



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

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

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

CAVEAT: This transcript is being published by L/L Research in a not yet final form. It has, however, been edited and any obvious errors have been corrected. When it is in a final form, this caveat will be removed.

© 2006 L/L RESEARCH

SUNDAY MEDITATION DECEMBER 19, 1993

Group question: (*Inaudible*) ... (*name*) concerning a dream he had, which he felt was an extremely enlightening dream. We will ask the questions in parts. The first one is: "Who are those who played the parts of my spirit mother and fathers?"

(*Carla channeling*)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are privileged to attend your session of working at this time and gratefully thank this group for calling us to share our opinions with you. It is our privilege and we are most heartily pleased and blessed by the company, asking only that our opinions be accepted as just that. So we ask each to consider what we offer, rejecting those things which do not immediately seem to aid in your particular spiritual journey, and if there remain any which do aid you, then we are most delighted.

We speak this day concerning the interpretation of a dream. Such is often the platform upon which information necessary to a spiritual seeker is offered, the dream state being marvelously outfitted and equipped to handle complex and shifting values and concerns which are being considered by the seeker on many levels, some conscious and most subconscious. This dream state, then, is marvelously wrought for maximal lading or layering of information. To one who is not yet working with the dream state, dreams may seem ephemeral, nonsensical and useless. However, to the seeker who

spends the care and attention to prepare for remembering and considering dreams this resource of the mind is a stout friend and a wise teacher to the conscious self, expressing in rich detail the tapestry of deep energies which move through the self within the incarnation.

The denizens of dreams have various identities when gazed at from various points of advantage. In a very real sense, and perhaps one of the most important, all figures within a dream are the self. This seems confusing at first glance, for if all figures in a dream are the self, then where is the dynamic which expresses thought and carries instruction? Yet the self is a large entity, an entity of a level or order of complexity which is difficult to express. Within each self there exist the pre-traces or foreshadowings of all potential possible states of mind, all feelings and emotions, indeed, all situations.

In a dream in which all entities are the self, then, the interpreter of the dream is looking at the characters of the dream with the hope of penetrating the symbol or figure or motif which the figure represents. In this regard, it is helpful to have some familiarity with the archetypical mind in one of those disciplines, such as the tarot, which attempt with some degree of success to capture the complex and many-layered values and colors of this tapestry of the self.

When one gazes at a mother, within the dream, looking for the archetypal match for this particular entity one may perhaps find some degree of success holding each archetype in mind and allowing the dream figure to be matched to it. The figure of mother contains, shall we say, the essence or heart of the dynamic called female. Those incarnate—we correct this instrument—incarnated in physical vehicles which are female contain the world within them, for to their wombs and through their wombs all must come who come into manifestation.

The female is the doorway through which all life essences stream. Within the heart of the father, then, is that which acknowledges the high position or ruling standard of the feminine. Before that door, that gateway, all men kneel, all give homage. Toward the female, then, is felt an irresistible love, often experienced as a darker or more convoluted love bearing in its folds the pain of that within the male which is not alive as is the female.

Thus, we encourage the one known as (*name*) in its consideration of the various female archetypes to illuminate this search for self and further to illuminate that within the self which now stops searching.

(Pause of thirty seconds.)

The three images of father—that which is rough, that which is strong, that which is wily—are not mutually exclusive images, yet what, archetypically speaking, within the male is rough, is wily? What depths do these words suggest? What divisions within the self do the unification of these three characteristics foreshadow? We suggest consideration of the mind, the physical vehicle and the spiritual self, moving always back from the detail to the essence, from complexity of detail towards unity of wedded understanding.

To the student which has achieved comes the clear dream which points both to the completion of one season of the self and to the moment of beginning, the next season of the self. In what way, then, does the incarnation, as its events lie in the present moment, provide resonances with this dream of mother and of fathers? These considerations may well produce further queries.

May we answer further at this time?

Jim: The second part of the question is: “What of an helpful or clarifying nature could be said regarding

my spirit mother’s answer to my question about the constancy of my experience of being?”

Carla: Could you read that again?

(Repeated)

(Carla channeling)

The metamorphosis that occurs in some life forms is far more striking than transformation within the third-density consciousness. When the tadpole becomes a frog, there has been quite an obvious change. When the pupa becomes a butterfly, there is an obvious change, but when a seeker has unwittingly fulfilled an archetypal task, the transformation is not obvious or even visible, necessarily.

