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SUNDAY MEDITATION

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Group question: The question this afternoon has to do with fear and the various ways in which it expresses in our being. We have various ways of experiencing fear. Some of them have to do with relationships with others; we curtail certain thoughts, feelings or actions hoping that we won't excite the response from another person that will cause that fear in us to be realized, or we don't curtail the action and we express violently, angrily and become fearful of the emotion itself, also, fearful that it might have repercussions, causing a disease such as cancer that would be a way to point out the distortion so that we would work on it. We have, of course, the concept of love, in which we feel and believe that love can overcome fear, can heal wounds, but how does one put love to work in one's life and make the balance again come into being? How do we overcome, or is there an overcoming? How do we work with fear, and how do we bring love to bear upon the situation?

(Carla channeling)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We greet this instrument in the name of Jesus the Christ. We thank this instrument, as always, for the care with which it prepares for contact, for it creates the secure contact, both for us and for the channel. May we express our appreciation and gladness at this opportunity to blend with your vibrations. The beauty of your

seeking is beyond telling, and the continuing growth in harmony within each in the group and within the group is also a pleasure to see growing. We are much in appreciation of this circle, and would address the question that it has put to us at this time.

Fear is an experience in which an entity perceives itself as helpless, and therefore a victim for those who are powerful. The infant is born into a fearful environment. Whereas within the womb the infant has warmth and secure cradling, a constant supply of food and liquid, and the reassuring heartbeat and enfolding maternal love of the entity which carries it, it suddenly experiences exposure, wetness, coldness, pain, stricture, and vastness, enormous, unbelievable vastness. Against the cold, the damp, the vulnerability and the lack of easily perceived love, the infant has no power or control. It is helpless. And so the life experience of an incarnate entity begins, rooted completely and solidly in fear.

To this original bias are added the many, many ways in which larger entities may create perceptions of helplessness in their dealings with smaller entities. When a larger entity disapproves, corrects or simply says no, the smaller entity has no power of appeal past its ability to use the language. Even if it does use the language it is not likely to be heard, or if heard, grasped with any degree of respect. So, the entity experiences throughout the years of being small and human, more and more reasons and occasions upon which fear has been perceived. During these same

years perceptions of love have also been received. In some cases, either the young entity perceives all that the parents do as beautiful and loving, or the parents are actually creating a supportive, loving and helpful environment in which the child perceives again the heartbeat of love that moved from the mother so easily to the heartbeat of the child in the womb. However, it is most likely that entities will have chosen situations within the childhood that will specifically sharpen and make keen some of the primal fears with which the entity began the incarnation.

If fear is not a mistake, then it must have been planned. The plan of learning in third density is the plan of creating opportunities for entities to make choices. These choices need to be made freely and without duress. To cause an entity to allow fear to evaporate and to turn instead and embrace love is acceptable. But to cause an entity to do so is an infringement of free will. Consequently, it is just as incorrect for an entity to cause itself intellectually to turn to love as it is for another to evangelize, and pull the unready or unripe entity away from the fear which it needs, that it may embrace a love which it as yet is not able to embrace.

In the mature years of life, when the basic elements of physical security have been established, when there is food, clothing and protection, then it is that the entity's mind is free to consider how better to experience the incarnation than it may experience it at the present moment, and the first notions that entities tend to bring to the mind's eye as undesirable are those emotions which cluster about those things which are feared by the entity. These are perceived as personal, difficult and uncomfortable. Perhaps the key in finding a larger viewpoint of how to gaze at fear is to move backwards and see that the nature of the self being infinite, it cannot consist in finite matters. The fear is not finite. It is spiritual material, or catalyst. But the fear becomes a catalyst seriously taken when that which is its object is accepted as a real object.

In other words, if one were aware that one were viewing a three dimensional movie, and then one saw the car coming at one, one would scream, but with delight mixed with the fear, for one would be aware that this was a special effect, an illusion created by technological and advanced methods. However, if instead this same vehicle rushes towards

the entity within the illusion which is called the incarnational life, this auto is perceived not as illusory, but as real and dangerous, and the illusory physical vehicle instinctively jumps out of the way. No thought need be taken, for the instinctual physical vehicle moves on fear, away from discomfort, far more than it moves toward truth or beauty, dignity or grace, in existence. It asks only that it not be hurt, and that it be fed and maintained. This is the portion of the self that fears. It fears because it does not perceive itself as an illusion.

