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# L/L RESEARCH

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## SUNDAY MEDITATION OCTOBER 30, 1994

**Group question:** We are going to take pot luck on our question this afternoon with the feeling that all of the conversation we've had previously concerning how people with 180 degree opposite realities and interpretations from ours in our experience can help us to look within for a direction for our own seeking that is neither too stubbornly consistent with our own thinking in spite of other people's opinions and which would take other people's opinions too much into account so that we are constantly changing our course. We would be interested in hearing what Q'uo has to say about this and the other topics that we talked about this afternoon.

*(Carla channeling)*

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the delay, but this instrument was challenging a spirit which eventually had to leave. We commend this instrument for its care. Accepting that particular vibration was well not done.

The vibratory complex of this entity was very like a well known and familiar contact. However, this spirit was of the service-to-self polarity. This describes the kind of difficulty each seeking spirit has in attempting to learn from other selves who, as you were speaking of earlier this afternoon, show a façade of behavior which seems to vibrate in a positive manner. The actual vibratory complex of one service to self seems on the surface to be robust and strong,

full of energy, and when a negative [spirit] wishes it so, the imitation, shall we say, of that familiar light vibration is almost precisely as positive energy on the surface.

The challenging of spirits, then, is a process of digging deeper within the self to find that ground of being which rings so true within the self that that which does not ring true within and below the surface of that spirit's façade is detected and isolated so that it can be sensibly decided whether or not to accept that particular spirit. This is not the work done quickly, and we confirm this instrument's suspicion that it shall be learning for as long as it continues to avail itself of the opportunity to do that which is called channeling.

Each entity, each self that you meet is just such a spirit as that which was discerned accurately by this instrument, and each of you, each in your way, is capable of the same challenging of spirits dealing with those other selves with whom you interact day by day. The truth of an individual is a unified vibratory complex, a state of being. The exterior of this state of beingness might be seen as a ball or orb. Now, this orb has the surface and that within. The surface tends to be regular and unblemished. Within that sphere of being, however, the various internal connections made by choices chosen and re-chosen over a period of time will come to differ in various ways from the seeming truth of that smooth-surfaced orb.

Now, the way in which the seeker attempts to grow may be seen in one way to be simply a matter of the seeker looking at the vibratory complex which is the Creator or intelligent infinity brought into manifestation, so that the goal of each seeker is to act and think that the vibratory complex which is the truth of that seeker becomes more and more like the vibration of love, the Logos, the great original Thought Itself. The spirit within seeks and yearns for deity, unity and rest. This completely natural process of spiritual evolution moves on instinct within the life of the seeker so that there is a ground of being within which becomes slowly, gradually awakened as that attempt to move closer to the love and wisdom of the infinite One is followed persistently.

Now, if a seeker finds that it is experiencing turmoil and difficulty with several entities at once or over a period of time then it is that the entity does need to gaze into that mirror and ask why this image so painful to see keeps recurring. However, in those remarks made previous to this session of working, it was said between each in the group that these were occurrences within the life path [were] remarkable for their rarity, that it was remarkable that such and such occurred. When this rare occurrence happens and it is not often repeated, then the seeker may relax that question within, "Is this my vibratory complex which I am perceiving?"

However, even though the seeker looks into the mirror and sees no true reflection, yet, still that too, for all its rarity, is part and parcel of the self, and it is well to open consciously to the task of accepting and reintegrating into the full self, that shadowed, darkened portion of self which can be seen to be grossly distorted so that the mirroring effect is that of the carnival fun house, or "house of mirrors," where you may be two feet tall and four feet wide in one mirror and ten feet tall in the next.

However, these entities have gifts to give. They are people, as you, suffering as you. That suffering has overwhelmed them, just as suffering overwhelms all entities in your illusion from time to time. We see that none has chosen in the personal experiences under discussion to seek revenge or to correct or judge the other. This is well. However, more than this also may be done. Refraining from judgment is well, but there is still that suffering that has come to your attention. Given this information, the seeker

then has the honor of responding to that suffering. It may be the response of one who holds the entity in the mind to send light to it. It may be that the personal style of the seeker is such that prayers within each daily offering might be included for that suffering soul, but whatever the way chosen to nurture, support and tend that entity in thought, in silence, in that which is divine within each, this is the work of consciousness with regard to others.

The challenge always is to see distortion without being distorted by it to the extent that balanced action becomes impossible. It is the work of many years, as this instrument would measure time, indeed, the work of many incarnations to begin to respond to the suffering that is given to the self as though the self were responsible for that suffering. That presents the prime challenge, for the self wants to correct that misperception, "Oh, no, I am innocent." However, in such an entity's mind the ways of thinking and behaving have become hardened or crystallized and that entity is a prisoner within those distortions just as each imprisons or frees itself again and again simply by how it chooses to think. It is well to see that each entity creates its own prison and chooses its own freedom. The prison walls are felt when they limit and hold an entity where it wishes not to be limited or held. To one who is blaming others much is lost of sense. To one who works rather with the constant attempt at new or non-crystallized mind the limits are not immediately there or obviously there. So the more the seeker refrains from distortions in making judgments, the more freedom that seeker creates for the self.

As the seeker working with service-to-others polarity develops, many, many opportunities are given that test, teach and help to develop the values and choices that seeker has made. Distortion [is] to some extent due to the illusory quality of the face of reality within your incarnative experience. All is distortion seen from the viewpoint of intelligent infinity. It is not then necessarily a bad thing to be distorted, it being impossible to avoid. The wise seeker, however, attempts so to make choices that it does not become boxed in and bound up with judgment and opinion which more and more hides the eye from the full range of present and continuing change.

