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## SUNDAY MEDITATION NOVEMBER 5, 2000

**Group question:** The question today has to do with change. Now, in the context of the perfection of the moment where all things are well, we realize that there is change that occurs at all times. And we are wondering as to how this change happens. How much is conscious and how much is subconscious? Is there a balance between change and keeping things the same that is well to maintain? Is there a certain amount of stability that is well in a seeker's life? How much of the change that is going on can we affect? How much is going to happen whether we have any input or not?

*(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, whose servants we are. We thank you for calling us to your group this evening, for the privilege of sharing our thought with you on the subject of change, and for the opportunity of sharing your meditation and your company and the beauty of your being. All of these things are a great privilege to us and a great blessing. We would ask of you one thing, and that is, as always, that you listen to us with discrimination, being fully aware that we are like yourselves, those who make errors and who are learning and changing. Therefore, nothing that we say should or needs to be taken as gospel. If any of our thoughts resonate in your own mind, then we offer them to you humbly. If not, then we ask you to pass them by.

Change is a fixture of all of the illusions of which we are aware. At the heart of creation is a constancy of metamorphosis that is, as far as we know, circular; that is, the creation as a whole can be said to have its source as its ending and its ending as its source, and all of that which stems from source and comes to an end is one unified entity, which is in a constant state of transformation.

All begins in the utter unpotentiated love, or Logos, that is the Creator unknown to Itself. The first distortion of this Logos is free will. And free will is the agent of change. In the Creator, and therefore in Its creation, through free will the Creator chooses that which you know as light and which we would call the manifesting principle. The child of free will and love, light in its first manifestation, may be seen as the sudden being of all that there is. Your scientists have envisioned this as inevitably explosive and have called the birth of creation the Big Bang. However, this is creation seen through the distortion of the lens of your third density in which time and space structure perception. In other illusions where time and space have different structures it may be seen that there is not the explosion but, rather, the transformative process which rolls from light to light to light, and by this we mean that there are levels of what this instrument would call rotation of light that create vast numbers of structures which are seen as systems of vibration and vibrational fields having their relative existence in various sizes or orders of

your time and space so that from the smallest to the largest structure of vibration, from the lowest to the highest density of vibration, there are put in motion by the Logos systems which are destined to roll their metamorphoses from the position of what from your density would be the beginning of the creation to the ending of creation when all of these energies have reacted with all of the other energies which are appropriate for them to react with. All energy has been spent. All desire has been balanced and the exhausted and used energy and experience has been harvested or eaten by the one infinite Creator and absorbed at the end of creation. This describes the basic background against which self-aware entities such as yourselves and we experience and add our harvest to that knowledge the Creator has of Itself. This is the first and deepest level to change, and it is a design which accomplishes what in your bodies would be a heartbeat. For the creation is the body of the Creator, and an entire creation with all of the densities of an octave express one heartbeat of that creature, which is the Creator. This is in no way a literal rendering of a Creator which has a beginning and an ending. As far as we know, the Creator is infinite and is eternal.

However, there are quanta, or heartbeats, in which the Creator's knowledge of Itself is rendered open to alteration by the self-aware entities which are principles of the Creator, choosing by their free will to gather information and to process it in such and such a manner. And this the Creator can never know ahead of time and does not wish to know ahead of time. It is an important principle to the Creator: that Its portions that have been offered this background of densities and illusions have complete free will in looking at the creation around It, and responding to it, and in making those responses into a process of change, metamorphosis, and transformation of a certain kind. For each choice that each self-aware entity makes creates new possibilities, new patterns, and new potential choices that may add to the Creator's experience of Itself.

This basic structure of the long and winding road, as the song which this group listened to before the meditation referred to, is entirely as it is. There is no entry into altering the structure of the densities, of the illusions within the densities, or their progress. These are set and are as the house within which the self-aware sub-Creators, which are yourselves, we and all self-aware entities, have the opportunity to

experience the light of life and the choices of a freely lived life.

The next level of change which we would address is that level which involves the self-aware entity which each of you is facing an incarnation upon your third-density world, choosing to come into incarnation and deciding upon the basic structure of that incarnation. For this, indeed, you do. And much that will affect the incarnation you and your higher self have decided upon beforehand. Now, this level of change is semi-permeable. It is not fully set; that is, before incarnation there is a review of the previous incarnation and a review of the basic stream of your soul. In the context of life between incarnations, time does not hold sway. And rather than a linear movement of incarnation after incarnation after incarnation, what your higher self is looking at is a circle of incarnations—past, present, and future—which are affecting what this instrument has been calling the soul stream, so that influences from various incarnations, lessons learned from various incarnations, lessons misaligned from various incarnations, information good and bad, is being filtered and refined and being placed into that repository of self that is far deeper than any personality shell which you experience as yourself within any one incarnation.

