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INTENSIVE MEDITATION

MAY 29, 1993

Group question: The question this evening has to do with the definition and explanation of the concepts of guru, teacher and guide, the teacher and guide as are used in the terms of inner plane or spiritual and angelic presences that look out for us or have guardianship over us in some fashion. What is the difference in definition in guru, teacher and guide?

(Carla channeling)

I am Oxal. Greetings in the love and in the light of the one infinite Creator. It is our privilege to be with you this evening, and we greet gladly each in love, in light, in harmony and in seeking. We especially greet the one known as S and thank this instrument for allowing us to work once again in that grand collaboration on behalf of the infinite intelligence which bears inadequate names such as love. To attempt to harmonize together in the service of the infinite One is not only, we feel, of service to those upon your sphere who call for this kind of information but also to us, for we are here to serve yet cannot break the laws of free will and are able to speak through instruments such as this one and the one known as S.

We do not say that we only can speak through instruments but rather that we prefer the most careful and fastidious observance of the law of confusion and do not choose alternative ways which in your past we have tried and have found wanting

because of breaches in free will. Therefore, each instrument bears our thanks for allowing this collaboration and harmonization of the treasures of time and memory and service.

When the student approaches the quest for truth he finds himself upon that which your song discussed, the long journey, the journey without foreseeable end, the quest for truth without final or certain results, for in that spiritual walk the truth recedes infinitely before the progress of consciousness. We are not authorities, we simply have walked, as you would say, longer along the path of spiritual evolution. Our opinions and our thoughts are precisely that. Therefore, we ask each to take from our discussion those thoughts found personally helpful and to leave without a backward glance all other thoughts, for we would not be a stumbling block before any.

We thank each for grasping the centrality of personal discrimination with regards to spiritually orientated information, and each, of course, requests helpers in the search for the truth. The student has a certain kind of character or personality and to each student the way is unique. Therefore, to some one kind of second voice may offer the best communication and dialogue; to others another different style or different level, so that each kind of spiritual counselor, teacher and guide has its appropriate place and function. In this discussion please bear in mind that we do not offer judgment as to which

path is appropriate, but recommend rather the individual's increasing knowledge of itself, its personality biases, and therefore its preferred kind of teacher, counselor or guide.

We would at this time transfer this contact to the one known as S. We leave this instrument in love and light, we are those of Oxal.

(S channeling)

I am Oxal. Most humbly we speak to you in the love and in the light of the one infinite Creator. We have been some time away from this contact with this instrument who even now is about the process of adjusting its energies to ours once again. We feel it important for this group to understand the process which this instrument has just undergone and which we would like to express our gratitude to this instrument for its fastidiousness and attending to. This is the process of challenging the contact. No less than three times were we challenged by this instrument in the name of what it holds highest. Most humbly and gratefully were we able to meet this challenge, for indeed the seeker who reaches into the darkness within third density for information which may avail in a spiritual way must be most scrupulous that the information that is obtained is used for the very highest purposes and in the very clearest way that the student of spiritual evolution is able to manage.

We ourselves have been long upon this very same path and as we lean back a little in the saddle, as this instrument would care to put it, to reach a helping hand to those who request it we are most acutely aware that no two requests are alike and that each student is ultimately its own master. Oh, the little that we have to offer to you who in some sense upon this evening are our students in comparison to what each has within, for each is the bearer of a light and a love which is that of the infinite Creator. Each has worlds wrapped in worlds wrapped in worlds without end within. This glorious divinity is accessible to all and to each, so the poor pittance of information which we may have to offer is only by way of pointing haltingly towards the one light that is the life of all.

We have been asked to address the question of the nature of the student/teacher relationship. Indeed, this is a question which can hardly be avoided for the teacher/student relationship is all about you. This instrument regards as teacher the one known as

Carla and the one known as Jim. In this respect we would hasten to point out this instrument to a great extent expresses its own personal biases. Now, these biases have great use for this instrument. They are in fact quite precious to the seeking which this instrument undertakes. Nevertheless, the biases work in part to obscure the natural relationship to other selves which to this instrument are equally teachers.

Brother, mother, father, friend, colleague, wife, husband, child—all of these and many more relationships involve the teaching function. Each and every experience [of] self to self is an experience of holding up the sacred mirror which can be shared in the precious experience of mutuality, which is in some way uniquely possible within the third-density working. Each self offers to one a reflection of the one self that one is. So even if it should be the case that the social and experiential nexus in which one relates to another self suggests a certain asymmetry in the relation, such that one is in the role of teacher while the other is in the role of student, even so it needs to be understood by both parties that in the very measure that one is teacher to another, one is also pupil.

We realize that this is a very difficult concept to work within a functional way within a density which is very conscious of social standing. It is nevertheless a central point and must not be neglected. The types of teaching function do vary considerably, however, and when it comes to the question of the type and the nature of the teaching which is offered it is necessary to take into account differences in the approach to the teacher/student relationship, differences which may for a time indeed involve the appearance of asymmetry.