In sum, we would encourage each to seek within always that Creator's perfect original Thought, to

seek that state of being which is deity, and to find within that relationship the energy which moves one to seek more, to hope more, to offer the self with less reserve to the work which is prepared by the infinite One for each day of the incarnation. Moving upon that plumb line of connection with the Creator, the seeker finds it increasingly easy to be persistent in practice, in seeking the good, the true, the beautiful, in seeking to express love. As the seeker becomes more loving it may find it must work upon receiving love, and then when an entity such as you have spoken of comes to you to share its suffering with you, you might not need to pull away from this distortion, for you have not the fear that blinds you from seeing this suffering spirit.

In your heart hug this suffering soul and bless it as it moves along its life path, for much sorrow and suffering shall be for that entity, and by its choices it is more and more isolated. Let your heart become softer and softer, more and more open and willing to love when the surface picture is no longer beautiful, good or true, for just as within the self who attempts to make the impression, the surface is gleaming but the interior may not be. With the unhappy soul who screams and abuses, even that surface has become marred, yet within there lies in perfection the one infinite Creator, and the truth of this entity remains deity. As you love, as you serve, look always to that infinite, original Thought which is love and see the life fall into place.

May you love each other in good and in evil times. May you redeem each other by forgiving, and may you allow suffering to occur with your sympathy, for these are the sorrows of one who is growing and learning, and from these mean beginnings shall come great heights of learning and service. Nothing is truly as that which it seems, for there is one truth beyond all appearance and that truth which unifies all can be seen by none in fullness. Yet, as you seek and seek again, over and over and over, so shall you become free.

This instrument has a prayer within her church with the phrase, "in whose service is perfect freedom." My friends, as you seek always to serve that highest truth within know that each seemingly slavish action, each act of humility, is that which increases freedom. Find that simplicity as you move in the dance of your days and your life.

We would, at this time, transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light through this instrument. We are honored at this time to be able to ask if there is any other query to which we may speak as a portion of our service with you this day. Is there another query at this time?

**P:** I wonder if you could give me any insight as to what I have been experiencing for the past three years in my relationship with my ex-husband?

I am Q'uo, and we would need a more specific type of query in order to respond in a fashion which does not infringe upon one's free will. We are not free, by our own decision, to pluck those concerns of most importance from your mind and from your heart without your first delineating them yourself. Is there a more specific manner in which you may phrase this query?

**P:** No. I think I will think about it. Thank you.

I am Q'uo. And we are grateful, my sister, even in the general form which we may make a small response to, since it is so general. However, the broad nature of the response may not satisfy and thus may bring forth a more specific query.

The nature of any relationship is a placing in dynamic tension, shall we say, of two different points of view that have enough points of agreement in common that there is the attraction, one to the other, for the purpose of further illumination of that which is mysterious. The points of commonality, then, which form the basis of the initial attraction are the first areas to be explored in any relationship and are those areas which shall begin the process of providing catalyst as each entity moves from that which is known to that which is unknown within the self and within the relationship. As this movement continues for each entity, other areas of the self and of the relationship become available to the light of shared consciousness. As these other areas are explored and are added to the catalyst-producing process, the relationship is continually altered and there are changes in the perception of the other self for each entity, and in the relationship itself as well. As this process continues, it is the question of the strength of the original attraction, those areas of commonality, that will determine

whether there is the continuing growth of that acceptance of common ground, shall we say, within each entity.

As this process continues there develops the quality of harmony or the quality of disharmony depending upon the basic areas of agreement and the primary desire of each entity to be able to open the self enough to each other so that each entity is offered the opportunity to accept not only one's own self but the other's self as well as a part of the growing self of the relationship and the growing desire of each entity to place that relationship self before the smaller self.

As you can surmise from this model of relationship that we have constructed, there are numerous opportunities for each entity to reject either a portion of the self that is one's own or a portion of the self belonging to the other or a portion of the greater self being created by both.

The desire of each entity to truly be in relationship and be willing and able to undergo this process becomes the true strength of the relationship.

*(Side one of tape ends.)*

*(Jim channeling)*

We shall continue, with thanks to the one known as P for the assistance with the recording device.

To continue—each entity will have continuing opportunities to choose to give that which the relationship needs at the moment, or to continue to hoard for the self that which is felt to be needed.

This is a dynamic which all entities partake in as they join in groupings with other selves. This is the illusion of third density where the social self is explored as an extension of the smaller self that exists within the family structure, and, indeed, with the individual self that exists within its own perceptions. The continual expansion of the self outward is a preparation for the process of becoming what you have called the social memory complex, where each entity, although quite distinct and individual in its expression and experiences, willingly blends the vibrations of its soul self with others of its own kind or desire for seeking.

Thus, the relationships which you experience within your own illusion are preparation for that which is to come as well as a continuation of the process which has been ongoing for this entire third-density

illusion, that of the development of the self to the point it is willing and able to become a greater self.

Is there a further query, my sister?

**P:** This is not a question. To restate what you said—to transform our smaller identities into larger ones to become ready to establish a social memory complex. Is that right?

I am Q'uo, and this is quite correct, my sister. Although it is also well to make note of the individual process of growth that occurs in any relationship due to the mirroring effect, there is also the opportunity for the self to expand into a greater and greater self.

Is there a further query, my sister?

**P:** No, thank you.

Is there another query?

*(Pause)*

I am Q'uo, and we are most grateful for your invitation to us once again, and we cannot thank you enough for the honor and joy of blending our vibrations with yours as you seek your own paths of truth and light, my brothers and sisters.

We would, at this time, take our leave of this instrument and this group, leaving each, as always, in the love and in [the] light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ❄