You and your higher self gaze at this, shall we say, pool of self and of lessons still to be learned from the relative standpoint of coming into this particular incarnation. And there is a careful choosing of the relationships which you hope you will be able to work on within this particular incarnation. There is a careful choice of the lessons which you feel are at the incarnational level and which you wish to address, no matter how many times you must repeat this lesson within the incarnation. Then there are secondary lessons which you place for yourself within the incarnation which are less set and are more a matter of contingency. If such and such a lesson is learned, then another and subordinate lesson may have the luxury of coming into the incarnational experience and being offered for experience. There is, further, the choice of what gifts you choose to bring into the incarnation in the hopes that you will be able to use them in terms of your learning and also in terms of what service you have hoped to offer.

Again, these things are set to an extent, but they are not fully set. And we have used the analogy before of these items being as the roadmap where it is decided that you as a person must go from Louisville, say, to the town of Chicago. That basic direction, that achieving of a different location, is as the choice that is set before you. In terms of actual catalyst that occurs to you, what happens is that you are offered again and again choices of ways to turn your vehicle. It is possible to get on an interstate highway and go directly to Chicago in a matter of hours. It is also possible to get on an airplane and go to New York, and then to Europe, and then to Asia, and then across the North Pole and back to California and hence to Chicago. In both cases, if you can arrive in Chicago, you have achieved your destination and you have learned your lesson. The question is: how much trouble do you want to make for yourself in getting to Chicago? And this is the kind of thing you seem to face in an incarnation.

With a person, for instance, if you are working on a relationship which spans several lifetimes you may well experience the desire to get to Chicago by way of New York, Europe and Asia. However, you will find that as you hit each new city—New York, London, Paris, Geneva—you will meet that entity that you left in Louisville. This entity, or one just like it, in terms of your incarnational lesson, will come before your face, not in order to bring you woe but, rather, in order for you to look upon an issue and begin to sit with that issue and to see into the nature, the shadows, the implications, of this issue, that which this relationship brings up. If there is an incarnational lesson involving service to others—and this is so often the case—it will come up again and again. It may come up in the matter of employment. It may come up in the matter of being responsible when others around you are not responsible. But again and again, if your business, your issue, within the incarnation is learning responsibility for the self and responsibility for fulfilling commitments then this seemingly arduous situation where someone else is not being responsible but you must be will come up again and again. If an issue repeats it is not in order to bedevil you or to trouble you or to bring you to despair but, rather, to open to you the depths and the riches of this suffering.

Always, when facing something that you have finally begun to recognize as an incarnational lesson our advice is first to give thanks that you finally have

achieved the realization that this is an incarnational lesson. And then we encourage you simply to sit with this issue. It is not necessarily your issue to solve. It may be there is tremendous patience involved in this issue. It may be, indeed, that you cannot solve this issue within this incarnation. It may be that you have simply set up for yourself the continuing lesson of giving without expectation of return. And this could be done through the giving of money, through the giving of self to another in patient listening although that entity never listens to you. There are a thousand and one different ways that you can set up an incarnational lesson involved in learning a purifying and refining of the instincts of love and compassion.

So there is this level of semi-permeable setting of an incarnation where these are the constants of the incarnation. These are the things that you cannot get rid of, that you do not want to get rid of, that you will begin to appreciate as the spirit within you matures throughout the incarnation. At first these incarnational lessons seem to be insurmountable and impossible. And as they repeat and repeat and the learning curve gets a little shorter each time, the spiritually awakened person begins to see, not that she can succeed in conquering this catalyst, but that she can see the pattern of it and appreciate the sense of the plan. Once the level of comprehension has been achieved where the plan is seen to be benign then much of the heart is freed to open to the hope of the efficacy of the third level of change. And this is the exciting and fully alive portion of the structures of change which feed into the process of your self-aware progress through this lifetime, this, your third density, and all of the densities which are to come.

Become aware of yourself now as you sit in your chair. You know that you are a body. You can feel your weight. Perhaps you can feel your pulse in one part of your body or some slight electrical movement upon your head or upon the hairs upon your body because of the influence of this contact and the energy that is moving clockwise about the circle as you gather light into the circle by your desire to know the truth that you offer. And yet you are not your body. You are not that which has been born and will die. You are not bone and blood. You are part of the original Logos and in you is that which is prior to all else but the Logos. As the Logos chose free will, so you who have free will as part and parcel

of yourself before manifestation. You cannot become a mindless creature. You are not without will and power. You have Creatorship. You are a person of infinite power. Of infinite love and infinite ability to manifest.

All of this, of course, is placed deeply within the heart that you bring into incarnation and bury within the deeper part of self which never comes into direct consciousness in the conscious daylight mind. Therefore, you are as a person in disguise, a Creator stepped down and stepped down and stepped down in vibration until you are able to enter the physical vehicle of a third-density great ape, that gallant physical vehicle that carries your consciousness about for the incarnation, that bears the stresses and strains of your learning, that does the will of your brain, your intellect, and eventually your consciousness, and that serves you with a body and a mind that has instincts that greatly influence the choices of the immature spiritual individual.

