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# L/L RESEARCH

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## SUNDAY MEDITATION MARCH 24, 1996

**Group question:** We would like to know about [how] the balancing process works. Should we be spontaneous in each experience to reflect who we are, or should we try to bring light consciously into each situation so that we affect it more positively? How can we use the catalyst of each situation to partake in the balancing process? How can we be the best mirrors to people?

*(Carla channeling)*

We are those of Q'uo. We send greetings through this instrument in the love and the light of the one infinite Creator. We are most happy to be with you this evening, and thank you for calling us to this blessed assembly of souls.

As always, we ask that each take from those things we say that which seems helpful and disregard those things which do not seem so. In this way we feel more able to share our humble opinions with you, knowing that you can discriminate between that which is your personal truth and that which is not.

You ask concerning the processes of balancing. There is much to say concerning this interesting topic. Perhaps we should begin by stating some assumptions which we are making. The primary assumption that we use as the basis for balancing is that there is a center to things, that there is a sense to be made of the universe. This ground of being is difficult to talk about because its mode of being is that which is in process. The living processes of self

relating to self and other self cannot be pinned like the butterfly on the collector's exhibit. It cannot be stopped, for when it is halted it ceases being living. So the basic picture, shall we say, that we have of the illusion is that it does make sense. It does add up to a unified and complete whole, but that sense is not linear and that whole or totality holds each pair of opposites in a dynamic balance.

Our second assumption is that it is the business of humankind to experience and to bear witness to that experience. This is confusing to those who desire to become perfect, for it is not our way to hunger after perfection. Rather, it is our feeling that it is the depth and quality of perception that is the desirable quality. The seeker of truth can be seen as that witness which makes the fallen tree make a sound. It is the tenuous, half-grasped witness of the imperfect entity that is precious to the infinite Creator, not the polished conclusion of a scholar or aesthete, but, rather, the diamond in the rough, if you will, of the person as it is, bearing witness to that catalyst which has struck it.

Therefore, it is not important to create perfect responses. Rather, it is important to allow the most deep felt truth of one's being to thrive.

Now, there is a kind of understanding which we have shared before many times within this group that there are successively more light-filled kingdoms of thought, if you will, each reality comprising a

truth, yet each succeeding density of truth being higher. This instrument is familiar with this concept from its reading of cabalistic literature and the phrase with which it is familiar with, “as above, so below.” In terms of a point of view for the seeker what this means is that a catalyst can be perceived truly on successively more lucid or profound levels.

One can see this, for instance, in the physical act of movement. When one is very, very close to an elephant it is possible only to see a portion of dark leathery skin. If one were able to pull oneself up and back, as if being taken into the atmosphere by a helicopter, one could move a very few feet back and see, not a patch of skin, but an animal recognizable as an elephant. And this is a truth which does not contradict or deny the first truth, but adds to it and clarifies it.

Now, if one continued moving up and back from this elephant one would see the elephant become a small dot surrounded by the myriad truths and dwelling places of your peoples. And this truth, not contradicting or denying the elephant, yet adds the context within which that animal abides. Now, if one continued pulling away from this scene one eventually would see the planet upon which dwelt that elephant, spinning in space with the precision of clockwork. And, again, this would be a setting of the elephant in its larger context. If one continued to pull away one would eventually see empty space and stars. And this too would be the greater truth.

When one seeks to balance the self a great deal of the necessary work is a learning of and a claiming of the larger point of view, not a specifically larger or a specific point of view, but rather a point of view which has pulled back from the previous view. In this, as in all things a spiritual seeker does, truth is relative. Progress is relative, and to judge the self's balance by gazing at another is only to confuse the processes of spiritual evolution, for each entity truly has an unique path and on that path is where that seeker is. Each seeker must needs wrestle continuously with those angels which show the face of the Creator to the seeking self.

