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SATURDAY MEDITATION

APRIL 2, 2011

Jim: The question this evening is from T in Taiwan. “Q’uo, please tell us something about the seeking and the enlightenment of Gautama Siddhartha, aka, the Buddha. What does this story tell us about spiritual enlightenment?”

(Carla channeling)

We are those known to you as the principle of Q’uo. We greet you in the love and in the light of the one infinite Creator, in whose service we attend this circle of seeking this evening. We wish to thank each of you for calling us to your group and for taking the time out of your lives to seek the truth in this manner. You help us greatly as we have offered our service to do just that, speak with those who ask on the questions they designate.

As always, before we begin we would ask each [of you] to use your discernment in listening to what we have to say, taking those things which are helpful from our thoughts and leaving the rest behind. We appreciate your doing this as it will ease our minds to know that we do not need to be concerned about infringing on your free will. Thank you for this consideration.

The query this evening has to do with the one known as Siddhartha, or the Buddha, and what he has to teach about spiritual enlightenment. We find in order to approach this in a way which may be more helpful, we would take some time to speak about the two strains of religious thought that are encapsulated in the teachings of the one known as Jesus the Christ and the one known as the Buddha.

Both entities, Jesus and Siddhartha, offer tremendous resources to those who are seeking the truth. They have different areas of appeal but that which they hold in common is powerful. To them both the seeking of the Creator, service to the Creator, time spent in the company of the Creator are all in all. To both, there is no priority greater than spiritual seeking. Both of them lived lives that indicated this preference, this concern, and this devotion.

There are two different styles of seeking when gazing at these two powerful and poignant beings. To one, knowing that his kingdom was not of this world, he nevertheless entered into the world with all of his heart and soul and nothing in his heart but love for all he saw. As he entered in, so his physical body was destroyed by that which he took upon himself: the suffering of the world. All suffering was taken into the self and accepted. That it destroyed his physical body was not that which was important to the one known as Jesus the Christ, but rather that he do his father’s bidding. “Not my will, but thine,” were his words.

The Buddha saw the same world and knew that he was not of it or part of it. Consequently, his path did not move into the open heart and take all of the suffering of the world into the self. Rather, he allowed the things of the world to fall away as they seemed to want to fall away in his view. Over the period of a lifetime he was able to investigate each path in the world and conclude that that was not his path. The principle of “neti-neti, not this and not

that”¹ comes into play here. Thusly, as the Buddha allowed all to fall away except the seeking for the one Creator, the entity no longer was concerned with the suffering of the world except to pray that all suffering might cease. There was not the attempt to take on the suffering of the world; rather, the attempt was to allow the suffering of the one known as the Buddha to fall away and as suffering fell away from the Buddha, so it would fall away from the world.

The teachings of the one known as Jesus appeal to those who enjoy the feeling of an open heart, a heart open to love. The teachings of the one known as Siddhartha appeal to those who seek wisdom. Yet, the compassionate follower of Christ and the compassionate follower of Buddha meet in the middle where love and wisdom are balanced. Consequently, either path is sound and useful. And we might suggest to those who are Buddhist or Hindu and have followed the path of the Buddha for their lifetime that they investigate what it is to follow the teachings of the one known as Jesus. It is equally useful for those who have followed the teachings of Jesus over the period of their lifetime to investigate and enter into the teachings of the one known as Siddhartha.

Remember that it is not to the extreme that awareness comes, but to the one who has been able to balance the energies of love and the energies of wisdom. The lifetime of the one known as Siddhartha was one in which the wealthy man became poor, the active man became quiet, the leader of armies retired from the lists and developed the habits of sitting in meditation and ferrying people across a river. Humble and modest, the Buddha was not led by intellect but by his hunger and his thirst for the presence of the infinite One.

There is no better exemplar of the truth than one entity who has achieved spiritual maturity. Such a person is capable of leading others to their own discoveries by association. We could say it was done by inspiration yet that would indicate that thought was taken to inspire and this is not so of the one known as Siddhartha. Yet his very presence became

eloquent and has lighted and inspired those who follow his teachings for many, many centuries.

