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# L/L RESEARCH

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## SUNDAY MEDITATION

APRIL 12, 1992

**Group question:** ... or any transformation occur in both the metaphysical and physical sense. What steps can we go through to bring about change in our lives, particularly in respect to slowing down and enjoying each experience more fully?

*(Carla channeling)*

I am of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We find it to be a great blessing to be called to your group at this time to share our humble opinions with you. And we bless you in return, and share the love of the infinite One with you from all our hearts. We are bathed in a sea of love and light, walking forever supported in a net made of love, a metaphysical net that caresses one in all directions and supports one in whatever modality and vector each desires.

You have asked us about moving quickly through life, rushing through experiences during an incarnational period so quickly that the details of that experience begin to blur and some of that experience is, therefore, lost. As we listen to your chimes that sway and sing in the wind, we are minded to suggest to you that these wind chimes do not have a previous agenda. The wind moves them; they readily yield to the extent of their mass. And when mayhap two pieces of this metal touch, the pleasing sound is emitted for which this instrument was created.

So it is with a human instrument. There are, metaphysically speaking, winds that come sometimes and sometimes are still, that may move from one direction or another, at one speed or another. An incarnational experience is marked by its variety. The wind, whereby experience goes by, is not measured as your clocks measure time, but, metaphysical weather plays about the sea of experience as do ocean winds upon the liner. Certainly, the ship is big enough to withstand gale winds as well as calm and pleasant breezes. But the captain of that ship adjusts his methods of navigation according to the wind, the conditions of the ocean, and the weather in general.

Each of you exists in a frail barque, that physical vehicle which you call your body, and it does move through a physical sea and a metaphysical sea of experience. In sheerly physical terms, the winds of stimulation and the potential for experience are so numerous that they can best be described as infinite. No entity can process the information that comes through the physical senses. There is a thousand, nay, ten thousand times too much information to be processed. And so, a ruthless making of choices ensues. Those bits of information that come in that seem to apply most directly to survival and comfort are recognized and processed first. And the hierarchy of those things which are noticed is individualized and put into place in what you may call your bio-

computer very, very early in your incarnational experience.

Metaphysically, each entity also is buffeted about with the mystical winds of metaphysical chance and destiny. There are the strong trade winds of destiny, those that blow from forever; and there are the delightful, seasonal, unpredictable whims of spirit that offer the chance and change that marks the unique experience of being a conscious individual given the gift of free will. Metaphysically speaking, the dance between destiny and free will provides a way of thinking about those whims which affect the spontaneous, expressive self, that meaningful, substantive self to which that question about “hurrying up” has reference, for the blurring of experience through rushing too much is not simply a physical phenomenon, but also a spiritual one.

Let us attempt to gaze at why this may be so. We speak many times of the dynamic between service to others—or the radiation of light in a free and spontaneous manner—and service to self, which consists in control of the self and control over others for the benefit of the self in a magnetic, attractive kind of energy which pulls those things which are needed to it and orders them carefully for the self's best advantage. We see the way of love expressing radiantly without stint, often foolishly in the eyes of the world, as opposed to that which may seem to be very logical and civil in the same eyes of this same world, the ordering, the controlling of the self for the benefit of the self, and of circumstances and individuals, also for the benefit or convenience of the self.

It is not usual that entities who are rushing through life have any conscious intention of behaving or providing catalyst in a service-to-self or negatively-oriented manner. Indeed, the rationale for moving without rhythm, but simply as quickly as possible, is that of service to others, that the utmost be done, and all of the things that are done are intended to be of service to others.

My friends, the work of disciplining the personality and purifying the emotions is subtle work. The entity which is yourself is not all good, nor is it all negative. The more positively-oriented an entity is, the more quickly it will jump to the conclusion that it is behaving in a negatively-oriented manner, and the more judgmental it will be with the self. Therefore, as we show to you the basic negative

polarity of rushing without rhythm, without consciousness of the winds, physically and metaphysically, we also say to you, refrain from any judgment. Do not assume that because you see the negative cast of this attitude you are indeed a negatively-oriented or polarized person.

Under no circumstances should a spiritual student who is seeking the truth attempt to monitor its rate of success or its place within its journey or pilgrimage. What value could such self-judgments have? One looks into and pulls out of the same informational system the question and the answer, for the Creator will not inform any entity of its spiritual score. We may say, as this instrument would put it, that the Creator grades on a curve. It is not yours to know or to be concerned with the relative positivity or negativity of actions or intents. It is yours to desire and to make choices based upon the deepest and truest emotions, biases and opinions which one is capable of finding within the self. And, at this point, we are observing the amount of awareness of the rhythms of life mundane and life eternal which each entity might have.

Now, those who rush through an agenda, crossing things off the list of the day, may well not be very aware of the mundane or metaphysical wind. Thus, they may well cut themselves off from the dance that enlivens the rhythm that blesses and makes spontaneous and joyful the thoughts and the actions of each moment. If one stands ignorant of the wind, gazing only at the compass and saying doggedly, “This I shall do now, then this, one step then another; I shall go north, I shall always go north, I have my compass and I shall go north,” one shall not go long before one runs into a tree, a bus, a child or some wind of destiny that, if caught, if heard, if felt, could indeed transform the experience—not from the level of the bio-program, but from the level of the meta-program, that deep program within each entity which has to do with the unique patterns of one individual who has a spark of the infinite Creator within, and thus is set upon a lodestar that cannot be seen by the self or any other, but must indeed exist awaiting that moment when the wind of destiny does indeed cross the path.