Further, this transformation takes place at two very different levels of being. In one level, the subconscious level, time/space holds sway and there is no veil, so that clarity of color and detail is seen. However, the portion of the personhood, shall we say, which is conscious is like that of the iceberg. The conscious self is often tempted to think of itself as it sees itself in the mirror as the whole self. However, most of that which makes a seeker that particular and unique seeker lies forever hidden, and as an entity continues to do work in consciousness, great magnitudes of change are seen below the threshold of consciousness and rainbows of colors detail this marvelous melodrama of evolving selfhood, while above the threshold of consciousness the changes are muted and the desire to see these changes, be it ever so keen, must make itself comfortable working largely with the palest and dimmest of hues compared to the richness of color in the time/space portions of consciousness which lie below the veil.

Thusly, it is well that there be in a seeker attempting to learn new ways the willingness to accept upon—we correct this instrument—on faith alone that the work done faithfully and persistently is indeed creating new selfhood below the veil of forgetting, even though that which appears within the conscious experience may not at all times have the brilliance and clarity which is instinctively felt as the work of seeking revolves and moves the seeker in its orbit of evolution.

It may be seen, then, that on one level a state once experienced becomes the basic state and further evolution holds this value as its ground value. On

the conscious level, however, the value which is stable subconsciously seems to be anything but stable as the conscious entity working within this shadowed valley of existence which is your normal waking consciousness must work to understand what it can amid the ever changing emotional mind-sets which bias most entities' web of perceptions according to those defenses and adjustments which have fed into the increasingly eccentric and individualistic web of characteristics which is the evolving personality of the conscious self.

Thusly, there is always change, but the fruits of these changes, the completion motifs of cycles within incarnation, though steady and stable within the deep self, will not seem stable at all within the conscious life. How to evaluate oneself with regard to this holding of the steady state? We encourage any seeker with this kind of query simply to lay it aside, for the least among your peoples can judge the self but the greatest among you cannot judge wisely. Therefore, we encourage the lack of the taking of the spiritual temperature and also the releasing of the opinion concerning which state it would be best to be in.

Certainly one wishes to always run the straight race with a pure and full-hearted effort. Yet we suggest that the running of this race is in itself that satisfaction which truly endures. The grasping or holding on to that which has occurred, we suggest, is not necessary, for such clear dreamings generally signal the ending or completion of one cycle of learning and the momentary or new entry into the next cycle which shall be the next lesson of love.

The entity which began the cycle, now ended, is no longer that which calls itself (*name*) and now that this cycle begins, to turn back and reach for these experiences felt within the dream queried about is just a holding on to that which is rather a signal, a fairly complex signal, which suggests without specific delineation the nature of what may be called the initiation which has been gone through.

May we ask if there is a further query?

Jim: The third portion asks: "How did the nature of my question to my spirit mother constrain the form that her answer took?"

Carla: Could you read that again?

(Repeated)

(Carla channeling)

I am Q'uo. This instrument is not aware of the content of this particular part of the dream, so we shall have the difficulty of working without this instrument's awareness of what we refer to within our words. Therefore, this response is less than complete.

Let us consider the archetype of the two women, one of the negative polarity and one of the positive polarity. The central figure which is male has his hands crossed across the breast holding in each hand one of the women's. The moment comes when the choice between these two women, between that which they represent in all of its richness, must be made. The particular energy which goes into that moment of choice constrains or configures the shape of that level or way which opens before the male which has made the choice. Therefore, we suggest a consideration of this archetype known to this instrument as The Choice, one of the tarot images.

May we ask if there is a further query?

Jim: The fourth portion asks: "Why did the experience occur in the dream state instead of during waking hours?"

We encourage the one known as (*name*) to rejoice, for the dream which has been given is of a certain level or kind in which what may be called reality or ground of reality is enhanced so that there is a reality to the dream which is greater than the waking reality.

In actuality, the subconscious is always far more fully conscious than the waking entity. So the, shall we say, syntax and vocabulary which in ...

(Side one of tape ends.)

(Carla channeling)

... which informs these images is of an order impossible to contain within the waking state. Were this material to be given with this degree of clarity within the waking state the consensus reality which the self depends upon would tend to be greatly shaken, the energy of this harvest being that which the waking self could not bear.

