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Rock Creek Research &
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P.O. Box 5195
Louisville, KY 40255-0195

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www.llresearch.org

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SUNDAY MEDITATION

JANUARY 21, 2007

Group question: We saw a movie last week¹ where the hero gave his life to save a friend from a gang of bad guys but he killed a number of bad guys in the process. His intentions were pure to serve and save his friend but his actions were mixed. We would like to ask Q'uo how our polarity is affected when our intentions are good but our actions are mixed.

(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, in Whose service we come to you this day. Thank you for asking us to join your circle of seeking and to share our thoughts on the workings of intention, action and polarity. Certainly today, my friends, you ask a rich question and we will attempt to mine this lode of questing as best as we can.

As always, we would ask for you to be guardians of your own temple, to be the lions at the gate that do not accept information unless it resonates. If our thoughts resonate to you, then they are yours to work with. If they do not, my friends, please leave them aside. In this way you will safeguard your own

free will and make sure that we do not have an undue influence upon your spiritual process. We thank you for this consideration as it allows us to rest in the knowledge that we are not infringing upon free will.

You ask this day concerning the motion picture which this instrument calls *The Ninth Configuration* and the issues which it raises. Many are the times, when violence is involved, that the intention is relatively pure, as was the anti-hero's in *The Ninth Configuration*.

Most entities involved in violence, whether personally or on behalf of a group such as a nation-state, are not habitually in a state of rage, anger or other violent emotions. Most have responded to the need to defend that which they hold dear. In the end, many involved in violence on behalf of their nation-state die attempting to protect their loved ones at home and the safety of the home environment.

While there are those who delight in violence and look for opportunities to be cruel and destructive, by far the majority of entities upon your planet strive towards goodness, truth and beauty and do not love violence or the dark emotions that surround the physical acting out of aggression against fellow human beings. Your entire planet has a population with ideals and intentions that are far purer and more positive than the actions which they undertake might lead one to believe.

¹ "The Ninth Configuration," written, directed and produced by William Peter Blatty and starring Stacey Keach, was originally released in 1979. It was one of Don Elkins' favorite movies and we screened it so that Gary could see it. The title reflects the film's thesis, which is that the very presence of life on earth, which required such a specific set of conditions and molecules in the scientific "ninth configuration," must imply the existence of some higher force or purpose.

In this regard we would note that your culture, with its menu of television shows and motion pictures which demonstrate and even glorify violence, is not geared to aiding its population in the ways of spiritual seeking. Your young ones have violence shown to them in their toys, their programs and movies, the stories of heroism and valor on the battleground and their video games, in which they are able to achieve a sense of invulnerability as they pretend to kill target after target after target, thereby predisposing their growing minds to the numbing affects of the acceptance of violence as a way of behavior.

And indeed, how many of you have seen violent acts? How many of you, my friends, have had parents who abused either you or those near to you? How many of you in your school days have experienced the bullying on the playground or the less obvious but equal violence of words, meanness, pettiness and rumor spread with delight by those who enjoy victimizing the outsider, the one who does not fit in?

This adds up to an atmosphere or environment which is pervasively accepting of violence. We do not wish here to move into discussion of a nation's right to make war in order to defend its principles. This is not the place for that discussion. We look at violence here from the standpoint of the soldier in the trenches and the person on the street, not the society or the governing institutions which help to create the environment which you find yourselves enjoying at this time.

Into this atmosphere and this environment you came, as the one known as William said, "trailing clouds of glory,"² from a place of perfect love into the violence-strewn environment of Earth as you find it this day. The clouds of glory depart, the veil

² This quotation is from a poem by William Wordsworth, written from 1803 to 1806, entitled "Intimations of Immortality from Recollections of Early Childhood." The quotation above is from the fifth stanza, which begins thusly:

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

falls, and the young child begins to wend its way from absolute unawareness, unconsciousness and ignorance towards consciousness, awareness and understanding.

You are not your environment. Your heritage is not only Earthly. Your genealogy is not only of the blood of Earth. You are citizens of the starry heavens. You hold within you the truth you seek. Safely is it buried beneath the drifts of memory and habit that you have accumulated in this incarnation.

Some of you have investigated yourselves enough to have become aware of who you are and why you are here. Some of you have scented that prey of understanding and awareness that you seek and you are after it like a dog on the scent of a fox.