Let us gaze at this statement. Do each of you perceive yourselves as an illusion? Or do you feel that you yourself are real, dwelling within an illusion? It is our opinion that in a very important way each in third density is, indeed, an illusion. The portion of the intellect that identifies itself and its consciousness with the continuation of the physical vehicle not only acts within the illusion but is, in its very nature, an illusion. For the goal of consciousness is not to preserve the incarnational experience beyond its natural length, and the length natural to any incarnation seems quite arbitrary to the entity which continues until it does not. There are, however, rhythms, and a natural death, no matter how violent or quick, is that which is a part of the function of the illusory vehicle within the illusion which it has been made to enjoy and from which it has learned.

So you may see all of these fears that you experience as illusion perceiving illusion. What is yourself? Is it an ounce of this, or a cup of that? Can you locate yourself? Is there a point about which your consciousness is fixed? Not within the illusion, my friends. Not within the illusion. It is part of the illusion that you perceive yourself as a fixed self about which radiates the entire universe. You are, however, not fixed. You are not fixed. You are not fixed within the body which you inhabit. You are not fixed within the choices you have made in the past. And you are not fixed in your perceptions of your own nature. Your own nature, in fact, is infinite and therefore cannot be in any way fixed. You do not have the need for mass. Your nature is that of light. Light is created by one thing only—love. Because of free will you experience various things, and because of the perceptive web of your physical vehicle, because of the way this vehicle's mind takes in data and prioritizes it, the untutored

soul will pay first attention to those which it fears, but only in order to avoid them. Now, if you do not have a fixed self, you are not a target. Fear is always of some thing, and you are imperishable light. What do you have to do with things?

Turn then, in blind faith, when you fear, and look at what you fear the most, as long as you may. It is no shame to be unable to do it very well. It is, however, to be hoped that the practice would continue, and continue, and continue, for in each seed of fear that your infanhoods and childhoods have sown, there are collateral and dependent sub-fears which radiate out from the solidification given to this point of fear. When one examines the object of the fear one will find that which is of love, made of light; a situation, a creature, a concept, whatever is feared, which has been created by the infinite One, by logoi, sub-logoi, and most probably largely solidified and made fearsome by the sub-sub-logos which is yourself.

Turn and look at the object of fear. Define what it is you fear. Much of the fear of things is that they are making you feel helpless and powerless. Look at these feelings. Look at the object of these feelings. Leave the feelings completely and gaze steadily at the object. See it. Perceive it. In and of itself it does not stimulate emotion. It simply is. The fear is an entity which is a kind of quality. Only by choice can it be attached to any object. It is a modifier of objects as your adjectives are modifiers of words. As nouns are distorted by their qualifying elements, adjectives, adverbs, dependent clauses, so is your consciousness disturbed by fear, when it has been attached to an object. Detach it from the object, and you may see that it is not your fear. It is not anyone else's fear. It is a quality known as fear which modifies the opinion of an entity who chooses to perceive through the lens of fear some certain object. Remove the fear; gaze at the object. You cannot own fear. You can only borrow it from the stockpile of possible qualities. Like all negative and positive emotional sets, it is not personal. It is not yours. It is not anyone's. It is a potential quality of feeling and thought.

Now, let us turn and ask ourselves why this fear is necessary spiritually. Each is aware of the nature of third density. It is a density of opposites. Where there is love, there is fear. Other terms for love and other terms for fear exist. Where there is good, there is evil. Where there is light, there is darkness. Where

there is hope, there is despair. Where there is compassion, there is bigotry, prejudice. Where there is life-saving grace, there is life-killing brutality. The spiritual entity must face the fact that it always has a choice. It does not feel, seem, appear or look to the senses as though in many cases one had options. Examine any situation which seems without possible options for the feeling tones of fear, whether they be angry fear, frustrated fear, terrified fear, or the fairly purely perceived fear of helplessness and powerlessness. Lack of control is the basis for reaching out and pulling into the life experience this quality of fear. It is a simple choice. When fear is felt, and after it is recognized that the self is not fixed, and it does not have to fix fear to any object, it then is aware that it may proceed further, and gaze at the object of fear to find a positivity or affirmative quality which may be seen to be that which love offers in that same object of attention. You cannot blink when you gaze at the object which is causing you fear, because it is up to you to choose how you shall respect this object. Shall you respect it by fearing it, by bowing before it, by accommodating yourself to it regardless of the cost? Or shall you relate to this in love, offering it the respect of compassion, and, in many cases, the appreciation of, and respect for, opportunities that may seem very, very challenging?

