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SUNDAY MEDITATION SEPTEMBER 22, 1985

(Carla channeling)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator, one terrible in majesty and full of the power of the Creator, Creator of Creator, love of love, light of light. Before we begin, we would say to this group that we approve and encourage the time of silent meditation before the beginning of words, for how can one tune one's instrument to seek for the truth or to perceive it except by going within into the silence and finally into the silence that speaks that ears that hear and hearts that understand? We have been asked to speak this evening upon the subject of despair, its form, its function, and its use. We would divide our speaking into three categories—the despair of the mind, the despair of the body and the despair of the spirit.

The despair of the mind is an empty thing, full of no virtue except that of self-destruction. Within the mind there are limitations which have been given to the self by the self. Some of these limitations are those called limitations of intelligence. One of the burdens of increased intelligence is an increased capacity for despair.

And what, my friends, is that of which the mind despairs? The mind despairs of its very limitations. In truth there are no limitations—there are only challenges, lessons and glory. Yes, my friends, we say glory, for the stronger the despair, the more glorious the battle which may be waged to outlast the feelings

of helplessness, doom and foreboding, uselessness, boredom and disinterest that altogether add up to the definition of despair. The despair of the mind is that which is not, standing in the face of that which is. Therefore the state of mental despair is folly and almost always unproductive. However, the dynamic of despair—that is, midnight as opposed to noon—is available to everyone, every spirit that lives in mind and body in your illusion at some time within the incarnation. Therefore, although it is useless, it is a common experience. In the grand scheme, the very uselessness of despair is that which limits man's ability to feel it. It is, rather, a dynamic against which one plays out one's incarnation, the other dynamic being pure joy. It is between those two poles that one may analyze one's true position with regard to the learning of the one great original Thought of love.

Therefore, that which is useless is rather a constant, an undertone within the life experience, always available, in which the mind knows nothing. Mental joy is the opposing dynamic in which the mind knows all. These are the limits within your illusion of that which we call love.

The despair of the body is a reflection of the despair of the mind. When an entity is in possession of mental despair and has not moved from that dynamic into a productive mode of thinking, analyzing, feeling and acting, that despair becomes incorporated within the body complex. Thence

comes disease and ultimately death. Therefore, the wages of continued despair are the death of the body and therefore the death of the intelligence which informs the body. There you have form and function, form, as always, following function.

Spiritual despair, on the other hand, is an absolute necessity. It is, rather than being a zero, a moving dynamic within that which informs the growth and evolution of spirit. It is only metaphysical despair, that is, the recognition that one knows nothing, that one has lost control of everything, and that one is faced with complete darkness of soul which forces that great sliver or portion of the one Creator which is your consciousness to turn, transform, and begin the new; not having left behind that which is old in the soul, but adding unto it, accreting more wisdom, more compassion, and more and more of a feeling of unity which one can receive only when one has become desperate enough to release oneself from the expectation of any knowledge whatsoever.

There is a way in which one may use mental despair and its reflection in the physical body complex to best effect. That is to transmute mental despair into what this instrument would call the dark night of the soul or spiritual despair. One cannot analyze despair and rise transformed. One cannot act out despair by illness and rise transformed. One can, however, seek the grace and comfort that is your birthright in transmuting that which is lower into that which is higher. For as you know, my friends, one portion of the creation is a holograph for all else in the creation, thus mental despair may, as alchemists [would] change lead to gold, be changed into the dark night of the soul, burnished and shining. This spiritual despair then may transform itself into great revolutions and positive and forward changes within the spirit.

The spirit is always the same. It is not a portion of your illusion. However, your perception of the spirit can only grow. All that you have learned before is still yours and all that is ahead of you shall be learned because of turning from despair. It is rare that one enters into or graduates from any initiation without the impetus, the pain, and the challenge of spiritual despair. Therefore, if your soul is in agony, rejoice, for it is from this point that all good comes. Despair is the great opportunity to endure, to show strength, to indicate faith, and to exercise the will, not just the will to think but the will to do.

We thank you for asking this question in order that we may share what humble thoughts we may have with you. We realize that our style of speaking, reflecting as it does our density, may be less warming than others of your contacts. We are as we are, and we thank you for calling us from the very depths of our beings. We thank you also for being who you are, for you are all joys to us. We would leave this instrument and speak through the one known as Jim. I am L/Leema.

(Jim channeling)

I am L/Leema, and we greet you again through this instrument. At this time it would be a further privilege to attempt to answer further queries which any may have value in the asking. May we begin with a query?

Carla: Is there anything which you would like to say through the instrument known as Jim which the instrument known as Carla was of a frame of mind not to pick up on the subject of despair?

I am L/Leema, and, my sister, we appreciate your concern and care that your message has been delivered with accuracy and the proper scope. It is your particular hallmark as an instrument, however, to open your channel without qualification. Therefore, we are most satisfied with the information which it was our privilege to provide on the subject of despair.

Is there another query?

Carla: When people do something like find something negative within something which does not seem to others to be negative, what is occurring within that person?

I am L/Leema. My sister, each who pursues the path of the seeker, whether this path is pursued consciously or unconsciously, will construct a point from which to view the life as it is lived. This is the viewpoint, the conglomeration of beliefs and knowledge which one has gained by whatever means and which forms a lens, as you may call it. Through this lens, all that the entity comes in contact with must move in order for the entity to perceive it and to know that it exists and to know one or another characteristic about anything.

Thus, the point of viewing may be seen to be constructed of the experience of the mind, and the lens which is this construction has the various

distortions of personal opinion or experience or expectation which in some way allows and refuses to allow the light or essence of the experience to pass through. Any experience will be seen according to the personal point of view. Each entity being an unique portion of the one Creator contains the ability to view all experience in an unique fashion. Not only is it unique but it is changing as the entity gains in experience.