We would encourage all of you to persevere in your seeking, taking each day as it comes and letting wisdom and understanding drip into your environment as the dew of heaven falls upon the grass, just as manna fell upon the grass for those who followed Moses.

You are not your surroundings or the ideas of those around you. You are one who can take nourishment directly from spirit. You do have a plethora of what this instrument would call bad information. Some of you wonder if there is any possibility of an entity being a truly ethical human being, so compromised is each soul in his own estimation. However, you have sources of good information as well. And so we ask you to take heart.

There are several ways to look at ethics. There is the Rhadamanthine³ way. It is severe and stark. In that system of judgment, which is completely earthly and not at all taking the characteristics of consciousness or infinity, a man who has murdered another is guilty.

In this Rhadamanthine system which informs your present system of courts, justice, checks and balances and so forth, there would be a representative from the victim stating that this man was guilty because he had committed murder. There would be another entity defending the rights of the man on trial saying that this man was acting in self-defense. In this

³ Rhadamanthys, in Greek mythology, is the son of Zeus and Europa. He exemplifies justice during his Earthly life and after his death is made a judge of the underworld. His name has been given to systems of justice which are inflexibly just or severe.

system of justice, the twelve good men and true, as the jury in your legal system is often called, would weigh the sin of murder against the extenuating circumstances and call the entity either guilty or not guilty.

In your Earth world, such questions must be settled one way or another, even if there is truth on both sides. And so a judgment would have been made, the entity undoubtedly being imprisoned for his crime and perhaps himself being killed as part of the severe justice of this type of system.

There is a second way of valuing: intentions versus actions. The one known as Jim was speaking earlier of that segment within the sessions of this group with the one known as Ra where the Ra group stated that the one known as Jesus the Christ was only absolved of his childhood violence when he forgave the thief on the cross beside him and said to him, "This day shall you be with me in paradise."

At this level of looking at the workings of polarity, the one known as Jesus the Christ was in karmic debt from the point in his boyhood where he had done violence to another human being, however unintentionally. Because he had not forgiven himself for that action, he was karmically tied to that action and that entity because of his unwillingness to release himself from the burden of guilt. He was unwilling to forgive himself of his sin. And we use that word "sin" advisedly. That would be a topic upon which we could speak in and of itself! Perhaps you could substitute the word "error" in order to create a more neutrally emotional word for a lapse in judgment that results in unfortunate consequences.

When the one known as Jesus was faced with this self-confessed thief and murderer who asked him for forgiveness, Jesus the Christ not only forgave him but he realized with a flash of insight that pierced his very heart that he had the ability to forgive all others in the world but he was holding himself away from the redemptive power of the forgiveness that he himself came, in his own intention, to offer to the world. And so, finally, joyfully, thankfully, he released himself from his mistake. He forgave himself and he was free.

Note here that we are not talking about the level in which some things are right and some things are wrong and the wrong things must be punished. That is the Rhadamanthine system of justice upon your planet. We are talking here about the world of

karma where bonds are made between people when they interact in an unbalanced way and do not work out that imbalance. The workings of karma are only very partially outward.

In other words, the entity known as Jesus could go to the family of the entity whom he hurt in his childhood and ask them to forgive him. It would be hoped that they would find it in their hearts to do so. But the wheels of karma are stopped not by the forgiveness of another but by the forgiveness of the self by the self.

There is a curious unwillingness in entities to let go of their guilt. What is past is past and what was wrong will never be right in the earthly sense. But it is fear that keeps the soul from standing in the light of ethical day and confessing that error, that darkness within, to the infinite Creator and asking forgiveness. That is an externalization of the process in which you ask yourself for forgiveness.

It is helpful to have that outer machinery of the structure of the Creator above and you below so that you can lift your hands up in supplication to a forgiving and loving Father and ask for forgiveness. Yet, in truth, this process is internal and the Creator you ask for forgiveness dwells already in your heart of hearts.

Thusly, on this level of karma, the disposition of this anti-hero who had striven with all of his heart to be totally positive and yet had, in the end, acted out tremendous violence and done murder, would hinge upon whether he forgave himself as he died. He had condemned himself by refusing to allow anyone to know that he was hurt. He wished to die for that which he had done. Thusly he drew down judgment upon his own head in the Rhadamanthine fashion, in this instrument's mind, at least.

The film did not make it clear whether or not the anti-hero forgave himself. If he did not forgive himself, he remained tied through karmic bonds to those whom he hurt and killed. If he forgave himself, karmically speaking, he was no longer in karmic debt, for such debts are put "Paid" when forgiveness offers its redemptive value to the equation.

