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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.

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SUNDAY MEDITATION MARCH 26, 1995

Group question: How to communicate honestly and be true to the self when people you talk to are restricted in their point of view? How does Q'uo do this with us, for example? What about white lies? The absolute truth may hurt feelings.

(Carla channeling)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We greatly appreciate your calling us to your group this day. At the time of your springtime explosion of blossoms and leaves we are ravished by the beauty which comes through your senses. Truly, those of your Earth have a fair and lovely world.

Your topic this day offers us much rich ground for comment and we would share our thoughts with you with the understanding that each of you is to choose those thoughts which seem good to you and leave the rest behind. We greatly appreciate your using your discrimination whenever you read our opinions or hear them, for we, as you, are those who seek and yet have not found all the answers.

When one attempts to communicate the truth one can be sure that if the matter has substance the full truth shall not be revealed. The arbitrary and contrary nature of this intangible called truth is such that while one may asymptotically approach truth from many angles, one cannot arrive at it in time and space. Consequently, all efforts that we are aware of to define, capture or communicate pure

truth are attempts which this instrument would call quixotic, errands of the soul doomed to a noble and worthwhile attempt and failure. It is against this backdrop that the seeker comes to grapple with the issue of communicating truth to others.

The one known as Jesus the Christ, whose life this instrument is fairly familiar with from her practice of the Christian religion, tended to work with truth not by speaking plainly, but, rather, by offering little stories which had some of the characteristics of a riddle or puzzle, and which certainly were those parables which contain self-contradictory notions. One might infer, then, that this compassionate entity wished to speak a more accurate truth than could be achieved by the use of plain words. This entity, one might infer, considered the feeling behind a parable or story as the carrier of truer communication than the specific words themselves.

This was, may we say with confidence, a successful effort at communication of spiritual principles to large numbers of seekers. Was it successful at communicating due to the power of the speaker, or due to the cleverness of the parables? The effort was successful because of both of these ingredients and because of the relationship between the one known as Jesus and the material which it was presenting. The one known as Jesus felt proprietary and generous with the principles themselves. This was an entity which did indeed know itself and was able within its own mind and heart to speak accurately

concerning itself, who it considered itself to be, what it considered its mission and so forth.

When an entity is comfortable with the basic questions of who she is, what she basically believes in, and where she considers her mission to be leading her, then such a person comes to the task of communication with a feeling of self-confidence. This underlying feeling is that which is to be prized and that for which it is well to work, for pure truth lies always in the area between any two entities rather than in the one or in the other. Even if they agree, yet, still, the truth itself cannot be captured.

So what entities are doing when they attempt to speak the truth to each other is relating themselves to the other through the area of concern or question. The actual truth these entities communicate is in part the truth of themselves and only in part the truth about which the words are speaking. This is how central a part personality and relationship play in the business of seeking to speak truth. Before the mouth opens on the first effort to speak, a significant portion of that which is to come has been either ratified or nullified by the being of the person communicating. Thus, that member of your group which suggested the wisdom of communication by listening is to be commended. This is, indeed, a powerful resource for communication and one, indeed, whose practice has never been enough praised and cherished by your peoples.

The words which your peoples use produce seeming clarity of meaning many times. However, each entity is aware of the slippery and often false nature which words seem to take on as they are asked to bear the weight of substantial thoughts. The great majority of entities upon your sphere have not the patience nor the personality nor the inherent gift of precise or accurate language and this is in part due to the nature of spoken language. The great efforts of your scholars, humanists and authors of every type have produced works within your cultures which continue to communicate what seems to be a deeply insightful or truth-filled body of work. The written language is as that which can be pinned down, placed upon a shelf, and referred to again and again. Spoken words have not that luxury. There is no referring back within the usual conversation.

Since the language was created by those who needed to deal with each other as a society, language is most free of confusion when dealing with those day-to-

day transactions of people to people. The choice of what to eat given to the waitress is clear.

Conversations concerning a specific topic which must be dealt with are usually quite clear. As long as the sensitive, emotional and spiritual nature of entities communicating is not stirred and awakened language is strong enough to bear the truth at that level. Plans can be made. Journeys can be conducted. Errands can be run. A schedule can be kept. This is what the language was developed to accomplish, and this it accomplishes.

However, as entities awaken and begin to hunger for that home which is felt to be somewhere that is not here, as these entities awaken, stirring and rousing and stretching themselves, they begin to hunger for something that is not the bread and butter of life, something that is not practical, but something that seems all the sweeter for being impractical, and that is the deeper truth, the wider perspective, the ground of being.

As this concern or galaxy of concerns matures and ripens within the seeker's mind and heart the inner landscape becomes ever more lucid and full of clarity, and as the seeker makes one mistake upon another and continues undiscouraged, layers of confusion seem to fall away within the seeker and that which is true is dimly sensed. Yet, in that dimmest sensing lies a great faith and a heightened awareness of the reality of the concept of truth. And so each as he matures spiritually and emotionally becomes more and more that which contains truth, that which holds precious gems within the earthen vessel which is the physical life. There is something about this process which makes those who would be strangers intimates upon meeting for the first time, as those who have begun to inhabit the truth, shall we say, find themselves recognizing fellow travelers whatever their background, whatever their diversity of story.

