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## SUNDAY MEDITATION OCTOBER 18, 1998

**Group question:** The question this week has to do with the changing seasons in our spiritual life. We all have desires as spiritual seekers to do a certain spiritual practice: to meditate more frequently, to live more peacefully, to be more aware of what we are doing. We have a lot of different desires that we would like to see fulfilled, but it takes us a lot of effort and a long time to make our desires into the rituals and patterns of our lives. As we go on for a while with a pattern, it seems that at some point we need to make a change and a choice, and our further spiritual growth has to do with making new patterns. A part of us dies and a part is reborn. Would Q'uo talk to us about how these changing seasons come about? We would like to work in harmony with them and to have a better understanding as to how change happens in our lives. Is it really due to our desires and to our efforts and to the past that comes before the change, or does the change come because it is time for it to come, and it comes no matter what?

*(Carla channeling)*

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. As always, we are most grateful that you have gathered in this circle of seeking and that you have called us to your group. We are honored and blessed, and we bless each of you and thank you for the privilege of being able to share our thoughts. We would ask that these thoughts and,

indeed, all thoughts that come before you be subjected to your own powers of discrimination, for you truly shall feel the resonance of that truth that is your own and those resources that will be helpful to you. If that resonance is not there, we would encourage you to move on. For that sometimes very subtle resonance of recognition is a key to wending your way through an incarnation lived in your present third density with its heavy illusion. Much that occurs is not what it seems. Indeed, that is the very nature of illusion.

This day you ask us concerning changes, how to bend with the wind and turn to the sun, how to respond to those biddings and desires of the heart that are hopeful and delicate. The nature of the incarnational experience is change upon change upon change. And this you have seen again and again in your life already. There are many ways to look at the cycles that seem to influence the mind, the emotions, and so forth. There is the cycle of the adept, that this instrument keeps watch over to see when the strong and the weak times are for work in consciousness. There are the various rhythms, known to this instrument as biorhythms, which are very helpful in giving information to the person who wishes to know more about herself, when it would be a good time to do this, when it would not be a good time, and so forth.

There are the divisions of time that your culture has made, splitting the days into years and months and

weeks so that there is a definite feeling about each day which is cultural rather than natural. Look at the work cycle, the Monday through Friday that so many among your peoples simply assume as the work week, not thinking that before the days were named they were all Sabbath days, one as holy as the next.

The ways that change comes are sometimes natural and sometimes brought upon one by the culture in which one lives. The changes that are natural are the changes of an organism which is expressing a pattern. The natural run of energy from youth to maturity to the prime of life, to the middle and older ages, these are natural. There is, in any culture, a variety of ways for a person to think of herself as she goes through youth and maturity and old age. And although each entity will predictably have difficulties accepting the natural changes having to do with the physical vehicle and the energies of the physicality of the self, it is generally a relatively, as this instrument would say, doable thing to see where cooperation with nature will help. Perhaps in some entities who do not want to accept the passage of time, do not want to get old, do not want to look old, there are difficulties. But normally it is not at this level that the difficulties which are upon the minds of those within the circle this day come from.

The difficulties in changing that each of you is more aware of have to do rather with the process of desire in fulfillment that characterizes the life of, shall we say, the spiritual appetite. Once an entity has become aware of herself as a citizen of eternity there is no longer the simple feeling of content with accomplishing the necessary chores of the day. The actuality of spirit works upon the seeking entity encouraging the conceiving of desire to be ever more spiritually opening and transforming. It is difficult to talk about this process with those who are not themselves going through it, and once an entity has awakened to her spiritual identity it seems as though a portion of the population were simply asleep. It is a situation which can be alienating, isolating, and even fragmenting. For as the spiritual self emerges one becomes aware of the power of that energy that is within. One wishes to accommodate and encourage these stirrings of desire. And the appetite for transformation can become very keen.

There is a kind of pressure that one can put upon oneself to do more, to be better, to seek harder, to

meditate more, to contemplate more, to hew to a practice of life that the intellect can see as the appropriate and desirable way of life that a persons wishes sincerely to follow, never quite acknowledging the various promptings suggesting that perhaps it might be good to slow down, to take it easier. For the seeker intent upon the path, the process is experienced as harmonious and positive usually only when one sees oneself as conforming to those spiritual ambitions of more and better and deeper.

