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P.O. Box 5195  
Louisville, KY 40255-0195

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## SUNDAY MEDITATION JANUARY 5, 1997

**Group question:** The question for this afternoon has to do with discipline in the sense of the disciplines of the personality that Ra spoke of in the Law of One information. We would like Q'uo to give us a little better idea as to what this discipline of the personality amounts to and how it is arrived at and the attitude one has when one exercises it as opposed to, say, our normal idea of discipline which is an idea of doing something rather out of the sense of duty or being ordered to do so or because you think it's right, then it doesn't have a very pleasant connotation about it, and we would like to have Q'uo talk to us about disciplines of the personality.

*(Carla channeling)*

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is, as always, a privilege and pleasure to be asked to share our humble thoughts with you, and we are honored to do that, asking only that discrimination be used by each to pick up those things which appeal to you and to leave undesired thoughts behind.

You ask this day concerning the disciplines of the personality. May we say that this is a large subject. The question entails gazing at the stuff of which humanhood is made, for it is within the human situation that the discipline of the personalities becomes challenging. When one is between incarnations, or when one is within densities where

the truth is not veiled, the disciplines of personality are a much more straightforward challenge because there is that simple measuring stick of the vibration of the one infinite Creator against which to view the considerable material of that personality which is your unique gift to the Creator and to the creation.

It may be more difficult to achieve meaningful progress when the truth is not veiled, but it is more difficult within the third-density strictures to perceive the directions in which one is well-advised to proceed, and it is just for the sharpening of this challenge that the veiling of third density was chosen by the sub-logos responsible for the structure of your particular physical universe.

Each of you is, shall we say, a new and improved product, since much has occurred in creations before yours which has suggested to the newer sub-logoi that this veiling take place. What is the personality? This question, this concern has generated millions of words among your peoples. Always it seems that your culture is fond of the list-making, that the personality is Number One this, and Number Two that, and so on. The shape of the truth, however, is athwart [of] the list-making tendency of your peoples.

It is easier, shall we say, at least for this instrument to conceive of the personality and the structure of the mind that fuels this personality as an instrument of musical kind. An instrument is that which is to be

played upon; an instrument can produce many tones within the limits of that instrument's nature. This instrument is familiar with musical instruments such as the piano and the recorder, which is a kind of flute, and, in each of these instruments, the way the instrument has approached [it], the nature of the particular touch of the fingers is quite substantially important, for it is the production of lucid, pure tone that the player of the instrument is attempting to achieve.

You may look upon the structure of your mind, emotions, mentality and spirituality as an instrument, that each is a different kind of instrument. Some personalities are those which must be struck, such as the piano or the drums. Others are entities who have various strings of character and nature that individually can be tuned and then plucked or vibrated in such a way as to produce tone by friction. Other instruments require energy, the pressure of breath forced into a shape and then air opened and denied in order to produce various notes. Each spark of the one infinite Creator that is each of you is an unique instrument with the ability within its potential to produce pure, clear, beautiful tones.

Thus, one may perhaps see that the first concern of one approaching the self and wishing to do work in consciousness is to investigate the nature of one's own instrument. Because of the veil, this is excruciatingly difficult without help, for it is hard for a person to see its own character. One may most accurately see into one's own personality by reflection. It is no mistake or coincidence that your third-density experience is determinedly social, for it is in the interactions of personalities with each other that the truth is projected to each from the other.

When you relate to a sub-logos such as yourself, those things that you like in the other are likely to be those things which you like within yourself, and vice versa, those things which offend you in someone else reveals to you those considerations and issues which are far from settled within your own self. Moving deeper into this heart of consideration of personality, one may attempt most successfully with other entities' help to penetrate the outer forms of personality and to move into that subterranean spring of personality from which you are as a fountain bubbling up into manifestation.

The personality that you are, may we say, is an artifact of distortions that have been created by the choices that you have made in pulling from the archetypal and racial mind those elements which you have decided to work upon within your incarnation. Although each entity is unique, then, each is standing from material that is very deep within the unconscious mind that links all sub-logoi with the identity of the Logos. The Logos in potentiation cannot be said to have personality. By the action of free will, the potentiated Logos becomes that intelligent energy in which the seeds of personality are sewn. Each of you springs from one soil. More than this, each of you springs from one kind of seed.