Therefore, according to the individual point of view, a thing or idea or offering or person or any thing will be seen in a more or less distorted yet always unique manner. If one then encounters a new experience, the experience will for the moment seem beyond the grasp, the perception, until the mind of the entity attempts to grasp that which is new with that which is old, that which is the perception, and will attempt to hold the concept with the perception in order that its nature may be assayed. Each seeks and sees uniquely. One can never know how another will see the self or the offering of the self. One is not responsible for other's points of view but only for shaping the point of view of the self. Thus does each seek and find some portion of the one infinite Creator.

May we answer further, my sister?

Carla: No, thank you.

I am L/Leema, and we thank you, my sister. Is there another query?

Carla: I'd like to know your views on the transformations from the sexual on a simple red-ray basis to sacramental sex, with any comments you may have on that subject.

I am L/Leema, and, my sister, we must apologize for our hesitancy and seeming lack of words, but the field of study which you have queried about is one which is large. Many volumes could not contain its scope. The manner of seeking the one Creator by the use of the transformational potentials within the sexual energy exchange is a study which requires the discipline and intent and purity that any study concerning one's evolutionary path would require. The basic concept is that through the sexual energy exchange, a levering factor may be utilized to propel the consciousness of an entity or entities through the routes of mind that the shuttle of the spirit may be activated and allow the fully experienced presence of the one infinite Creator.

The means by which this transformation of red-ray sexual energy into the indigo-ray energy center and out the crown chakra is quite beyond simple description and must remain hidden except by the careful experience and analysis of the seeker who travels this path. Then there are avenues of information that are available.

May we answer further, my sister?

Carla: Well, yes, just on one specific thing. The reason that I thought of it was that you said earlier that the despair of the body was a reflection of the despair of the mind, and I have read before in the Ra material that the body in general is a reflection of the mind. In the seeking of sacramental sex, it seems that the body is informing the mind, rather than vice versa, and I thought that was kind of interesting. If you can comment at all on that, I'd appreciate it.

I am L/Leema, and we will attempt comment that does not overly confuse. The body, in its function of providing the physical orgasm, serves as a trigger for the levering effect which we mentioned previously. The trigger, then being pulled, will allow further work according to the degree of success of the seeker in previous use of mental catalyst and physical catalyst in the process of its own inner balancing or accepting of lessons presented in the daily round of activities. Thus, prepared by such disciplined meditative balancing, the mind and body may rest in their accepted distortions and the greater work of wind and fire may then proceed through the purified intentions of the entities so utilizing the sexual energy transfer.

May we answer further, my sister?

Carla: Well, just to clarify whether that would mean that sex itself then partakes, without transformation, that is, in red ray of earth and water—those being the other two elements?

I am L/Leema. This is basically correct, my sister, for within the illusion that is yours, experience is drawn, magnetically speaking, through the female nature of earth and water, that desires and lessons through desires may be manifested into your physical reality, be then mentally perceived and processed as catalyst. This work having been accomplished to a sufficient degree, the mind and body in their female functions draw the processed catalyst through the lower energy centers and out through the crown chakra in a

reaching or yearning for the light of the wind and fire qualities of the spirit.

May we answer further, my sister?

Carla: Are wind and fire, then, male? And earth and water, female? Or does each element have both aspects?

I am L/Leema, and we find your former assumption to be more nearly correct.

May we answer further, my sister?

Carla: No, thank you.

We thank you for the privilege of responding to these queries and ask if there is a further query?

(Pause)

I am L/Leema. We thank each of you for inviting our presence. We hope that our humble words have provided the information which might become your food for further thought. We encourage the discarding of any portion of our information which does not have this value. The great treasures that you seek are available within your own being, our words merely signposts along the way. We leave you now, rejoicing for the opportunity to speak with each. We are L/Leema. Adonai, my friends. Adonai vasu borragus.

(Carla channeling)

I Yadda. I greet you in love and light of the one infinite Creator. We have a time tonight to get a word in edgewise. We keep saying to this instrument at beginning, "I Yadda." She keeps saying, "Go away—wait until the end." So we waited, and this is the end, my friends. Heh?! So we only stay for a moment.

We would share a thought with you concerning that which had been discussed earlier than this point in your space/time, and that is why mathematics useful in the learning of the path to the One. Is simple and obvious but not so obvious, I suppose, because we are having to explain. But we are glad to do so and wish to especially say hehro—hello to the one known as J. We are so happy to be with him, even during the time he not in this domicile and not speaking through an instrument but only as a presence.

If one says "What is mathematics?" perhaps the first [thoughtless] answer is, "Two plus two is four." Ah,

yes, my friends, but two times two is four also. Now let us look at "twos." Interesting. If you double the size of a vibrating string, it will emit the same note one octave lower. If you take in half this same vibrating string, it [is] one octave higher, yet still the same note. Each of you can sing many notes, each of your beings can vibrate in many ways. Do you choose to be lower or higher? [It] is that simple.

We thank the one known as J for the calling of us. We are always ...

(Side one of tape ends.)

(Carla channeling)

... therefore we do not leave you, we only stop the words from coming through the mouth of this girl. We are full of joy and we hope you may find joy, for it is your friend and your companion whether it walk unseen and unknown beside you or whether you reach out and take it by the hand. Therefore, reach out, my friends. Reach in also for that dynamic which will raise your octave instead of wohwering—lowering it—we sorry for our pronunciation, we having a difficult time this night. We leave you however in utmost joy and hope that we have been intelligible. We leave you, as always, in love and in light of One, the One Is All. Adonai. Adonai. I Yadda. ✽