and experienced in its new and untouched fashion, thus opening to the meditator the doors of perception of the present moment.

Is there a further query, my brother?

Questioner: Yes, but this is a question on something I have observed in the two sessions that I have attended. I noticed that in my first session it was very difficult for me to stay present with this experience, that my attention and consciousness would tend to wander, and that in some respects I felt that I fell asleep. I have felt that today I have had to make a conscious effort to keep bringing myself back to this experience, because in a certain sense I felt a loss of focus when I was present in this experience. In looking at the people with me today I felt that a similar process—although from the outside it is hard to know—seemed to be happening with them. I wondered if you could tell me what is going on that creates this kind of an environment that makes it hard to keep one's attention focused?

I am Q'uo, and am aware of your query, my brother. We must assume a good deal of the responsibility for this phenomenon, for our manner of speaking is that of giving information at a set and uniform rate, shall we say, which has the effect of causing some of that which you call sleep or the attaining of a hypnotic state, for the conscious mind that you possess is

oftentimes easily led into a more relaxed state by such regularized input of stimuli, thus there is that portion of the experience for which we are of necessity responsible.

There is also the quality of what you may call a kind of spiritual fatigue that many bring with them to sessions such as these, for those seekers of truth which are attracted to these gatherings have long sought that truth, both within themselves and in the world about them in their daily round of activities, and are much worn, shall we say, by the persistence that ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am once again with this instrument. We would also suggest that there is the physical fatigue that also works upon the mental processes, and tends to lead one so fatigued to the state of sleep or drowsiness. And we have observed that the kind of personality that pursues the metaphysical quest with persistence, also in many cases pursues the physical experience with an equal amount of energy expenditure, thus wearing the physical vehicle, so that the sense of communion, peace and companionship that is offered in the group meditation is also a quality which allows the physical vehicle to relax to the point of drowsiness.

We commend those present for exercising the focus of the attention and the intention that is necessary in order to remain aware of the information and its direction. We are grateful to be able to speak to groups such as this, and willingly accept the, shall we say, drawbacks, that are necessary by the nature of your reality and ours blending at these times. We assure you that though you may find difficulty in consciously following the train of thought at these times, that your subconscious mind is absorbing many of these concepts in a more fundamental structure than the speaking of words allows. Thus, there is an understanding that is gained upon that more subtle level that can enhance the conscious apprehension of the information which we share.

Is there another query, my brother?

Questioner: No, thank you.

I am Q'uo and we thank you, my brother.

(Tape ends.) ♣