And so it is that the truest communication within the illusion which you now enjoy tends to be that shared between two seekers who recognize each other as comrades along the path, and who then are able to listen and respond with a light and free heart, not asking words to bear much but allowing words to wash over and touch upon that which is the felt and present truth. The greatest confusion lies not between two who are awakened and not between two who sleep and enjoy the illusion together in

happy ignorance of its illusory quality, but rather the communication that takes place betwixt one who has awakened and one who still sleeps, and in that sleeping dreams the life.

We consider that we speak with those who are awakened. We feel that our communication with you is privileged and we assume that those listening to us take our words more as the flavor of that which we are attempting to express rather than the literal, absolute truth. We feel comfortable in fumbling for words in offering images to the channel that the channel must interpret for itself. We do not concern ourselves beyond a certain point with trying to find the right word or the right way of expressing a point. We leave that to the channel. We leave that—we should say more accurately—to the process by which the channel communicates that which has been communicated to it. We consider these communications privileged. We do not go into the marketplace, the business, the school, the church. We do not seek people to talk to. We await those who wish to communicate with us. This is our solution to the question of how to offer our truth in service to your peoples. We do not wish to change people. We wish to be there as a resource for those who are undergoing change already, and who, therefore, are seeking tools, resources and friends that may help them in their hunger and thirst after truth.

Now, when one attempts to communicate to one who is not yet awake to the spiritual journey or who feels that it already knows all that it needs to know, there are bound to be frictions and miscommunications by the score, for in this instance, no matter how pleasant the tone or how gentle the way in which points are made there is the situation where one entity seeks to improve or aid in another entity's awakening. Now, this is the prerogative of all with free will, that they have perfect right and reason to speak persuasively in the attempt to seek truth and to share it. Yet, in terms of the truth itself there is a null contract situation when the two entities do not actually have a mutual desire.

In the situation where one entity is aware of a larger viewpoint than the other, if the other has not requested communication on that point, then there will be the inevitable friction which comes from the attempt to persuade. No matter how sugar-coated this attempt is it will still be interpreted in a frictive

way by the one to whom the gift of understanding is being so hopefully offered. The way to clear and pure communication, then, is the way of expressing that which one is asked concerning.

Now, if an entity sees that there shall be the inevitable friction and still desires to get the point across perhaps the best ally is the light touch. If such communication can be made in a humorous or light-hearted way which charms and disarms the hearer then the inroads might be made with the listener all unaware of the gift of larger truth it has received. So when there is the opportunity to share a truth with one who is perhaps unwilling it is well to be playful and perhaps a little silly within creativity so that ways may be found that charm and delight and then leave the taste behind of that thought which may be revisited and thought upon.

The greatest single communication which an entity ever makes is the look, the stature, the beingness, the way the seeker is. The way that expresses through the body, through the eyes, through the hands, through the expressions. Your bodies, your beings, these that you dress and wash and feed and tend, these are your wisdoms. Your inherent vibratory expression communicates more deeply, more searchingly than you shall ever know, than you shall ever be aware of, for the truth, as it becomes purer, is that which we are. And that is far beyond words.

This is a fascinating subject but we feel that we [have] gone far enough for one sitting, so at this time we would transfer to the one known as Jim that we may gather other queries at this time. We leave this instrument with thanks, 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. At this time may we offer ourselves to those present for any further queries which might be on the minds.

R: I have an observation which I would like you to comment on. When I listen to the words of the channeling I find that I often drift away. I feel that I am getting the communication on a level other than the words.

I am Q'uo, and am aware of your query, my brother. As you are in the circle of seeking adding your desire and curiosity to the circle's calling for information you partake in a basic sense serving much as does the

grounding device that anchors the signal. As a portion of the anchor for this signal you are, indeed, open to receiving the general sense or essence of our message upon a level which you might call the subconscious where the absorption of information takes the form more of the gestalt, shall we say. The entire picture of what we offer in our words and tones is available to your subconscious mind in a way which is not easily expressed yet which includes the foundation qualities of the message which we bring.

If you are concerned that you are not enough aware on a conscious level of the message which is being provided we can recommend that for a portion of the working you may open your eyes and listen in the normal waking sense. This shall bring you more easily remembered information for the conscious mind that then can be worked with on both the conscious and subconscious levels.

Is there another query, my brother?

R: No, Q'uo. I thank you for the suggestion and want to express my personal gratitude for your willingness to communicate.

I am Q'uo, and we are most grateful for your willingness to communicate as well, my brother.

Is there another query at this time?

(Pause)

I am Q'uo, and it appears that we are getting off easy today. We, however, are most grateful for the queries that have been offered to us and we hope that each will take the ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. We offer opinion and do not wish any entity to take our words too seriously, but to take those which feel familiar and which feel appropriate and use them as you will, my friends.

At this time we shall take our leave, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