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SUNDAY MEDITATION

FEBRUARY II, 2001

Group question: The question today has to do with the concept of the new Buddhism. There seems to be a new interest in the practice of Buddhism around the world and we would like Q'uo to give us information that might shed light on why interest has increased for Buddhism, the effect it has upon people, the philosophy of how Buddhism connects to other world religions, and how it connects to the philosophy of the Law of One.

(Carla channeling)

We are those of the principle known to you as the Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we are. It is a great privilege to be called to your circle of seeking, and we thank each of you for the thirst and hunger for truth that has lead you to this circle and this moment. It is a blessing for us to be able to pursue our chosen service at this time, which is to share thought and inspiration with those who may seek it upon your planet. For the most part our duty is carried out by simple presence in visions and dreams and moments of inspiration. Seldom it is that we have the opportunity to communicate using words such as we are able to do using this instrument and others that are similar to it. It is a real treat to be able to express our thought in these slippery things called words. We appreciate the efforts of this instrument and instruments in general who provide us with the opportunity to share our words in this fashion.

As always, we ask of each of you that each use her discrimination, for each of you has a very finely

tuned, resonant awareness that springs into life when a personal truth is heard at a deep level. And we would ask of you that, as we share our thoughts, each listen for that resonance, that feeling of rightness and truth that comes from the heart and is far more of an authority than the so-called authority of teacher or seeming outer authority. We consider ourselves to be your equals and ones who, perhaps, have had a bit more experience. However, we still are aware of ourselves. We are still puzzled and seeking the mystery of deity. And we consider ourselves to be fellow pilgrims with each of you. It is a privilege to walk with you and to share the beauty of your vibrations during this meditation.

You ask this day concerning Buddhism, as it has in recent times been reenergized in terms of the number of people who seek within the path of Buddhism as an outer and settled religion. And we are glad to share our thoughts on this subject with you from our own point of view. As is often the case, we would begin by laying a ground upon which we would speak. And that is, as several within the group said in the discussion beforehand, that there is one Creator of which the so-called revealed religions are attempts to discern, illuminate and express. Any religion, so-called, has what this instrument would call baggage. And in the case of Buddhism, as well as the case of several of the major world religions, that baggage is not the baggage of a few years but, rather, the weight and onus of generations, centuries, and millenniums of those within the religion, who

practice the religion, finding ways to re-identify and reassess the valuable points of the religion.

Thusly, a religion such as Buddhism, just as Christianity, Shintoism, Judaism, Yogic disciplines, and many other world religions, goes through a continuing series of changes and cycles of changes within itself, as its members attempt to practice the path that is offered by the mythical system involved. Each religion, including Buddhism, has valuable aspects that are peculiar to it, but each, shall we say, has two sides. There is to each religion the revealed or outer aspect and the inner, occult or mystical aspect, and we find that it is in the mystical aspect that the religions have the tendency to unify and to harmonize, so that a mystical Buddhist can speak to a mystical Christian, a mystical Jew, or a mystical Oriental worshipper and have very few communication problems, because mysticism focuses on essence and not on detail.

It is in the revealed or outer aspect of each religion that we find the bulk of the challenging material for those who seek to be inspired by religion. For in each religion you will find in the outer or settled church aspect of the religion the tendency to be dogmatic. The advantage of dogma is a simple and vital one, and we find that many among your peoples have the necessity for a dogmatic type of belief system. In such a system there is a certain list of things that are believed and are held to be true and a certain list of things that are specifically not believed and are held to be untrue. We find that the more that a mythical or religious system attempts to define in a dogmatic way the theology or belief system of the religion, the more pronounced the tendency is for there to arise disputes and disagreements between various factions within the religious system, so that in the outer church there is the positive aspect of a group which thinks alike or is attempting to think alike over against the disadvantages of this same group attempting to define itself by stating those things which it does not believe and finds to be false within various other sects of the same religion. Consequently, the efforts towards ecumenical or unified belief and unified worship on a global scale will be found to be far more successful when they are mounted by the mystical or occult portions of any of the world's religious faiths.

