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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.

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SATURDAY MEDITATION MARCH 22, 2008

Group question: The question tonight is: This planet abounds in a multitude of models, paths and understandings related to the Creator, creation, and the spiritual quest, each susceptible to a wide range of interpretations and most mixed in polarity. There is a vast array of systems of spiritual information that are external to the self, such as the Law of One, Christianity, Buddhism, Hinduism and New Age thought, to name a few, that are printed or communicated in some fashion to the self. In general, what is the ideal relationship between the seeker of truth and information regarding truth which comes from outside the self? How does a seeker situate this information within the self so that it is transparent to the one true authority within and does not become a stumbling block?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator in whose service we come to you this evening. My friends, it is a great privilege to be asked to join your circle of seeking and we are happy to share our thoughts with you on the subject of the appropriate relationship between the seeker and outward expressions of information and inspiration. As always, we would ask each to use discrimination as you listen to our thoughts. If our thoughts seem helpful to you then by all means work with them, but any thought that does not seem particularly helpful is one which we would ask you to leave behind, for we would not be a stumbling block in your way or interrupt or interfere with your process

of spiritual evolution. We greatly appreciate your using this discrimination for it allows us to feel comfortable in sharing our thoughts without being concerned that we might infringe upon your free will in any way and we thank you kindly for this consideration.

The question this evening has to do with the proper relationship of the seeker to the various things that he might hear or read coming from all of the different sources which offer philosophical, metaphysical, spiritual or religious systems of thought and, shall we say, systems of proposed belief. You may well guess from what we have just suggested about your using discrimination that we do not feel that it is appropriate for an entity to embrace any system of thought to the extent that the process of seeking the truth stops. The reasons for this are several and we shall be going in a few different directions as we talk about this interesting subject.

As a basic premise we would state that each of you has what you may loosely call the truth safely preserved and carefully stored within your being. You are a creature which is a part of the godhead principle and within every cell of your body lies the truth. The creation within you and without you is full of the truth. You dwell within an environment which is inherently and fundamentally instinct with the truth.

At the same time, from the very beginning of your incarnation the energies of your culture have been

busy instilling within you a series of outer truths of the conventional type; that is, the truths of your culture. You have learned how to think of yourself by listening to parents and teachers who offer you a laundry list of standards to which you may aspire and because of which you may feel normal.

We do not deprecate this level of outer truth. Learning the conventions of any society is helpful for one who wishes to move through an incarnation without disturbing the sensibilities of those around him. Yet, these outer conventions of truth do not begin to address the deeper questions of identity, essence and purpose.

The seeker who wishes to move beyond conventions, then, is drawn by those same conventional assumptions to study and read those wise words which have been set down by sages of the past. Again, we do not criticize or demean the study of metaphysics or spiritual subjects—as the questioner has pointed out, there is a vast array of interesting and provocative thought to consider in attempting to move beyond the conventions of work, leisure and family in order to find a deeper purpose, a deeper essence of self, and a deeper knowledge of self-identity.

The exercise, shall we say, of considering the thoughts of philosophers and spiritual writers is often quite helpful in bringing the mind into a series of focuses, each of which expand the viewpoint and deepen the feeling of resonance and clarity.

The use of the intellect is necessary in order to pursue such study and the intellect and intellectual food make a nice, tidy set for the mind. There is the horse to ride, that horse of intellectual thought, and there are places to go on that horse, visits to make at the various interesting thoughts of various entities. We have said through this instrument many times that the intellect is a useful tool given to you to use, not to be ignored or left behind. However, the general run of entities who are involved in intellectual pursuits have a tendency to allow the horse to ride them rather than being the master of that horse. Perhaps it is more helpful to think of modern-day equivalents of horses, like a car. One would not wish the car to choose the place where you wish to go in the car. One would be wise to be the master of the car and to steer that car where one wishes to go at the speed which is most appropriate to the journey.

Therefore, we suggest strongly that the process of intellectual ratiocination be one of which the seeker is quite conscious so that the seeker does not get swept up in the play of words and ideas to the point that the truth is no longer the focus of the seeking.