The skill with which one handles situations involving other selves is a good resource to encourage in the self, for one who seeks to serve others naturally and organically wishes to be helpful and positive in the effect one has upon others. And we congratulate each when each has treated an entity

with compassion and kindness in excess of what one may be feeling internally, for it is well to treat others kindly and with love. Yet this activity of social intercourse needs to be seen as one which does not demand a balance but rather demands the most—this instrument would say—Christ-like response or rejoinder. Being true to the self by being kind even when one does not feel kindly is a polarizing and positive choice. Yet, if this unbalanced action is not taken into the self in some way and balanced or assimilated it will drain the entity of energy for the entity will be speaking a lie. In order for the self to gather its energy anew there must be the process of looking for and seeking the truth of that imperfect and polarizing experience within the illusion.

Much of health is involved in this process of balancing, for the self is as the soldier at the line of battle. Often there is incoming fire that wounds the self. This wound needs to be attended to. The wounded self needs healing. The healing takes place due to the seeker's willingness to open the self and its imperfections to the centering influence of the largest perspective. Now, the largest perspective is that of love. In love the opposites are reconciled. This love is the seed of each of you, the truth at the center of you. It can be realized, not by taking it, but by releasing self so that that self which has suffered during the unbalanced actions of self can be bathed in the living water of truth.

It is easy for humankind to perceive spiritual evolution as a building process, going higher and higher and building one's intelligence and wisdom so that greater and greater things are understood. Yet, it is our perception that it is somewhat the opposite that is the case. That is, that as the seeker evolves the seeker becomes more and more able to release self, to let go, to surrender that part of self which wishes to be perfect or better or wiser.

What then is balance and how can one balance? This group has received information concerning exercises for balancing having to do with the technique of reviewing the day's perceptions, noting when the self has been swayed positively or negatively. Each point of experience then is felt, intensified and then held while the mind allows that which has been felt to take its place within the range of that feeling and its opposite. This reconnects the distorted self with that truer self which contains the entire range of each and every emotion.

To be truest to the self it is well to reckon with that self and doing so on a daily basis is recommended. The key in balancing is the remembrance of the larger viewpoint and it is a skill which is good to work on to develop the ability to see the self from that higher perspective which sees the whole range of the human comedy, as this instrument would say. Now, this large viewpoint does not come easily to most, and that is the challenge to each: to so live that one is bearing witness to one's truth, knowing that that truth is in process and will not stay the same, for each entity will grow along the lines desired most deeply.

There is certainly one thing which is helpful and that is the sense of humor, for the use of this gift can take the sting from difficult experiences, not by denying pain, but rather by seeing the pain of living in its larger context of sorrow and joy.

To those in third density the intellect seems the higher faculty within the human consciousness and the stirrings and feelings that arise making little logical sense or offering little structure seem to be less useful. Yet the balance which each seeks is a balance within the open heart, not an intellectually precise balance between two intellectual concepts, for wisdom is not an aspect of your density. There is little use seeking wisdom. There is a great deal of wisdom seeking that center of feeling which is absolute.

Let us pause to allow each present to open the heart to that center which is the Creator: love. We pause for a moment.

*(Pause)*

Now, as we speak keep this center, this heart of self visualized, see it as the glowing ball of perfectly white light that is dwelling within the darkness of flesh, as the sacrament within the cathedral which, within its place upon the altar, expresses and identifies that huge structure [though] it is only a small wafer of bread. This perfect light cannot be brought into your illusion, but it can be distorted by each heart that bears witness to it imperfectly. Love abides within each. Light dwells in the very heart of each. This is your truth. All else is language.

The way to pursue being a witness to the light is to live today. The hopes for tomorrow, the regrets or memories of yesterday, aid in many things but do not aid in bearing witness to the love and the light

within. By the time the impulse has reached the manifested expression it no longer bears witness to truth but to the judgment of the individual who is editing the self. Therefore, go ahead and edit the self, for such is the way of service to others. But allow the self to heal from these expressions by spending time and attention just letting go of and releasing the pains and joys alike to the infinite One. These are the harvests that the Creator desires. These are the expressions of love that the Creator appreciates. Just as you are, you are loved, and this is the thing of the moment, for each moment, each instant is as that point from which a universe of possibility depends. Each moment is a moment of choice. Each moment is an opportunity for witness. Each moment is infinite.