Perhaps the most striking difference between the various religions is the energy center or chakra which is the seat of most of the germinal or seminal energy of that system of belief. We would discuss three basic systems, the first being Christianity, the second being the amalgam of Oriental religions which honor family ancestors and tradition and the third, the Buddhist way of enlightenment.

In Christianity the basic chakra energy that tends to be activated for the worshipper is the green-ray or heart chakra. This is due to the fact that the entity known as Jesus was a teacher concerned with one thing only, and that was love. This entity offered a simple system of beliefs, stating, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself. Upon these two commandments," said the teacher known as Jesus, "Depend all of the law and the prophets." In this statement the one known as Jesus specifically moved from the Old Testament, so-called by this instrument, which was the holy work of his people, and delivered and offered a new covenant having only to do with love, love of the infinite Creator and love of each other, beginning with the self and continuing with loving the neighbor as if it were the self.

When this simple commandment is the focus of the Christian path, we find that this truly is the path of the heart and there are those mystics such as this instrument who tend not to wish to deviate from the path of simple devotion because of the fact that moving into a more dogmatic approach to belief seems to pull the focus away from the heart. We suspect that each has those relatives or friends or acquaintances whose Christian belief system has a dogmatic aspect sufficient to create an atmosphere of judgment and, therefore, we suspect that each is fully aware of the difficulties involved in moving into the dogmatic beliefs and leaving the simple faith in love behind. However, when those who are working along the positive path using the Christian system find themselves to feel at home in the heart we feel it is likely that they have been able to move from the outer aspects of worship to the inner aspect.

In the disciplines or myths of the Orient, such as Shintoism, the energy which is most involved in the system is the yellow ray or solar plexus chakra. This

is the chakra of the illusion. It is the chakra of relationships like marriage and family that have to do with the groups with which one associates one's self as a human being, as opposed to the individuals with which one associates oneself in a relationship. The great advantage of the religions that move from the yellow-ray energy is that there is no translation needed between the holy and the everyday. Each entity within a family, a clan, a village or a nation is specifically and frequently honored as a part of a valuable whole. Thus the family is seen as sacred. Age, itself, is seen as a sacred and holy thing. Events within the life take on the glow of the revealed Creator in bodily form. While it is not a system of seeking that specifically opens the heart, what it does in terms of the human experience is render it into a kind of liquid in which the elements of everyday life are specifically seen to be holy. And thus the life experience of everybody can be taken by one who has worked in this discipline as having a resonance of rightness that is profound, and there is a peace that this produces that is similar to that feeling of groups of entities at one of your games where instead of two sides there is only one side, and all portions of the game are winning. In this kind of experience there is a solidifying and strengthening of the bonds of simple humanity in the valuing of family, in the valuing of the wisdom of age, in the valuing of the death process as a part of life. There is a tremendous peace.

In the case of Buddhism, the energies involved tend to spring from two centers: the communication chakra or the blue-ray chakra of the throat, and the indigo-ray chakra of the forehead or the pineal gland. These energies of communication and work in consciousness have a tremendous advantage for people within third density at this time for two reasons. Firstly, there is the peace of working from the higher centers. The yellow-ray chakra is the chakra where the rubber hits the road in terms of everyday experience. It may render the everyday experience sublime, but it shall not render it completely peaceful, for peace is not the nature of the passing passion play that is life. Neither is it peaceful to dwell within the heart, for the heart is not only the shuttle for the spirit but also the seat of the emotions. And the tumult of the rising and falling away of emotions is constant. Consequently there may often be the transcendent experience of bliss and peace, yet it lies within the rising and

falling of emotion. For in love's focus, in the heart's focus, there is the specific value of passion, desire and thirst. And this cannot be said to be completely peaceful.