Thusly, were this same information to be given in a waking vision, there would of necessity be some bias within the self which would form the pattern for the translation of these bright images into the grays, the

pearl, off-white and tan of human experience as you know it, all the shades of gray and tan, the colors of shadow, rather than substance. Yet that which is so gray seems to the physical eye quite bright. Imagine the impact of that which would make the colors of your sky and your sea, your land and your earth, seem drab. Such brightness pierces the eye and blinds it. Thusly, the dream is skillfully knitted up for the self by the self in the way which allows the self to remain sturdily within the incarnational set of biases which define the perceptions of self to self at the moment.

Is there another query?

Jim: The last portion asks: “My own opinion on how to best appreciate this experience is to continue to meditate on the observations and items of experience that depended from it. What else, either in my considerations or actions, might be beneficial in this same quest?”

We are those of Q’uo, and we suggest, first of all, that the skill which is able to move forward from such a dream-vision is encouraged, for to stay with the lesson, which is today, tomorrow and tomorrow and tomorrow is that energy which is baffling the natural flow of ongoing experience. Thusly, in the most general sense, it is well for the mind to open the hand, as it were, metaphorically speaking, to release from any bondage or prison that great gift which has been given to the self by the self. This self will continue to supply to the conscious mind that material which ennobles and illuminates the experiences now causing catalyst or material for the self to push and wrestle against and learn from.

It is more efficient to cooperate with that ongoing flow, to open the self forward and gaze into the present moment and the near future, having faith that that which has been harvested and accomplished within is safe and cannot be denied or stolen from the self.

In terms of those studies which move positively from this recorded group of images called the dream, we again suggest pondering and musing over the archetypical male and female roles played by each, whether reluctantly or gladly, throughout the incarnative experience.

Let us pull back then, and gaze at this experience. What is it to be male? What is it to be female? What power lies within the female? To what, within

woman, does man bend the knee, and rightly so? And what within the present experience mimics these archetypical images in quality or feeling?

May we ask if there are any queries from those present?

Jim: None from me, Q’uo. Thank you very much.

We thank you, my brothers.

As we take our leave of each for this working we rejoice with you that you are able to pursue that spiritual quest which is every man’s with joy and faith. We applaud the courage it takes to persist beyond any limitations in intending and desiring with a whole heart to learn the truth, to witness to the light and to live serving in love for love’s sake.

When dreams occur there is a glamour cast over the experience. The dream is fantastic, immediate, the speaking a reality beyond that which you may see with the physical eyes. Yet this waking world into which we speak at this time is the place where, as this instrument would say, the rubber hits the road. This frustrating, confusing, chaotic, ongoing experience which entities rush through, calling it life only if it is thought about, this is the ground upon which lessons are learned, love is taken in and given out and all of worth is collected through the webs of perception.

When studying something like the dream about which the queries were asked, always keep in mind that respect which one has for a teacher, no matter how difficult. This illusion is your teacher. Your ability to learn is enhanced by information such as is within this dream but this information always turns back into the waking self, pointing the way for further service, defining the nature of passages of seasons within the learning self.

Above all things, respect the incarnational self. Respect and offer homage to the intransigent and often negatively seeming face of everyday life. The mind turned towards the present moment with respect and charity is that mind which is ever closer to the veil of forgetting. That which accepts and reaches for the conscious life with gusto, though that gusto were for seemingly petty and everyday life, expresses great wisdom. You need not cling to any information but allow the information to travel as it will, occurring and recurring, and when recurred, thought about.

Yet, what does the entity hope for from the physical incarnation but the opportunity to make and remake the choice of how to serve?

Unbind the mind always and ask it freely to ramble. Then each day do some reflective considering of the flavor of the day's perceptions. By such means the material of the day is seated and works down into the roots of mind. The unexamined in life is far less likely to be used by the subconscious to teach the conscious self, so look to the perceptions. How are the biases of the seeker that you are in mind affecting the priorities which order the perceptions which are allowed into the conscious mind? Look always, when reflecting upon experience, towards ways to improve that gathering of perceptions so that there is better information given to the self which makes the choices. And always, as always, we encourage the steady, persistent, daily meditative times, be they short or long, for these meditations seat and stabilize learning and open the door into the silence which births the creation.

We leave you in this silence, above all things. It is made of the love of the one infinite Creator. And we leave you in the builded and constructed universe, which is all light. We are those of Q'uo. Adonai. Adonai. ✽