There is a third level upon one which may consider intention and action and how that affects polarity. And this is perhaps closer to the crux of your query

than either of the other two levels we have discussed. This level of consideration is entirely metaphysical.

At this level of consideration, one is not looking at the facts on the surface. "Who did what to whom?" is not a consideration here. For at this level, each entity is dwelling within its own completely whole and three-dimensional creation.

It is no shadow world, this world that you are in, metaphysically. It is indeed an environment more real than the consensus reality of planet Earth in terms of your being a citizen of eternity.

In the environment of consciousness and the heart, we are looking not at manifestation but at energy expenditures. We are looking at the vibration which an entity has. This vibratory complex is as your fingerprint or your DNA, on a metaphysical level. Let us explain this briefly.

Consciousness is, at base, precisely the same in all of you. And as you move into more and more maturity, spiritually speaking, you will begin to discover that consciousness is impersonal, carrying the nature and quality of the Creator Itself which is the Logos or unconditional love. Each of you has this consciousness and works, either fitfully or steadily, with this consciousness in moments of insight, in dreaming, and so forth.

That which you are doing at any particular moment may be affecting your vibration. You have the ability and the capacity to change your vibratory nature, to lift it up. Indeed, you will gradually change in vibration through the effects of life experience, whether or not you intend to progress. If you do intend to progress and take steps to focus in on your energy body, the expenditures of energy for which you are responsible, and the decisions which have ethical implications, you are accelerating the pace of your spiritual evolution.

The more ways that you can find to bring ethical considerations into your thinking, the more lucid your ability to evaluate situations will become. The more you ask for guidance in looking at ethical questions, the more accurate your web of perceptions can become.

Yet in the end you are responsible only for doing your best. You cannot entirely corral or control your own vibrations. They are like your breathing or your heartbeat. You can consciously stop breathing for awhile but unconsciousness will soon come and you

will begin breathing again. You can race your heart until it is beating as fast as two hundred times a minute by doing intense physical exercise but when you stop that exercise it will find again its own level.

However, if you hold your breath repeatedly you will eventually develop that system of lungs that will therefore be stronger because of your practice. And if you exercise regularly, running your heart up and letting it cool back down again, you'll find that your heart is pumping more efficiently and is able to move the blood around your body with fewer beats of the pump of that heart per minute.

So you have some effect, as a physical person, upon how your body works. But you are cooperating with nature. You do not have the final decision as to whether your heart shall beat and your breath shall respire. It is the same kind of situation in your energy body. You can be attentive and watchful and look as the hunter for his prey for situations that can be considered for their ethical values. You can ask your highest and best self, your guidance system, to help you make ethical choices that lift you from where you were to a new level of acting out the thoughts that you understand to represent virtue.

You are able to walk your talk. And this exercise, too, strengthens and changes the energy body so that it more efficiently is able to allow the love and the light of the one infinite Creator to flow through into the heart chakra, where lies the stunning mystery of the one infinite Creator.

In this system of judging the dynamic between intention and manifestation, it is not precisely that intention is all. It is that intention is the only metaphysical portion of the equation. So intention figures into the vibratory nature of yourself as a result of the action that you have done.

In this system of evaluating the anti-hero's situation, we would say that this entity was clearly vibrating in service to others at the time of his death and would guess that the screenwriter intended to portray an entity who was extremely service-to-others oriented by nature. So dealing with this hypothetical and fictional anti-hero, we would say that, undoubtedly, as he was represented by the author and the actor that acted his part in the motion picture, this entity graduated in service-to-others polarity.

And indeed, again, it was not simply his intention that moves into that estimation by us but rather his

entire being as it vibrated naturally beyond his control, expressing the truth of himself, including all of the mysteries and the secrets that he had not discovered yet about himself or had discovered and then buried.

It is a relativistic ethic indeed that we offer you for consideration this day. Pure ethic, that Kantian search for the categorical imperative where, if something is right once, it is right always, cannot work either in Earth or in the starry heavens.

Certainly, ideals themselves are pure. But ideals are called ideals because they are not earthly. They are the thoughts that lift us up and inspire us. They are those fields of purity that attract us and enchant us but their nature is such that they are entities, living entities. Living, certainly, not as humans, but as the angels or fairies or gods and goddesses of myths. They are ideas and concepts. And in their own world they are living beings.