The seeker has tools of which it may not be aware and we would look at those tools for a bit now. We often suggest that entities follow the path of resonance as they seek. Whether it is our words or any other writer or speaker to which the seeker is listening or from which the seeker is reading, we encourage seekers to follow that path of resonance.

Your path of resonance is unique. No matter how wise your teacher or how inspired the writing, there is almost no chance that everything a given teacher or writer offers to you as food for thought will resonate to you. Ideally, those concepts which you follow will be those concepts which, when first read or heard, awaken within a seeker a kind of recollection as though he already knew that but was happy to be reminded of it once again.

In this search for resonance, it is to be remembered that the nature of language is that it is inherently limited. It is twice limited. First it is limited in that words must be strung together to make sentences and sentences strung together to make paragraphs and so forth. Each word has a little universe of supporting inferences which enrich the collection of words due to the context of each word being placed in its line of the flow of thought. Yet they remain finite and inherently limited.

They are limited a second time because the mind does not function according to words but rather according to concepts. Concepts are infinite. However, they can only be expressed by the human mind and gotten out into the outer manifestation of words by a process of translation which works almost like a cook rolling out the dough of a concept and taking cookie cutters to it and fashioning the flat words which bake up into that translated concept. Needless to say, a great deal is lost in translation.

However, there is a redeeming feature to words and that is that they partake, when being pronounced, in the human breath. The action of speaking is one which can move down into the archetypal mind, bringing forth more than words as the thoughtful focused seeker tries out new thoughts and puzzles over concepts as best he can with his human mind. Therefore, the very structure of words is sacred and

the breath is sacred so that there is a blessedness involved in working with words that inspire.

As the questioner was saying earlier, the habit or practice of speaking the name of the Creator seems to be a very powerful spiritual practice which has yielded much fruit. The questioner uses the Creator name of “the one infinite Creator.” Other entities might use such names as Jesus, Buddha, Allah, Ram or any of a host of other god names which alike have the capacity to carry an essence and an energy that far outweighs the seeming nakedness of sound and pronunciation. This is because the combination of these letters put together in certain ways to make words and the use of the human breath create avenues deep into the archetypal mind, awakening resonance from very deep places within the roots of mind and consciousness.

There is an old story within Buddhist teaching of a saint who held stones in his mouth for twenty years until he learned to be silent. And we appreciate this effort to arrive at the ability to contain and feel comfortable with silence. In silence, there is no need to take a cookie-cutter to the concepts that speak to the deep mind with that still small voice of spirit. In silence, there is no need to work the machinery of the intellect. In silence, one may rest and allow the truth to rise up into consciousness from the infinite invisible that is the heart of each seeker and the heart of the universe alike.

Because of the fact that there are different sorts of seekers with different habits and frames of mind, we cannot offer one sure way which will suit everyone in terms of finding the right attitude towards words of inspiration and information that have been given. Some entities have a comfortable relationship with philosophical structures and are able to walk down many paths without being swayed by the glamour of beautifully spoken words or ascetically pleasing constructs. Other entities are extremely sensitive to beauty, wisdom or that ineffable quality of profundity that one may feel and so may be overly swayed within his own process of seeking the truth by seductively beautiful constructs.

To the first entity, there is little danger of being swept up in an overmasteringly beautiful religion or spiritual system. For the second type of entity there is the danger of losing the self and becoming instead identified in his own mind with that one way of thought.

It could be argued that is quite helpful to settle into one way of thought and to work within it to the exclusion of all other thoughts or ways of thinking, for are not all paths bound to lead to the one infinite Creator? And is not a purity and focus of seeking easier to achieve using the dogma of a religion or the limitations of a certain philosophical system?

We would suggest that it is entirely possible to achieve harvestability in this third-density school of souls following any of that vast array of spiritual systems. However, your query moves deeper than the question of harvestability. Your query comes to the heart of the nature of spiritual evolution and because of that, we say that the most helpful and appropriate way of relating to all outer words and systems of words is to work with them consciously, at all times creating a spaciousness around the words, the thoughts, the comparisons, and so forth, which gives the soul room for the unspoken, the un—we correct this instrument—the ineffable, the noumenal, for there is much between every inspired word that is unspoken that creates the ambience in which the spoken word rings with truth.