Through the circles and cycles of life after life and density upon density, through the processes of seemingly slow moving time, you have created the distortions that identify you as unique. So, part of the goal of one who wishes to play that instrument of personality is to move through each distortion to find the parent stem that all share; then, when one has more of a feeling of those things which are congruent from person to person, one may then move back up the trunk of consciousness into those branches of conscious thought that ramify into the personality that you express at a present moment such as this one.

Were each personality not to have come from one source, it would be an entirely different thing to learn the disciplines of this particular instrument that you possess, that you have created up to this point in your cycles of manifestation. But you can stand upon firm ground in receiving information from any other human source, because each is most assuredly and truly a distortion conglomerate whose roots are identical to your own. This is why so much can be learned in the interaction of person to person. Moving deep enough, one treads common ground with all entities. It is equally important to grasp the common ground and to grasp the peculiarities and specialties of your particular instrument.

Now, when you have more or less begun to identify the tones that your instrument can produce—and this is the work of many lifetimes—you can move forward. These tones are emotions, so-called by your culture. The music that personality plays is a music made of pure emotions when the discipline of the personality is somewhat advanced. However, as in

any entity attempting to learn to play an instrument, the sounds produced by one who has not practiced can be discordant and unpleasant to the ear, and, in most cases among your peoples, those who have not yet learned discipline produce many unpleasant tones.

There is the feeling of one sitting down at, say, a piano but knowing not where the keys are or how to make harmony, and, unless certain keys, certain key information, that is, is made available, the piano continues to be a large physical object which produces nothing that is pretty. When one sets oneself to learning to play the piano, one practices each piece to find the harmonics of that particular key. Then, and only then, can one begin to make music.

So, as you have emotions, as you experience emotions, what you are first attempting to do is find that purity that lies within the distorted feeling that you have concerning this emotion. For the most part, emotions come upon one in a way that is blind, and one spontaneously discovers oneself vibrating on a certain note or a certain kind of emotion. The usual non-practicing person assumes that, however this emotion has hit, however this emotion has felt, [it] is instantaneously the true tone. It is the concern of those who wish to work in consciousness to hear that tone in all of its distortions and to treat it with that reverence which finds the center, shall we say, the good of that emotion, the true heart of that emotion. Once one has begun to grasp the notes, one can begin to allow the discordant distortions to fade from that particular tone or emotion.

This is the work, as we have said, of lifetimes. It is slow work. However, we think that each of you as seekers will find this work enjoyable. It is not an intellectual process but rather a sensing or feeling or intuitive process to find the heart of emotion, and we would simply suggest that each of you, as it feels right to do so, begin to sense into the emotions that spontaneously arise, loving, supporting and respecting them as they come to you and, at the same time, allowing the heart within to search for the heart within that particular emotion, for the purification of emotion is very central to the process of working with your consciousness to achieve the discipline of the personality.

Your personality, your character or nature, your essence—we correct this instrument. Remove

“essence”—is a group of manifestations stemming from the vibratory complex that is you. What you are attempting to do, then, is express your true nature, become more yourself. You’re searching for the truth of your being. You’re not attempting to end distortion within yourself, you are attempting to see and play with the beauty of each of your feelings or senses.

So, we have given you two steps. First, beginning to name your own personality, trait-by-trait and nature-by-nature. This done, you are attempting then to practice the self, practice the being of the self, play with the self as it experiences incoming sensory data, begin to play the scales of the instrument. One thing there is that the musician must have, and that third thing is music, and each of you is seeking that music, is certain that there is music written for your instrument. Each of you hungers and thirsts for this music to be laid before you, and this music is the path that you choose to take and the choices that you make in hewing to the chosen path.

The musical pieces that you play with the instrument of self have a significance and a depth that comes from that free will that blows the spirit hither and yon. There is no end to the music of the spheres, and there is no end to the music that you can play once you have learned your instrument.

We would at this time transfer the contact to the instrument known as Jim. We leave this instrument in love and in light. We are those of Q’uo.

*(Jim channeling)*

I am Q’uo, and greet each again in love and in light through this instrument. At this time, we would ask if there might be a query with which we may begin this portion of the working?