And yet, interestingly enough, often this continuing desire and continuing pressure from the self to do more, do it better, go deeper, and so forth does not satisfy; that is, the person does not fulfill those ambitions, does not meditate more, does not go deeper, and thusly the person is simply frustrated and irritated at the self for not conforming to those spiritual ambitions. This instrument has said several times that although it seems that spiritual evolution would be a process of addition, that it seems many times in fact like a process of subtraction. And we would agree with this instrument in that often the bounty of deepened desire and that feeling of centeredness that spiritual ambition hopes for is contained not by adding activities or doing things different in some way that is measurable physically but, rather, in moving fully into the present moment and becoming able to take the bounty of that moment as it passes. For each moment is itself, whole and perfect. When one is in the moment, one is not in time. When one becomes even a bit aware of the timeless aspect of the moment there is an almost automatic resonance and a feeling of coming home. And this is accomplished not by adding more focus or adding more attention or finding better ways to meditate, but, rather, it is allowed by the seeker who relaxes into the magic of the timeless present moment. If you are within that present moment you are in meditation, aware of who you are, aware of why you are here.

Many other things go out the window: where you are on planet Earth, what time it is, what you have to do in the world. This instrument can give you chapter and verse about being lost in the present moment, and yet this instrument does not give itself the credit it should have for the ability to get lost. For it is in that abandon, that relaxation into the utter present, that the amazing volume of spiritual information can come fully and completely.

We are not suggesting in any way that it is no longer a good idea to meditate, or to ask yourself to meditate. We always encourage spiritual seekers to that activity, for it truly is a powerful, powerful tool. But a little meditation goes a long way, and it is possible that when the seeker does not find itself able to meditate regularly that the seeker may need to ask herself what it is that seems to be changing so quickly that is actually stuck. For many times the wisdom of the self pulls the self away from meditation because the organism instinctively is aware that it cannot handle more change right now. For that is what meditation actually offers, an enhanced vulnerability to change. Perhaps for those who are having difficulty in setting up daily meditation schedules that would be one concern: what issues am I stuck on?

Another question that the seeker may ask herself when it does not seem possible to get a good schedule going is, "How am I not conforming to the needs of my bodily organism?" This group earlier was speaking of the ways that the culture gets us up and shoots us out into jobs and drops us off in the twilight to watch television until too late and that this scheduling is not conducive to the natural way of life. This [is] certainly food we would recommend for your thought. How can you better treat the physical vehicle that carries you through the incarnation? Are there ways in which you could be kinder to the body that carries your consciousness about? Are there ways creatively to adjust when you do things and how you do the things that you need to do so as to bring them more in line with a natural or flowing rhythm?

For many the only time that is truly theirs is that first block of time upon opening the eyes when one wakes up. And it is for this reason that many plan for meditation time the first thing in the morning. And, indeed, that is a natural and deeply resonant time for spiritual work in terms of the energies of your physical body and the energies of your being as a totality. However, any point during the day that seems to be more appropriate is just as highly recommended by us, for the important thing is not to do it a certain way but to have that point in the schedule where there is a formal return to the center of the soul. We encourage you to play with your schedule, to have fun with it, to vary the ways in which you meditate, to bend those stiff necks that say it should be done this way. And play the music

of ragtime where anything goes in your head, and find new ways, new times, new practices, if you are unsatisfied on a continuing basis with those that you have now.

More than anything else we could offer, we would simply offer the thought that most spiritual seekers have a tendency to become heavy with their seeking. And certainly that which penetrates to the very heart of self is a weight, a gravity of importance, and yet it is also dancing in the wind, light as a feather. So more than anything else we do encourage the light touch, the forgiving judgment of self, not because you no longer care to do a good job of attempting to aid your own spiritual evolution, but because you trust yourself to be doing all that you can. We ask you each to be gentle with yourselves, for you have hungered and thirsted after the truth, and that truth has lead you on a merry chase and continues to disappear into the mystery. All that you learn seems only to move you into a point into which all dissolves into mystery. To our knowledge, this is a continuing experience, one we share with you.

But while you have the gift of time and space, while you have the illusion of sequence and accomplishment, we encourage you to treasure it, seek to honor it, but do so with a light heart and a conscience free of what this instrument would call the "shouldacouldawouldas." Whatever it is that you felt to do this day, that was the right thing for you. Whatever you shall feel tomorrow, that shall be the right thing then, and you will be inspired. You will become aware by and of those things that are there for you to see. And if you do not see one, another shall come soon. So while you are watching and learning and attempting always to seek along the path as best as you can, relax in the knowledge that there is an unseen hand guiding and taking care that nothing that you need is lost. If you miss one experience you shall have an equivalent. That which you need will come to you. And beyond all the questions of "When should I meditate?" or "How long should I meditate?" we encourage you always to focus on the present, on what is happening at this very moment and on love, for beyond all telling you are love. And you came to bear witness to that love. And you are here, and this is a very precious time for each of you.

Lay your concerns down. Relax into this present moment. See the Earth grow small and disappear.

See the solar system becoming a thing of stars. Move further and further into the infinity of creation and yet you still are you, and this is still the present moment. And you are safe. Love reflected in love.