Perhaps the most characteristic feeling of one who is dogged and determined and unrhythmical is the feeling that one is deadening one's own experience, numbing one's own enjoyment, killing one's own

gift of spontaneity. How can one lift one's feet from the ground and not throw away the compass, but place it amongst other instruments which will read the mundane and metaphysical weather?

Perhaps what we may suggest in this amount of time, as you call this measurement, is that one ponder at odd moments how one feels about the rhythms of life, how one feels about missing the dances, how one might feel about the possibility that one is unwittingly behaving in a way that is apparently along the negative polarity and gives others catalyst that is along those lines? For you see, the greatest hindrance to changing oneself is the honest and genuine belief that one is actually fine just as one is, and that there are things about the way one is that are more worthwhile than what would be gained by change.

The consensus reality and cultural values among your people are those dealing with a deep and endless illusion. All judgments made of the effectiveness of action using the rules of the culture—and of the self that has been taught by the culture—shall reflect the values of that culture and shall deal exclusively with illusion. Now, each of you is here because you feel that there is something deeper than this illusory experience, something of another order of being, something which does not fade, which does not die, which has not been born, but which simply is. Stubbornly, as you gaze at the bone-white graves of the centuries of people before you, the ideas that have gone down to dust before yours, oh so stubbornly, you stand in that dust and you ask, what is truth? What is real? What is beautiful? What endures? And praise and thanksgiving well up within you because you know that this question is a question that has more substance than all of life as you know it, regardless of the answer.

So, as you ponder the rushing and imagine the joy of the rhythmic dancing, of the chiming with the wind's blessing and motion, think of that field of beingness that you know enough about to seek. Think of the mystery of that deeper reality, and of the inadequacy of cultural wisdom to rightly value such things as getting things done. This will not eliminate your ability to perform tasks or to perform them well. But, if such thoughts are mused upon over a period of time, you may discover within yourself a burgeoning attitude which allows, while

keeping to the polestar of existence, for the metaphysical and physical windage and weather of the body and of the soul.

What can you *do* to change that program of rushing? We would not suggest that you *do* anything; you are already *doing* too much. What would you *not* do? We would not suggest that you *not* do anything either; this is more subtle work. The biases within your consciousness are available to you for self-knowledge. Analyze them. Accept them. And if you feel that they can be better informed, ask yourself to open a little to the possibilities of further work in consciousness, of the self by the self for the self, in order that one may become more and more an instrument that chimes in the wind and less and less a heavy metal object screwed down to consensus reality and dead to the chiming of eternity.

At this time we would transfer this contact to the one know as Jim. We thank this instrument, and especially thank this instrument for the care with which it challenged at the beginning of this contact. Some energy was required to purify the portals of contact from our end and we greatly appreciated the effort taken by this careful and cautious instrument. Such care is that which makes communications such as this possible. We leave this instrument in love and light and would now transfer. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for any remaining queries. Is there a query with which we may begin?

**Questioner:** In all that was said I didn't hear anything about how one may aid a companion or a loved one in this quest for feeling the rhythms of life. Am I to assume that it is not the place of another to do this sort of work?

I am Q'uo, and am aware of your query, my sister. It is appropriate to provide the atmosphere of support for a mate or a friend who is working, as is each seeker, upon some aspect of the self which is seen as less than balanced. Each entity must make the decision that work is necessary and then must set about to accomplish that work. One cannot work for another or change another, for that is neither appropriate nor possible. Each entity lives a life which is generated from those patterns of perception and experience that have been gained over the entire

period of that life and, indeed, which have been set in motion by choices made prior to the incarnative experience. The free will of each entity is paramount in the pursuing of the life pattern and in the attempt to alter or transform that pattern in the desired fashion.

When one sees another that is close to one's experience, and, indeed, may be an integral part of the life pattern, and one wishes to offer the greatest assistance to that entity, we would suggest that one begin from a point of view that is as filled with compassion as is possible, so that understanding and support for the entity and the experience in all of its ramifications may be given without qualification. To give this kind of unconditional support provides the free and open reach for the entity seeking change and transformation and does not provide any other obstacle for this transformation, other than those that the entity may find within itself.

If one attempts to tinker, shall we say, with this process that is internal for the other entity, it is more likely that there will be the interference that becomes as the stumbling block where the desire to aid the other may become distorted into becoming a desire to change the entity in a fashion which meets your needs rather than the other entity's needs.

Thus, to provide the atmosphere and the freedom for the other entity's free will to operate is the greatest aid one can be in this situation.

Is there another query, my sister?

**Questioner:** No, but I would like to thank you for the clarity of that answer. I think that was really helpful to me. Thank you very much.

I am Q'uo, and we thank you, my sister. Is there another query?

*(Pause)*

I am Q'uo, and we would take this opportunity to thank each present for once again inviting our presence in your circle of seeking. We are most grateful for this opportunity, for it allows us to see how valiantly each of you struggle within this heavy chemical illusion in which the mystery of life is ever present and the rays of light and illumination are treasured as they shine in response to your desire to seek that which you call truth. We walk with you upon your journeys, and we value you as companions. We shall 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. ✽