We trust we have confused you, and to celebrate this fact we shall leave this somewhat befuddled instrument and transfer the contact to the one known as Jim. We leave this instrument in love and light. We are Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light through this instrument. It is now our privilege to ask if there might be any further queries from this group to which we may speak?

**Carla:** Earlier this week I was conscious of feeling energy within identical to the energy transfers from B when he is here. Are there any suggestions you could make as to how I could regularize this kind of energy or any comments you could make at all?

I am Q'uo, and am aware of your query, my sister. We find in this instance that there is a sympathetic connection which has been set up between the one known as B and yourself that operates upon the metaphysical level and allows you to feel the essence of energy, shall we say, that is offered to you by the one known as B in its desire to be of service. This desire is that which allows the transfer of energy as well as does your own need for it. The nature of the connection is that which is preincarnatively chosen, as there are many who offer themselves in such a fashion. The means of affecting this opportunity for transfer is that which must remain within the realm of your free will choice and experimentation.

Is there a further query, my sister?

**Carla:** Yes. In a way. My hope is that if I am receiving a transfer of energy that B is also receiving

a transfer of my kind of energy. Also, that it not be depleting either of us but being like a completed circuit. Would you have any comments about this?

I am Q'uo, and am aware of your query, my sister. In the large part, as you would say, this is correct. However, it is the closed or closing circuit with which you deal, for when this circuit is completed there is the possibility of mutual transfer.

Is there a further query, my sister?

**Carla:** So what you are saying is that I could not even receive that energy as I am were it not mutual. Is that correct?

I am Q'uo, and this is correct, my sister.

Is there another query?

**Carla:** No. Thank you.

Is there another query at this time from any other source?

**B:** In my recent experiences I have felt some very distinctive physical effects. Is it of any value to the seeker of truth to make note of these physical effects? Spiritual value, that is?

I am Q'uo, and am aware of your query, my brother. It is helpful for the pilgrim upon the path to make notes of the nature of the journey in order that some glimpse of a larger reality be made available to it. There is not the need for great detail but to make note of the salient features that accompany those experiences that are felt to be of a metaphysical nature.

Is there a further query, my brother?

**B:** Yes. But I forgot it!

I am Q'uo, and we are not at liberty to remember for you.

Is there a final query at this time?

**B:** Words seem to mean less in my interactions with others now and an energy seems to be becoming more prevalent. Could you help me with this a little?

I am Q'uo, and am aware of your query, my brother. We may comment by suggesting that this experience is an enhancement of your ability to perceive the world not only about you but more importantly that world within you, the lens through which you experience that which is your incarnation. As you begin to allow more impressions to arise within your

own being it becomes somewhat more difficult to describe with any hope of accuracy that which grows within, yet the desire to do so grows as well. Thus, one is frequently left with the feeling and few words to describe it. This is not to be concerned about for there will come in its own time the ability to put into words more accurately the experience which continues to increase.

The entire effect is one much like exploring new terrain for the pilgrim on the path of moving into the lands which are more exotic and mysterious than those through which the entity has previously moved. Thus, there is a time of acclimation which is of necessity experienced at the beginning of this feeling and arising of more impressions internally. We would simply counsel patience and the honing of the desire to understand into a kind of awaiting with joy.

Is there a further query, my brother?

**B:** How might I cooperate with this more fully?

I am Q'uo, and am aware of your query, my brother. Our only suggestion is that one may profit greatly from learning to accept not only the self but the new territories through which the self moves and the responses from the self without feeling overlywhelmed or insignificant to the point of inaction, allowing the experience to develop as it will. Patience, tolerance and the light touch are always good allies upon such a journey.

Is there any further query, my brother?

**B:** No. Thank you.

I am Q'uo. Is there a final query?

*(Pause)*

I am Q'uo. We again thank each for inviting our presence in this circle of working this day. We are most honored to have been able to join you and remind you that we speak that which is but our opinions. Take that which is helpful to you and leave all else behind.

At this time we shall bid each a fond farewell for the nonce. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ❄