It is almost impossible to use words to create in others awareness, sensitivity to spirit, or inspiration. It is not impossible but it is very difficult to use words to move people’s hearts and minds in a way that is lasting. The one known as Jesus worked upon this point by telling stories. The one known as the Buddha acknowledged this point with his silence. And in that silence stands the spiritually mature Buddha, that one who, just as you, had been full of desires, interested in wealth, influence and power. There was not distaste but simply a preference for not dealing with these.

Why, my friends, would one not wish to take up the reins of government, military, economic leadership and so forth? The one known as Siddhartha saw no attraction, no reason to stay within that prison of concepts, ideology and the clash of wills that represents the government, the military, and the halls of power. This simple turning away, this freeing of the self from the prison of things, stands as a beacon, letting others know that it is possible to free the self of the burden of the love of things. It is a powerful lesson indeed.

It is not that the one known as Buddha scorned money but that the one known as Siddhartha was not imprisoned by attaching himself to a desire for it. Where there was no desire, there was no longer a use for that catalyst and with his whole heart and mind, the one known as Gautama gently and firmly said “not this” to each thing he encountered in the world.

It is a very helpful concept to separate the things of the world from attachment to things of the world. The Buddha did not have to preach the evils of the things of the world. He simply did not desire them. To an entity swamped in desires, some of them conflicting, this freedom is precious and the way of the Buddha very, very helpful.

It is sometimes very difficult to separate entities such as Jesus the Christ, or Siddhartha the Buddha, from the institutions and cultural expectations that have grown up about these entities after their deaths. They have no control over what happens. They are no longer of this density. And those of this density, intent upon influence and power, have systematically attempted to alter the mystical teachings of these two leaders to approximate something that can make

¹ Wikipedia says that “In Hinduism, and in particular Jnana Yoga and Advaita Vedanta, *neti neti* may be a chant or mantra, meaning “not this, not this,” or “neither this, nor that” (*neti* is *sandhi* from *na iti* “not so”). *Neti neti* is a saying found in the Upanishads and especially attributed to the *Avadhuta Gita*.”

money and be sustainable. Therefore, if you wish to follow either entity, it is well to look for the source of teachings, to look for that which has been offered by these great teachers, rather than listening to the rhetoric of those who supposedly follow these teachers.

To follow either of these two men is very difficult because of the confusion that has arisen over centuries of distortion. Yet it is entirely possible to win through to a relatively undistorted grasp of that which is offered by the one known as the Buddha. An entity needing to look more closely at the Buddha just as an entity needing to look more closely at the one known as Jesus, the Christ, needs to do a continuing and daily amount of inner work to support the attempt and we recommend whatever form of entering the silence would be helpful to you in order to support the realizations that you are attempting to seat within your consciousness.

Both the Christ and the Buddha vibrate at a certain energy. It is a similar energy. The heart of following either entity is to avail yourself of this vibration. As you avail yourself of this vibration, you become that which you are seeking to learn. And as you gradually are able to allow this understanding, shall we say, to penetrate into the very depths and roots of your mind and consciousness, you will be able to avoid the distortion that is rampant.

At this time we would ask if there is a follow-up to this query among those in this circle. We are those of Q'uo.

(Pause)

We are those of Q'uo, and are again with this instrument. We wish to thank the one known as T for his query and at this time would open the circle to any other questions that you may have. Is there another query at this time? We are those of Q'uo.

G: Q'uo, M writes, "When in communication with my higher self it sometimes appears as though certain requests for information are not granted. Can you comment on the principle by which the higher self would choose to withhold information in some cases and not others?"

We are those of Q'uo. We thank the one known as M for his query. My brother, the higher self can offer inspiration concerning the highest and best path to follow in an ethical situation. When asked concerning where the highest and best path is, there

is a fairly reliable tendency for the higher self to be able to respond.

However, the higher self is a guidance system, a resource left to you by yourself. It is not designed to do your thinking for you or to open paths that for one reason or another are not in your life path. Consequently, it may seem sometimes as though the higher self is not forthcoming. If the higher self then, the guidance system that you trust, is not forthcoming on an issue, that will tell you something. That will tell you that you are in an area where you are asking more than that guidance system can offer.