Therefore, there is a tremendous appeal to the peaceful rounds of, shall we say, the wisdom aspect of Buddhism. Buddhism takes a far more distant view than either Christianity or the Oriental religions of suffering. In positing the reality of suffering within the world, Buddhism's only prayer is that it end. It gazes at that which a heart-centered religion would find full and sees it as empty. It gazes at the everyday round that the Oriental religions see as holy and finds that everyday round to be completely illusory. And, therefore, it is focused upon the reduction of suffering, the reduction of confusion, and the welcoming of nothingness, that nothingness being held as a holy thing and greatly to be prized. As this instrument said earlier, "First there is a mountain. Then there is no mountain." It is the hope of one who seeks along the path of Gautama Buddha to become able to gaze at all of the passing scene and see nothing, as opposed to the Christian hope of gazing at the passing scene and seeing the Christ or love, and the Oriental or Shinto hope of looking at the passing scene and seeing value and worth in the thing itself.

This peacefulness of working as an observer from the higher centers is very attractive because it promises a surcease from struggle and perceives struggle very much a part of third density at this time. There is a tremendous amount of pain at the emotional, mental and spiritual levels within the more comfortable and more economically advanced nations of your world, which has begun to be toxic in terms of perceived struggle. And in the light of this unceasing struggle, the opportunity to move into clear communication and work in consciousness is seductive and almost irresistible to many.

We do, however, see an implicit challenge in moving along the path of Buddhism. And that is in its remoteness. There is, shall we say, an intellectual cast of thought which is easily awakened within the Buddhist mentality. And an enormous literature of speculative theological works is evidence of the intellectual fruitfulness of this type of inquiry and discussion. Indeed, we may say that those who seek along the Buddhist path have done far more investigation into the specific discrete realms of the

inner planes, identifying and describing various states of consciousness, various places where teachers dwell, and so forth, than any other system of religion. The difficulty with this tremendous panoply of assets and resources is that entities will remain within the higher centers without bringing the lower centers into balance with this work in consciousness. This weakens the integrated self and we suggest to those who wish to seek along the path to Buddhism that care be taken in a persistent and continuing way to reintegrate into the practice those lower energies of orange and yellow ray and of green ray so that there is not simply talk, discussion, thinking about the Creator, and the releasing of the illusion, but also the awakening of the heart and the valuing of the structures of the illusion. For the structures of the illusion, the relationships, the families, the friendships in groups are an elegant and eloquent design for learning. Into each relationship has been poured a tremendous amount of preincarnative thought. You may see each relationship as a carefully prepared lesson in the giving and receiving of love. And it is well to reconnect persistently with these lower chakra energies as one works within clear communication, the reading of material, and all of the work in consciousness that is so delightful to those who seek after wisdom as opposed to love.

The second advantage of Buddhism is an advantage of position and perception. The Christian and Judaic religions and the Moslem religion are all patterned with extreme similarity, to the extent that one may see that their holy works are shared. The stories are shared. The origins and springs of religion are shared. At the same time that this unity exists, there is also a tragic history, millennia of discord, and there is no religion that comes out any better than any other in terms of the folly of the wrong uses of power. In the name of religion it is well known throughout all peoples upon your globe that Christian, Jew and Muslim are a contentious and war-like people whose gods tend to be as aggressive as they are loving. And this is a difficult burden for the spiritual seeker to carry no matter how much the entity may adore Yahweh, Christ or Allah. No matter how much the seeker may feel the resonance and rightness of this path for him, yet too there is a perceived burden of shame and guilt than cannot be ignored.

It is not that the Buddhist religion as a system has not had its hassles and its fights, for indeed, if the scholar were to penetrate the outer details of this world system it would find the bellicose and aggressive actions and disputes of petty gods which indeed offer shame and guilt. Yet because of the fact that those who worship along Buddhist paths do not and have not for many centuries had ascendancy as race, people, nation, economy or society, there is little known of this history of shame and guilt. And instead it is possible for those who are seeking within the supermarket of world religions to come upon Buddhism in an innocent and fresh way. There is more of the feeling that this is a religion of peace and enlightenment, not a religion of war and dispute. And this perception is extremely valuable.