It is not an easy process to balance the fear within the life pattern. At all times, the body which you enjoy will have its instinctual life to live. There are things of which it is appropriate to be afraid, unless one wishes to end an incarnation. These things are learned, enter into the automatic portion of the mind's clear memory, and before the mind can even think, that memory which is almost muscular moves one out of innumerable situations in which life, limb or some other quality would either be terminated or made very uncomfortable.

This is an acceptable portion of the instinctual, red ray energy, and not to be confused with fears which have an object which does not, in and of itself, cause all who observe it to be afraid. When an entity chooses to dwell in love and to accept all that is given without fear, the degree or quality of love which it is possible to perceive is greatly enhanced.

Like any other portion of a life in faith it is not the first determination alone to look at a fear which delivers one from fear, for fear may be attached to

any number of objects. Consequently, it is to be expected in the life experience of one working spiritually that the evolving self will repeatedly experience a fear of something, and always the situation must be gazed at apart from the fear. It must be seen that fear, like love, is not something one can own, but is an energy, or a quality, or a vibration, which is allowed by the entity to move through the being of the entity and to radiate a certain kind of vibration.

The vibrations of negative emotion are most uncomfortable, especially to that portion of the self that is attempting to become more loving. But one cannot move from fear to love and expect love to overcome anything. This is a misunderstanding of the suggestion that love does cast out fear that is found in your holy works. Love is not aggressive. Love does not cast out. Anger may cast out, but that is not clear, openhearted love, but rather a blocked, and incorrectly or inexpertly expressed love, even if the one to whom you refer is known to you as Jesus, as the entity is recorded to have thrown over tables upon which lay money made by priests, not for the glory of the Creator, but for the betterment of the priests' pockets. It must be understood that this entity was capable of error. This entity acted out of a kind of fear called anger. It is a kind of moral or ethical feeling common to those with ideals when dealing with that which your peoples call politics.

Fear, and the expression of fear, can be balanced by looking at the object of the fear, and then allowing love to teach, from within, in its own time, amidst confusion and darkness, how to see that same object affirmatively. Thusly, love casts out fear when love is invoked as a quality which will modify the noun of that object. Fear is no noun; fear is not a thing. The self which fears is not a thing, but an experiencer of illusion. Learning spiritually involves moving beyond that illusion in blind faith, and invoking a higher truth, higher than can be comprehended by the mind within the illusion. One must trust one's heart for spiritual wisdom, for it is not within the mind. The mind overcomes, the heart loves, and when the heart is actively loving an object, fear does not have room to modify that same object, unless the love is not complete. And when one sees oneself in mixed feelings, one must once again face the object, for it is that catalyst to which you may choose your response. You may choose creatively,

you may choose positively. You have these options at all times.

Before we leave this instrument we would like to express that it is understandable in the extreme that this concept is difficult to put into practice in the third-density life experience. It is the calling into action of higher truths, of non-word modifiers to word-type objects. You invoke a concept to modify a word. You invoke infinity to modify finity. The subtleties of this process are many, many layered. As you unearth one layer of a circle of fear within personality, you are not finished, for you will find a deeper layer, and a deeper, and a deeper, until finally you find yourself in the womb being forced out, and learning what it is to feel abandoned, helpless, and above all, completely alone. That is fear, and you are no longer helpless.

We thank this instrument, and would now transfer. We are known to you as Q'uo, and leave this instrument in love and light.

(Jim channeling)

I am Q'uo, and am with this instrument. We greet each in love and in light, and we would offer ourselves at this time to any who may have a query for us. Is there a query to which we may speak?

Carla: Not for me, thank you.

K: I'm going to have to look at that, and may have some questions at a later time. Thank you.

I am Q'uo, and we thank you, each of you, once again, for offering us this opportunity to speak to you and to offer that which we have found in our own experience to be helpful on the topic of fear. It is a topic which each of your entities has a close relationship to because of the very basic nature of those animal selves which we find you have been discussing somewhat within your own personal correspondence and thinking. It is a subject which can cause one consternation and confusion. We hope that we have been able to place it within a perspective so that you may observe it without undue distress.

We shall leave this group at this time, looking, as you say, forward, to that opportunity that we may have again in your future to join you actively. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ❁