You may dip into truth, dip into justice, dip into fairness, and so forth, to take on the energy of that pure idea. But as it moves into your energy body, it is colored by your presuppositions and biases, the distortions that you have made in this consciousness that is common to all.

It is good, in terms of lifting your vibrations from day-to-day, to ponder and remember these wonderful ideals of truth, unconditional love, beauty, hope, charity, justice and fairness. It is good to invite them to be through you a beacon unto the world.

But it is well to realize that in a very complex series of energy exchanges, the finished product of what you have done by praying is a minute but significant adjustment in the balances, the clarity, the amount of energy, and so forth in your energy body. And it is your energy body, specifically the read-out of the entire energy body that is seen within the seventh chakra or energy center, that determines your polarity at any given moment.

You cannot bank polarity. You cannot do so many good things and so many bad things and add up the difference. You are involved in an illusory progress through time. The one known as Thales⁴ said, “You

cannot step in the same river twice.” And we say to you [that] you cannot step in the same action or thought twice. It happens and you move on. It is gone forever. That chance that you had to think, to pray, and to act is gone forever. In its place is an equally precious present moment. And so this continues throughout each heartbeat of your incarnation.

You are always experiencing the final moment of your life and then discovering that you have outlived that moment. But it is well to act as if each moment were your final moment. For this points out the gravity and the substance of your ethical choices and how important it is to pay attention to them. For only by making these ethical choices, one upon another upon another, so that you get the habit of fielding the ethical implications of the present moment, can you maximize the use of your time.

(Side one of tape ends.)

When you go to graduation you shall not have a grade of 100% of service to others. However, the Creator seems to grade on a curve here. If you even have 51% of service to others, you are ready to graduate. Each time you consciously choose to serve others, you have moved above 51% and into positive polarization comfortably sufficient to graduate from planet Earth. The more habitual your realization of choices is and your determination to choose the highest road, the most compassionate and loving response, the more positively you will be able to affect the tuning of your energy body so that it vibrates more and more in service to others in terms of polarity.

You shall never be able to untangle the good from the evil within humankind, my friends, because you, as a member of the human race, are both good and evil. You contain all the shades of virtue and vice within one global entity.

Q’uo attributes the same notion to Thales, who lived seven centuries before the time of Christ in Miletus. He was the first recorded Greek philosopher and was considered one of the Seven Wise Men of Greece for his exhortation on Unity. He was the first man to attempt to explain the nature of the physical world philosophically—by the natural processes of human thought—rather than mythologically—by the supernatural. Thales’ basic theory is that everything in nature is one thing. He thought that one thing was water; hence the significance of this statement attributed to him by Q’uo.

⁴ Wikipedia: “Heraclitus is famous for (allegedly) expressing the notion that no man can cross the same river twice: *We both step and do not step in the same rivers. We are and are not.*”

By a series of choices, you have found ways to be yourself to the outer world and to yourself. You have shut much of the shadow side of your nature away because it is unpleasant to see and it is very difficult to bear. Unusual situations such as occurred in the case of this anti-hero in *The Ninth Configuration* create situations that take us all by surprise, as this fight took the anti-hero by surprise.

We ask you, then, not to dwell in judgment of yourself or others. You cannot help being judgmental and we do not discourage the practice of judgment. We simply ask that you begin with the judgment that is inherent in your nature as a human being, but that you do not stop there. Move forward into the blessed light-strewn fields of the Creator and invite the sunshine of wisdom and unconditional love as you find ways to spend your precious energy and your precious time within the school of planet Earth.

This instrument is informing us that we need to move on. We must admit that we are sorry to leave this interesting question! As so often we are sorry to get off of our soapbox, tuck it under our arm, and trundle out of Hyde Park.

May we ask if there are any follow-up queries or any other queries at this time?

R: Not from me, Q'uo.

(Pause)

We are those of Q'uo, and we find that we have exhausted the curiosity of those present in this circle of seeking for now. We reiterate that it is a blessing to us to be with you. You help us in our service to others at this time by asking for our humble opinions and it opens our heart to be able to share thoughts with you.

We share also a great love and affection that passes between each of you and us, and that, too, is a blessing to us for which we are most thankful. And the blessing of being with you and of seeing the beauty of your articulated energy is wonderful. We are amazed at the courage and the goodness within each of you.

We leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai. ✽