We would speak further through the instrument known as Jim. We leave this instrument in love and 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 would offer ourselves at this time to the speaking to further queries if there are any remaining upon the minds of those present. Is there a further query at this time?

**Carla:** Is there any difference in meditating with a candle with the eyes open and meditating with the eyes shut?

I am Q'uo, and am aware of your query, my sister. The use of the candle is most helpful for those who are beginning the practice of focusing the concentration with the hope of entering into the meditative state during which time the experience is continually focused upon one concept, one thought, or simply the absence of thought or concept. The one-pointed mind is the desired product of the focusing upon the candle. As an entity becomes more familiar with the process of entraining the mind to focus in this unified manner such devices as the candle or the mantra become less necessary. Thus, we would leave it to the entity to determine whether or not the use of the candle or other devices would be helpful in its meditative practice. As we mentioned before, to those who are less practiced, these aids are helpful.

Is there a further query, my sister?

**Carla:** No. Thank you.

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

**Carla:** Here's another question. Say you are having trouble getting yourself to meditate the first thing in the morning, but you are too tired at the end of the day. Are there ways that you can meditate tired?

I am Q'uo, and am aware of your query, my sister. To the entity who must choose between meditating when it is tired or not meditating, we would recommend the meditation when tired, for the meditation then will become the avenue through

which the needed sleep may be expressed. The travel to the state of sleep, however, will be helpful in that the entity will be engaging in the practice of focusing its attention upon one point. There will eventually come, for the entity, the ability to remain awake and alert within the meditative state. That shall endure for as long as the entity wishes before it then desires to enter sleep. For those who wish to begin the practice of meditation we recommend the use of any portion of the day which offers itself most beneficially for the regularity of the practice, even if only for the moment or two. As the entity finds a quiet solidarity moment then it may engage in the focus of the mind for as long as time allows. Each effort spent in practicing meditation builds the momentum for the next and so forth until there is a regularization of behavior in this regard; that is, the establishing of the meditative practice.

Is there a further query, my sister?

**Carla:** Is it possible that if you went to sleep while meditating that your dreams would be clearer?

I am Q'uo, and am aware of your query, my sister. Indeed, it is possible, especially if the desire of the meditator is that such be so. The suggestion given to the subconscious mind within the meditative state is far stronger than the suggestion given in the conscious state. Thus, the entity may program, shall we say, the clarity and the subject matter of the dream.

Is there a further query, my sister?

**Carla:** No. Thank you.

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

**R:** I have a question about feeling various amounts of energy in my body during the month. I have noticed that when there is a full moon I don't seem to need much sleep, and it's difficult to fall asleep, and at other times it is the opposite. Is energy more available at some times more than at others?

I am Q'uo, and am aware of your query, my brother. We believe that we grasp your query and would respond by saying that, indeed, the mind/body/spirit complex and its emotional attachment is a series of energy patterns which move in a rhythmic fashion, as does all of the creation. As these patterns of energy blend and intertwine each with the other and with the rhythms of the planetary entity itself there are

those opportunities that are presented as energies harmonize, one with another, that will allow the entity to be able to express more of these energies and to feel the movement of these energies through its vehicle, the mind, the body, and the spirit, as well as the emotional aspect that responds to and energizes the entity in its movement in the daily round of activities. Thus, there are the biorhythms, that you have mentioned, that can be charted and there are those subtler energies which are not currently able to be charted within your third-density illusion but which also add their influence to those energies which can be charted.

Is there another query, my brother?

**R:** Not on this topic. Of all the questions that I have asked over time I have always seemed to be asking how to do things. Why is that? Being rather than doing?

I am Q'uo, and am aware of your query, my brother. The asking of an inspirational source as to the means of doing is perhaps a paradox, as you have discovered within your own thinking. However, within the third-density illusion the means of existing are composed of a series of those things which are done within the outer illusion. As one begins to penetrate the nature of not only the third-density illusion, but of one's own being and purpose within the illusion, there becomes a more finely honed focus upon how one may be. Yet the transition to being is often made with the concept of how to do that which is necessary to be. This is a transition which is natural for each entity within the third-density illusion, for there must be, within the logical mind, a bridge between doing and being. At some point the seeker will discover that there is a greater Self which is always able to be and which lovingly welcomes home the pilgrim which has done much upon his journey of seeking. And one of its greatest efforts is to return home within the mind of the self so that there is the recognition of that which always has been and always will be by the who does much and seeks its own being. Is there a further query, my brother?

**R:** No. Thank you.

I am Q'uo, and again we thank you, my brother. Is there another query at this time?

*(No further queries.)*

I am Q'uo, and as it appears that we have, for the nonce, exhausted the queries for this session of

working we would again thank each present for inviting us to join you this day. We are always filled with joy at the opportunity of blending our vibrations with yours. We walk with each most closely and joyfully at this time. We shall 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. ✨