There is great wisdom in taking lightly and with laughter the entire business of study and thought for spiritual seekers. The one known as R was saying earlier that as the decades have gone by and his spiritual seeking has matured he has become less interested in forming questions and getting answers in his search for the truth. It is indeed a mark of spiritual maturity that the intense desire to know the truth becomes gradually transformed into the intense desire to be the truth.

It is not that there is no truth or that there is nothing to seek. Quite the contrary, my friends. However, that which is sought is the heart of the self. The journey towards truth seems as though it is an outer journey, a seeking out there, a winnowing through the harvest of other people’s seeking to find one’s truth. And yet, in the end, it is as though various things begin to fall away in the seeker’s mind and in the seeker’s heart and in the seeker’s experience until gradually the truth itself rises to the surface of consciousness and realization occurs. That realization that it is a perfect world, it is a perfect environment for unlocking the gate that leads to unknowing.

Within third density, beyond all the things that you come to know and believe, there lies the glory of that

final awareness that nothing can be known and that all speaks of the one infinite Creator. Paradox after paradox, mystery and mystery flow and create patterns around one. And powerful and glorious ideas and images move through the awareness and at the end, the seeker has become transparent to himself as he finds at the very heart of himself the consciousness of unconditional love, that love that created him, that love that created the universe, that love with which he and all about him, seen and unseen, are one.

We would encourage, in whatever mode of seeking is desired, a sense of tempo and rhythm for the seeking entity. It does not have to be a set speed of learning or a limit that one puts upon oneself daily or weekly as to how much time is spent on seeking and how much on meditation. For entities fluctuate endlessly. At one time in the life of a seeker, it may be needed and useful to cram the self with new thoughts. At another time, it may be very wise to refrain from study. In general we would say that there needs to be a balance between the use of the intellect and the use of silence. For in silence one may allow the mind—in a focused and conscious fashion—to seat the information and inspiration that has been received.

Certainly daily periods of silence are a strong resource for the seeker who wishes to do more than think about the great questions. For beyond thought lies the truth. Beyond the intellect lies insight. Beyond knowledge lies gnosis.

The seeker's journey is a sacred one, a beautiful one, and often a difficult one. There are many seasons of light and shadow, growth and awaiting, and all are equally profitable. Trust yourself, trust your sense of resonance and then enjoy your seeking, your questions, your answers, and all that goes into a life lived by spiritual means and interests.

May we ask if there is a follow-up to this query before we open this session to other questions. We are those of Q'uo.

G: There is not a follow-up to the main question, Q'uo, from me.

We are those of Q'uo, and are aware that we may now open this session to other queries. Is there another query at this time?

G: Q'uo, I have an excerpt from the *Law of One* material. Ra says, "The measure of an entity's level of ray activity is the locus wherein the south pole

outer energy has been met by the inner spiraling positive energy. As an entity grows more polarized, this locus will move upwards. This phenomena has been called by your peoples the kundalini. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism upon which this depends is to invite great imbalance."

I can't quite figure it out, Q'uo. I was wondering if you could define what the "metaphysical principles of magnetism upon which this depends" are?

We are those of Q'uo, and are aware of your query, my brother. The principles of magnetism have to do with polarity. The strength of a polarized field is that strength which appreciates both the positive and the negative poles of the magnet so that it is understood that there is virtue and value in both that south pole, as they called it, and the north pole of information or inspiration sought through the gateway to intelligent infinity.

Oftentimes, entities who are thirsty and hungry for spiritual meat simply keep attempting to move higher and higher and higher within the energy body, upwards into the realms of higher communication, high wisdom, high faith, and so forth, without giving an equal amount of attention to that energy which is coming through the energy body from the south pole, from the Earth itself.

The group known as Ra was suggesting that as one seeks to open the higher charkas it is equally necessary to continue to give full honor, respect and attention to the health and the vibrancy of the lower charkas as well and to appreciate and honor that energy which has come from the one infinite Creator, to the Sun, into the womb of the Earth, and then from the Earth up through the feet and the base of the charka system at the base of the spine in infinite supply. There needs to be a continuing and equal appreciation of this energy and of all that it suggests of mortality and limitation, for indeed mortality is a limitation and the presence of a seeker upon the Earth plane partakes of this mortality and this limitation.