Thus, for example, should one wish to acquire the skill of working with the machine you call the computer, one would search out another who had already acquired such skill and was willing to pass on this information. Now, to the extent that one wishes to learn the information which the skilled computer operator has to offer, one opens oneself to the teacher of the computer, and avails oneself of the wisdom which is forthcoming. Now, this is a rather easily circumscribed function even within your social complex for it is generally clear to most that there is a relatively easily circumscribed area of expertise in which the teacher of the computer works. One does not, for instance, feel compelled to use the same

teacher that teaches computers for spiritual counsel or perhaps for counsel upon the athletic field. These are different areas and in this regard, a difference in the relationship teacher to pupil may well be appropriate and given the appropriate circumstances may well emerge.

Thus, the first point that we would make upon the issue of the differentiated teacher/student relations is that they are not absolute relations for the most part, but involve regions of development. This end can be—we correct this instrument. The same thing can be said in the nature of spiritual work, that is to say that there are areas of spiritual development which each may be working on differentially at a given time and depending upon the nature of the spiritual development being worked upon, it may or may not be appropriate to put oneself in an apprentice relationship to another who serves as teacher.

We come then to that more highly potentiated teacher/student relationship you have called the relationship to the guru. We have found as a result of our work with your peoples that this guru relationship is one which prevails within a particular cultural interpretation which is not primarily your own, that being the oriental tradition. This is not to say that some similar functions are not to be found within your own more immediate traditions. There is, however, a point of principle it is appropriate to address when considering the nature of the function of the guru. A guru is first of all a fellow human being and a fellow seeker. The guru secondly can well be regarded as a teacher in a special sense, that is, a teacher that has a particular kind of spiritual understanding which the student would acquire, but, thirdly, the guru offers itself as a teacher in an unique way when it takes charge, if we may put it in this way, of the spiritual development of the student.

We have found to our own experience that the question of free will is at issue when the guru too willingly takes charge of the spiritual development of the seeker. There are many different kinds of gurus and many different levels of development among gurus. Some, indeed, appreciate the value, even at the cost of a seemingly slower or more confused spiritual path, of allowing the student to find its own way. The guru all too often finds it easier to operate within a framework of belief, a framework of practice, and even a framework of faith which seems

to work well enough for it, but does not necessarily translate into effective working for the student.

In fact, no matter how well matched may be student and guru there comes a time in the life of every student when the guru must detach itself and allow the student to find its own way. The guru does this without judgment, without expectation, but only in a genuine and heartfelt desire to seek and to assist in the manner which is most befitting the nature of the relationship that has uniquely evolved between that particular student and that particular guru.

Thus far we have spoken primarily to those kinds of teaching which take place within third density with both the teacher and the student being incarnate mind/body/spirit complexes functioning within third density. There are other modalities of teaching as all those within this circle must be aware. Such a modality is that which we share with you this evening, and such a modality is that which other instruments channeling other sources likewise share with you upon the occasion of the assemblage of other circles of seeking.

In order to more clearly speak to the nature of the distinction that exists amongst many of these forms of service which the discarnate teachers engage in, it is useful to note so that we may be clear about the distinction between the inner planes and the so-called outer planes of your experiential nexus. Those planes which we designate inner are planes which are part of the third density of the current incarnational cycle now completing its revolution within the Earth planetary sphere. The inner planes are planes which are occupied by many, many, many other mind/body/spirit complexes, not presently incarnate. Many of these mind/body/spirit complexes have chosen as a mode of service to assist in those small ways it is possible to assist those who are currently working in incarnation within the third density.

How might this service be availed you ask? It is as simple as listening for the chirping of a beloved bird upon a new spring day. One's inner guidance is always available to one for each here is an infinitely precious part of the one infinite creation, and each has a veritable host of loving administering spirits deeply caring about one's own personal destiny. Such spirits occupy themselves offering love, offering what gentle nudges and suggestions as may be given in silence, and let it be said that these spiritual ministers to the struggling self are infinitely patient,

for well they are aware how seldom it is possible to hear the beloved chirp of a single bird in the great cacophony of sounds that fill up your density. So rare is it for any to heed and yet the administrations continue unabated and undiscouraged.

Yes, there are a great many who speak through into your density via the channel from the inner planes. Some are greatly wise, some are less so. There is great love and comfort to be availed for one who allows the inner guides to have their say, to have their sway.

Now we come to an area which is perhaps somewhat more difficult to grasp. We ask as you consider this material that you bear in mind the nature of the task at hand, not just for you individually, but for all who have begun the great quest of being an individual consciousness. All seek, and the goal of all seeking is the one Creator. It happens that within the course of the development of the creations that there have evolved patterns for this seeking to find expression. These patterns we may express by means of the concept of densities. Seeking is not complete when one has achieved such focus, such balance as permits the completion ...

(Side one of tape ends.)

(S channeling)

... and we are again with this instrument. Of tasting it to the fullest and of beginning to understand the need for a sense of direction and focus within this experience of all embracing love. Even when this task which is by no means easy is achieved, there still lies before the evolving spirit still other densities.