We see in this instrument's mind the ancient joke concerning the grandmother whose grandchild is playing at the shore. A huge wave comes and sweeps away the boy and she is running up and down the shore pleading to God to bring the boy back. After several minutes of this prayer, the little boy is dumped onto the shore, safe and sound. The grandmother rushes to him, checks him over from stem to stern, and then looks up at the sky and says, "God, he had a hat."

My brother, it may be possible that you will lose your hat. Storms come, and suffering ensues. If you can stay in that fire of suffering and ask it for its gifts, out of that suffering will come spiritual maturity, lessons painfully but gratefully learned, and a surcease to that suffering. We would suggest that when the spirit within does not seem to be accommodating it is well to review your attitudes, your assumptions, and your requests of the guidance system that you trust. Realize that it is bound by the Law of Confusion and give thanks for the guidance it is able to give you.

We are sorry not to be clearer for we realize that it seems to you that somehow nothing should be withheld from those who truly seek. Yet we would ask you if you would consider it withholding from a third grader the principles of calculus or solid geometry. Sometimes, my brother, requests are made of spirit that cannot be fulfilled because you, as an entity, have not had the preceding information seated within your heart and mind. When you feel that you have been given less than you wish by the Holy Spirit or by your higher self, it is helpful to accept that which is given and accept as well that which is not given in the humble and earnest hope that life and learning will bring to you the requisite

knowledge in order that you may indeed wrap your mind around and understand calculus and solid geometry.

It is difficult to wait for spiritual maturity to develop within the self and it is equally difficult to do so without blaming the self somehow for not being able from the beginning to know all that is needed in order for spiritual enlightenment. All we can say to you, my brother, is that we encourage you to have patience and in your humility acknowledge that you will gladly take that which can be learned by you today. And you will ask again and again until such time as you have the maturity to understand the response.

We are those of Q'uo, and would ask if there is another query at this time?

G: Q'uo, M from Germany writes, "There have been reports in the media about an Indian Yogi named Prahlad Jani who claims that he didn't take in any food or water for the last 70 years. Doctors who have made some medical examinations found that his body didn't even keep the 100 milliliters of water [given by researchers] daily. Prahlad says he has taken all the energy he needs through meditation.

"Also, I read some independent studies that concluded that we would never be able to take in all the energy that we require and expend through food and water alone. So am I right in thinking that all biological life on Earth acts as free energy devices do and that they transducer interdimensional energy? Also, what is the relationship between foodstuffs as a source of energy and subtle energy?"

We are those of Q'uo, and appreciate your query. We would say to the one known as M that entities such as the one known as Prahlad are legitimately free from the necessity of the intake of foodstuffs. This is because this entity and others like this entity have either developed within themselves through spiritual practice or by nature have been given an awareness of the subtle energies of prana and light.

We cannot say that to all humans the capacity for using the body as a free energy device exists, for it is indeed a rare entity within third density that is able to lift away from physical foodstuffs for the physical body. We find in this instrument's mind the caution seen often on your television, "Do not try this at home." Usually, these cautionary statements are

made when the viewing audience is watching someone do a stunt or a difficult physical feat such as jumping a canyon or other risky and highly skilled maneuvers.

We would say that except for those who are seeking this freedom from foodstuffs, there is a faint possibility that you might achieve freedom from food and water and be able to live on light, the energy of prana, yet unless such a spiritual practice were fulfilling to the one seeking in this way and opened to that entity the gateway to illumination, we would suggest focusing upon the opening of the energy body rather than the retiring of the physical body.

It cannot be denied, however, that sleeping within each human of third-density Earth is the capacity to store and to use the energy of light itself in the breath, from the sun, by awareness of the life in all things so that there is freedom from the necessity to use the body as a distillery.

We are those of Q'uo, and would ask if there is another query at this time.

G: Not one from readers abroad, Q'uo. Thank you for those responses that you offered.

We are those of Q'uo, and we thank the one known as G for his patient shepherding of these requests. May we ask if there is a query from others around the circle at this time? We are those of Q'uo.

(Pause)

We are those of Q'uo, and we find no more queries in this circle. At this time, therefore, it is our time to say farewell for now. We leave you, as we found 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, my friends. Adonai vasu. ❄