As we said, the great virtue of any outer religion is that it offers a place to be within the illusion. When one is within a path that is known, one may feel that one is not alone, that one belongs, that one is part of something that is beautiful and continuing and holy. When no sparks come to a seeker from looking at the various religions, then it is that the seeker must decide to create her own path. And this is a challenge. Certainly it is one that each is capable of rising to and meeting. But it does throw one upon one's own resources in a way that an outer path of religion does not. We sympathize with each who seeks, for we, like those within your circle, do not necessarily feel that one path has all the answers but, rather, that each path offers advantages. We would simply suggest to each that the seeking for the right path be done in the atmosphere of the trust of self and of the self's powers of discrimination and choice. For the seeker will know what is truly for him. And may we say that no matter what the path chosen, the creation speaks equally to all. The crocus that this instrument spoke of as growing where none was planted offers its own lesson in any religious system, speaking of faith, the generosity of spirit, and the endless possibilities of the present moment. Each day, each hour, and each moment offer sight to the eye and sound to the ear for one who is looking and to one who is listening for the truth.

We would encourage each, no matter what the path followed, to focus upon those aspects of the faith that unify and harmonize, that bring the self to a deeper feeling of the immediacy and the essence of the self. For beyond all perceived religion lies the self within that is each of you, and that self is the essence

of holiness. That self is the spark of the infinite Creator, and those thoughts that you think are but distortions of the one great original thought that is Love. No matter where you seek you dwell in precincts of love.

We would at this time leave this instrument and transfer this contact to the one known as Jim. We thank this instrument for its service. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in the love and the light of the one Creator through this instrument. It is our privilege at this time to offer ourselves in the capacity of attempting to speak to any further queries which those present may have for us. Is there another, shorter query at this time?

R: There have been actions in my life that I have taken that have left me with guilt and shame, and I wonder, in general, what we are to do with the realization of having hurt others and how to remedy such actions?

I am Q'uo, and am aware of your query, my sister. When one feels that there have been those experiences shared with others that have been hurtful to either party, then it is well, if it is possible, to utilize both the green and blue energy centers in the opening up of the heart and of the communication to any one may have injured in any way, to speak from the heart what is now felt and to offer it to the other, with the heartfelt apology. This not being possible for one reason or another, perhaps one entity no longer being incarnate, it is well, then, that this dialogue take place within one's own mind, within one's own meditation, so that that experience which was shared of a difficult nature may be brought again into consciousness, examined for the roots of the cause within the self, then be able to be forgiven both by the self and any other self involved, so that there is a healing and a harmony which comes from this reexamination.

As human beings within the third-density illusion, each of you moves as best as one can through this illusion, knowing that there will be those times when the misstep is made. However, with the faith that all is well and shall be well, one may also know that any misstep or injurious action can also be utilized for healing and harmony that will bring the entities closer together in the unity of thought and

compassion that binds all beings within the One Creation. Thus one may utilize any previous disharmonious action or misstep as a method of working both upon the self and upon clearing communication between the self and any other self with which one has a relationship in the daily round of activities. It is well, however, that this communication and opening of the green and blue-ray chakras take place first within the meditative state so that one may begin the healing process there, as a seed within a garden is nurtured so that it grows to a certain degree of maturity before the sharing is sought with the other self.

Is there another query, my sister?

R: On a different topic, I wonder what the purpose of D's and my relationship and being together is?

I am Q'uo, and am aware of your query, my sister. If this purpose were not already known to some degree by each of you we would not be able to speak, for we do not wish to infringe on the free will of any who seeks the path of his or her own evolution. However, since each of you is, shall we say, strongly suspicious of the path shared by each, we may say that that which you share together is a mutual awakening process that allows each of you to open your heart to the other and to develop that quality that you may call compassion, unconditional love, mercy, understanding, forgiveness, surrender and acceptance. These are the qualities of the green-ray energy center, of the heart and are indeed the salvation of this illusion. For each entity comes here to work in some degree upon the heart. This is the energy center through which connection with all the creation is possible, and as each of you moves through your daily round of activities, making those small adjustments each to the other in compassion and understanding, you continue this process that has been ongoing through the entire length of your relationship and which shall be the strength and foundation as your relationship continues into what you call your future. There is much of understanding which each of you has developed for the other and for all other selves because of your relationship to each other.