**Questioner:** Yes, Q’uo, if I understood correctly, I’ll use an example (*inaudible*) describing what I think I heard you say with respect to disciplines of the personality, discipline with disrespect ... I find it very difficult to (*inaudible*). The discipline aspect really doesn’t have anything to do with saying to self either, well, I’m going to do this anyway, because I know it’s good for me but rather indulgent, if I might use that word, the emotion to determine ... well, indulge the emotion feeling in all of its aspects and then find the heart of it. Is this correct? Is this the essence of discipline? (*Inaudible*).

I am Q'uo, and am aware of your query, my brother. We are, in large part, in agreement with that statement which you have made. We would add to it by suggesting that the discipline of the personality would have an effect upon your decision to meditate or not, an effect upon the attitude with which you viewed your decision in that it would be that heart of yourself which would entertain all these thoughts. It would be that primary stance that you assume as you encounter or meet any situation in the life pattern. It would be the expression of that heart of self, that personality, if you will, that would undergird all potential responses to this thought. It would be the flavor, shall we say, the distinctive mark, the impression that would be the guiding factor in your choice of actions or responses to this thought within the self that one should meditate.

Is there a further way in which we may speak, my brother?

**Questioner:** No, thanks, Q'uo.

I am Q'uo, and we thank you, my brother. Is there another query at this time?

**Carla:** I was kind of surprised that I didn't receive anything concerning love or faith or meditation. It occurred to me thinking about that after I finished channeling that, perhaps, when you talk about the ingredients in a personality, you're talking about something that's already there and that it's just like an ingredient (*inaudible*), but I guess one conclusion that I might draw is the discipline of the personality is equally important for negative and positive polarities, but where does this learning to play the instrument intersect with love and faith? Is that in the lifestyle chosen or the path of life chosen?

I am Q'uo, and am aware of your query, my sister. The entity which seeks to discipline the personality, to become a metaphysical being, to exercise the way of the magician in attempting to arrive at changes in consciousness, these things are done primarily through those qualities which you have spoken of when you spoke of faith and love.

The entity which seeks to become a metaphysical being and to exercise the expression of its personality finds in the positive polarity that the ability to love comes forth from the primary faith that the entity has been able to nourish and to cause to grow within the self. All of these elements of the personality and the ingredients that make up the multifaceted being

that each is find the necessity to give and receive love the primary building block and energy of all creation with each portion of the life experience.

Thus, the entity who wishes to be a metaphysical personality stokes its internal furnace with faith, and the energy which is output is likened unto love, the means by which it is done, the many facets of the personality that has been disciplined and is available as a resource, that one may [write the tone poem] of life with an unique and distinctive flourish, that gives a glorification to the one Creator in that it is a means by which a metaphysical entity begins to express its nature as the Creator.

Is there a further query, my sister?

**Carla:** No, thank you, Q'uo.

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

**Questioner:** (*Inaudible*). This falls within the context of today's subject, and (*inaudible*). I've really been experiencing a great deal of feelings [of] very, very deep sorrow and sadness (*inaudible*) particularly with respect to this group and with you, and I'm absolutely certain (*inaudible*) felt this way before. In dealing, can you speak (*inaudible*), please towards working with this (*inaudible*)?

I am Q'uo, and am aware of your query, my brother. Most positively-oriented entities who wish to develop that quality known as compassion in a larger degree will program for the incarnation the seeming lack of this quality of compassion. For the positively-oriented entity, this programming of lack of compassion will be for the self rather than for others, for it would not be appropriate for a positively-oriented entity to enter an incarnation with the programming of lack of compassion for others.

Thus, internally the entity works upon the palate that [is personal]. These feelings of lack of worth, of lack of compassion, a feeling of a loathing for the self, are a kind of angst that is meant to cause the entity to dig even more deeply into the self than the sense of selfless or less worth would indicate.

To state this in another way, the entity with the lack of compassion for the self would do well to look upon that self as a child within one's care and attempt to give it that love and support that any child would need when learning new lessons, realizing failures will occur and are most valuable,

for they teach much about what is workable and what is not, what is helpful and what is not. Thus, if one would take under one's wing that semblance of self that has such small value, such lack of worth and love from self, there could begin to be ...

*(Tape ends.)* ✻