It makes a much sweeter thing of being alive and aware to realize one's limited tenure within the Earth plane. Instead of scorning things of the Earth because they are illusory, then, the one known as Ra is suggesting that one embrace and enjoy and take part in the things that are fleeting, relishing and

celebrating the energies of each charka. Sexuality, relationships, group relationships—all of these energies are worthy, all of these energies take daily, thoughtful maintenance in order for each charka to shine and be completely open to the energy of the one infinite Creator as it moves from the Earth in upwards spiraling fashion. Only when this motion upward is fully seated and working well can the seeker then call through the gateway of intelligent infinity for that inspiration which comes from the infinite and invisible world of time/space.

May we answer you further, my brother?

G: That was very satisfactory, thank you, Q'uo.

We are those of Q'uo, and, my brother, we are very pleased to be satisfactory. May we ask if there is another query at this time?

G: Q'uo, I've got another question seeking clarification from the *Law of One* material. In that material, Don was asking about the bent legs of the sphinx in the tarot images and Ra responded said: "The position is intended to show two items, one of which is the dual possibilities of the time-full characters there drawn. The resting is possible in time as is the progress. If a mixture is attempted, the upright, moving leg will be greatly hampered by the leg that is bent."

Could you simply define what "rest" and "progress" in this selection mean?

We are those of Q'uo, and, my brother, it is a long story, shall we say, but there are reasons why this figure is part of your process at this time and consequently we must leave this puzzle for your working. We apologize, but we must pass on this query.

Is there a final query at this time before we leave this instrument? We are those of Q'uo.

R: Not from me, Q'uo.

G: Final one from me, Q'uo. This question comes from a "friend." This "friend" wants to know if the activity known as masturbation expends vital energy that would otherwise be available for higher charka activity?

There are two answers to this query, for there are two levels of masturbation. The physical body of your species is naturally sexual and has a natural capacity for sexuality. If an entity does not

masturbate, when the period of time has come in which sexual energy has been built up to the point where there is a need for release, masturbation will take place without any help; it will occur as a night dream or something of that nature. So, on that level, masturbating when there is a build-up of sexual energy and no appropriate outlet with another partner has little impact upon the amount of energy or essence of self that is preserved for metaphysical work.

However, there is a legitimate point to be made in terms of the dedication of the self to spiritual seeking in that there is a magical aspect which can be accessed by the seeker who wishes to dedicate the energy that would otherwise be used in sexual release to the winding of the coil, shall we say.

However, it is equally true that sex itself may be used, whether in masturbation or sexual congress with another, to express positive polarity and the worship of the one infinite Creator. The mind is preeminent in this matter. Depending upon how a seeker feels about his sexuality, he may find it more skilful to work with refraining from sexual expression in terms of how he personally is impacted by the experience of reserving his sexual energy for winding of the magical coil. Or, depending upon the entity and his personality and the way he feels about his body, he may find that it is more helpful to create a spiritually-dedicated masturbation in which the object is to experience that orgasm which is the steady state of the one infinite Creator, that inexpressible and inutterable intensity of unconditional love that is the ecstasy at the heart of the experience of orgasm.

The body is the creature of the mind. We would encourage your friend not to focus upon sex until he has focused upon who he is, how he expresses his essence, how he feels is the most resonant way to manage his humanity in the sense of his red-ray sexuality.

May we answer you further, my brother? We are those of Q'uo.

G: No, the friend (*ahem!*), thanks you.

We are those of Q'uo, and we thank you, my brother, for these most interesting queries. And we thank each within this group for setting aside the time and the attention and the love. Seek the truth. The one known as R was saying that he did not

really understand how we found you to have such courage and such integrity simply because you gather to seek the truth, and yet we say to you, my brother, that it is the rare entity indeed who has come to be able to take himself seriously as a worthwhile and worthy part of the Creator.

Within your dream on planet Earth, it is not at all obvious that there is value in this goal of seeking the truth. We find it a wonderful thing when entities such as yourselves do so and we thank you for this effort. We cannot tell you how beautiful your blended auras are as you have created this sacred space together.

It is time now to leave this instrument and this group with our thanks, our blessing, and our love. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu. ✽