The mated relationship is one which has been called by some an ordeal, for in this relationship one comes face to face with those qualities that are strengths, that are weaknesses, that are latent, that are possible. One is face to face, in short, with one's humanity,

with that which enlivens your being and gives a vitality to your step, a purpose to your life and to the sharing that is possible also with others because of that which you have done with each other.

Therefore, that which you undertake in this life is, in general and specific terms, the awakening of compassion and the forming of that kind of relationship which can be seen to be ideal; that is to say, where the heart of each is opened not only to each but to all others as a result of the work that is at times difficult, that is always undertaken between the two of you. Thus, work done between the two of you is work which can benefit the entire planet, for as you are able to find harmony, love, understanding and acceptance within the self so will you be able to find it within others as all others mirror to you that which is the heart of your self.

Is there another query, my sister?

R: No. Thank you.

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

S: I have a comment more than a query. I was going over last week's session in which what you had accomplished in the past hadn't turned out the way you had hoped and you are attempting now to make amends for that. Thinking on it this week, those days in Egypt have been pretty much forgotten by the population today. I guess I felt that you seemed too harsh on yourselves concerning your roles then and considering what you do now. We appreciate your being here and talking to us and we hope that you do it more out of enjoyment than a feeling of obligation. It's an opinion that you can take or leave from third density. I just want to let you know we appreciate the role you do play now. Have I misinterpreted what you said from last time? Would you comment on that, please?

I am Q'uo and am aware of your query and your generosity of heart, which we greatly appreciate. We do not mean to be harsh in our analysis of our previous interaction with the population of this planet, but wish instead to look at the ramifications of our interaction, which seemed from one perspective to have produced fruit that was not as we had wished. For when we share as we do now with any other entities we are hopeful that that which we share will be seen also as it is; that is, that we share our opinion freely from our hearts for all. Our experience with those of the Egyptian culture many

thousands of your years ago was an experience in which our words were reserved for the few. That we were not able to see how our interaction would result in this reserving of that which was freely given only for those of power and position was, in our opinion, of a short-sighted nature, the eagerness on our part to be of service overshadowing the possibilities of being of less service than we were.

However, we are at this time greatly overjoyed to be able to speak to this group or to any group, whether it be through words as we do now in mind-to-mind communication, or whether it be in the dream state or in meditation or the inspiration that comes in the midst of waking activity. It is the greatest of honors to speak to those who call by their very essence, their very being, for our assistance. For it is a portion of ourselves that calls to us. Any call of any entity for assistance through the sorrow of the entity's being, the pain of existence, the confusion of the mind, the doubt of the heart, is a calling from one portion of the self to another portion of the self. Such a call cannot be refused. Thus we seek in joy to serve now as we sought in joy to serve then. And we appreciate greatly those who offer the call to us and present us the opportunity that we may be of such service.

Is there another query at this time?

S: One last one. Have you considered possibly dictating a book on the Law of One that we could share with all freely?

I am Q'uo, and am aware of your query, my brother. We are available for any queries which those within this circle of seeking find worthwhile in offering to us. We do not plan any, shall we say, curriculum. We wish to observe the free will of each present in the offering of our service. Thus we offer that which is ours to give in response to the queries which we receive.

Is there another query?

S: Not from me. Thanks.

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

(Pause)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce, we shall express again our great appreciation to each present for offering us this opportunity to join you in your circle of seeking this day. We are aware that each has made great sacrifices

in order to be here at this time, and each has been patient with us as we take a great portion of your time to speak those words which are ours. We are known to you as those of Q'uo, and we shall now take our leave of this instrument and this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai. ❀