In the fifth density wisdom is developed. We ourselves are a social memory complex which has come together from many different sources representing many and various experiential nexuses in convergence with one another at the point that we are ready to transit to the density which is the sixth. For us, those who have worked long within the wisdom density, the task, as strange as it might seem to you is to be less wise and to rediscover the sources of compassion we originally encountered so long ago. Our task is to blend this compassion with the many wisdoms we have acquired. We feel more and more the call of this task and as we are called into this task we seek the opportunity to serve. For us your calling is a great and wonderful such opportunity and thus it appears to us that you who call from within the dark faith of third density

seeking have so much you may teach us by your dedication that we who offer ourselves in service as teachers to you find that you appear to us as teachers to us.

So we find that the question of the proper relation between student and teacher is a very complicated one indeed. There is no formula for right teaching; there is no formula for the proper [way] for right teaching; there is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral and is essentially an event that is of the order of an opportunity. It is an opportunity or mutual sharing in a way that does not bias in advance the outcome of that sharing. Only teaching which is given without expectation and openly is teaching which partakes of this unique and seemingly paradoxical effect whereby the student is simultaneously teacher to the teacher.

We speak to you by the grace of the Council that sits in protective concern keeping an ever watchful eye upon the doings within this planetary influence. We have been given permission to attempt to achieve within this planetary influence at this time that unique balance of teaching and learning which shall simultaneously permit the growth, the evolution, of those mind/body/spirits incarnate within third density Earth and ourselves. We ourselves are equally at risk in the offering of this service as you are in performing the service, for us, of requesting it.

This is our understanding of the nature of the balances at work within the teacher/student relation. It is a most complex and compelling relation, this teacher/student relation. We ask that you consider well and consider deeply when broaching the subject of entering into such a relation with any other, for it is a sacred bond of mutual seeking which is thereby established, is it not?

We feel that we have said enough upon this inexhaustible topic to make a beginning. For us this will suffice for the narns. May we, however, offer ourselves in response to any queries which those present may yet have upon their minds? We are those of Oxal.

Questioner: I will pose a question for those of Oxal, and the question concerns a seeker who wishes to avail himself or herself more in the listening to the guidance from within that is sometimes called angelic presences or the inner guides or personal

guides. Would you comment on ways to increase one's sensitivity, if you just desire for this communication to come through to the conscious mind and not fall, if I can call it that way, [into] common pitfalls or distractions that also lie along the way of this type of seeking. Is that query clear enough for comment?

I am Oxal. We are again with this instrument. My brother, your query is amply clear and we will comment to the best of our ability. It seems to us to be appropriate to point out at this juncture that the most important single task facing any seeker is the task of knowing the self, for if the self is a babble of voices struggling to be heard it is not likely that any clear sense of direction shall come from attending to one particular voice within the babble.

Observe, if you will, the experience of taking a stroll upon a pleasant sunny day. One is surrounded by plants in full bloom, the soft leaves of the sheltering trees rustling gently overhead, the thousand different sounds, many of them too small to be singled out, in the plant life all around; the light slanting softly through the rustling leaves forming patterns upon the ground that change like the shifting colors of the kaleidoscope. Surrounded by all this beauty the walker nevertheless takes in so very little of it, for the walker is beset by an internal dialogue, thoughts which seemingly possess the mind, going where they will besetting the attention with a continuing bombardment of concepts, associations, desires. How then does one learn to see the shimmering light, how then does one learn to hear the rustling leaves, how then does one learn to watch for or listen to the thousand subtle sights and sounds that are part of the minute kingdom all around?

One must listen past the internal dialogue. It does not help to propose another dialogue running counter to the first in the hopes of achieving victory over the first and thereby gaining access to the sights and sounds. One needs only to let go. One does not even need to let go, one needs only to listen, to watch.

A similar experience happens in relation to one's inner guides, the angelic presences and the higher sources of inspiration. They are constantly available. There may even be a word inserted edgewise into one's internal dialogue. Listening back to these voices may be likened to that reaching back after the vanishing dream upon the awaking and the

reintroduction into the round of daily affairs. The more one tries often the less one succeeds in reaching back for that dream that has eluded one. The more one merely allows the dream to once again have its sway the easier it becomes to explore what has transpired within the dream.

This, we realize, speaks somewhat indirectly to your query, but we desire to observe the law of free will in responding to such a query and therefore must needs limit our response to the general principle of allowing oneself to open to one's very rich inner resources of which the voices of guides and angelic presences are some.

Have we spoken to your query, my brother?

Questioner: Yes, you have spoken well to my query and I thank you for offering more food for thought, so to speak ...

I am Oxal, and we thank you, my brother. Are there further queries at this time?

(No further queries.)

We find that we have spoken rather long, it being for us a pleasure once again to be reunited with this instrument which so gladly serves. At this time we leave you growing in the love and light of the one infinite Creator. I am Oxal. Adonai, my friends. Adonai. ✽