Consequently, the very first arena of change for the spiritual seeker is the alarm that awakens the spirit. We do not know any way to influence the timing of when that alarm clock goes off for each individual spirit. And so we would ask that this particular concern for the self or for any other self be removed from the arena of choice and change. Trust the self to know when it is time to awaken and trust that self again and again when it triggers an urgency for change. For there are, as we have said, these posts or stanchions that are part of the structure of each incarnation, that have been carefully set in place to cause a turn here and a swing there and a turn and a roll here and there. Sometimes these changes in direction seem to be coming from the blue, and yet they have been carefully placed and are doing what they should do in order to keep you pointed, to follow our original analogy, [not] to Chicago but to the issues of your incarnation and to the services which you wished to offer. So examine those things you cannot change for the potentials for learning and for service.

Now, as you approach each point of decision you are almost inevitably dealing with change, with the perception of change in your life, and here is where there is real excitement because there are two forces which are tremendously powerful and one overriding force, which we will speak of to conclude, that to our way of thinking are the greatest areas of

potential within the incarnation. The first is faith. The one known as T spoke of faith, and we would agree that faith has a powerful effect upon how change occurs within the incarnation.

Now each, as we have said, has a fairly set personality shell, and each has a fairly set system of relationships, issues, learning and service. However, these factors only produce a fairly random series of crises, times when the spirit that is you must choose one way or another to act, to think, to be. Faith is a faculty which reaches into the heart and pulls from that place a faculty which believes not that which is seen but that which is hoped. It takes that which is hoped and places it in the position of being known and being believed. The choice of this attitude of faith that all is well and that the plan is good is that which will reliably illuminate that issue or that relationship with which you are sitting. It does not obviate the need for patience, tolerance, kindness or the innocent and heartfelt desire to communicate. But it creates a vibration of light that is far closer to the truth that is the Creator, to the vibration that is the one great original Thought. And it is as the element that enters a confused pattern and, by being placed in that pattern, stitches up the ravels of that pattern and creates a moment of clarity where the pattern emerges from the tangle and the structure is seen in one moment of crystallized learning.

And in those blessed moments of faith it is seen that all truly is well and that all will be well, and the bare memory of that moment is enough to illuminate and ease the entire process of transformation that would otherwise would seem a plodding and ungainly practice.

The second faculty that is most exciting to us and is very efficacious in creating positive as opposed to seemingly negative changes within the life experience is the faculty of will. Will may be seen as desire with a vector. Every entity has appetites. The physical body creates appetite as its first offering to the personality shell. The mental aspect of the physical body, with its predilection for choice making and for either/or, offers its refinements to the faculty of will. There become desires for this, desires for that. The consciousness itself has deeply seated desires that do not come from the body or from within the mind but from within the spirit. And these are deep desires of the soul that are often unspoken throughout the entire incarnation and, yet, even the

shadows and echoes of these deep hungers of the heart affect the incarnation deeply.

The art and skill of developing the faculty of will is beginning to become aware of your desires, and as you become more and more aware of your desires becoming able to prioritize those desires, and sitting with them, beginning to see into them, and to choose those desires of the heart which you truly and deeply wish to follow. Once you have begun to identify those deep desires then it is that the faculty of will may begin to be pointed and the appetite and thirst may become a driving desire which may be expressed in prayer, in affirmation, in faith, in hope, in speech, in action, and in intention. The pointing and the continuation of desire is a faculty which will transform and accelerate the process of your spiritual evolution. This is perhaps the greatest of helpers in coming into a relative degree of mastery of the forces which are moving throughout your incarnation. The skill of pointing a desire is, paradoxically enough, that moment when it is seen that desire of the self and desire of the infinite One are one and the same thing. And there is a surrender of the small self to the Creator self so that these lower orders of body and mind and personality shell begin not to fall away but to have less sway over the incarnational process, over the thinking that feeds into the choices that you make.

That which lies beneath will and faith, like a blanket, is the Logos. And that Logos may be seen as the Creator. We say that this Logos is as the blanket because we feel that it is an apt simile of the spiritual walk, that long and winding road, to say that it is a walk in a cold climate. It is lonely, and the bed is the earth at the edge of the path. The ceiling is the stars above. And it seems a stark landscape often. For metaphysically, each truly walks alone as far as the making of choices and the creation of a tapestry of incarnational colors and textures. Each entity and each entity's choices are individual, to an absolute extent. Certainly, each walks with helpers. Each walks with spirit and the messengers of spirit, messengers of love, of understanding, of support and encouragement, and an awareness of this level of love from the Creator is helpful in softening that hard bed of earth and in bringing those cold stars closer.

But love is the blanket in which the seeker may roll up and rest at the end of the day, when will and faith

are exhausted. That love lies within the heart and is accessible at all times. There is simply the choice made to crawl into that blanket and to roll oneself up in it. We greatly encourage this turning to love itself, turning to the heart within. For at the end of working with change there is great weariness and there is the need to rest. And this the Creator has provided for with a full and loving hand.

We are aware that the one known as J spoke of the difficulty that she had in comprehending this seemingly cruelty of one animal species preying upon another and perhaps we may speak of this at another time, but this instrument is telling us that we now have exceeded our time for speaking upon this subject. So, regretfully, we shall now release this subject for another asking or perhaps for the one known as Jim. We leave this instrument with thanks, in the love and in the light of the infinite One and transfer this contact to the one known as Jim. We are those known as Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator through this instrument. At this time it is our privilege to speak to any further queries which those present may have for us. Is there another query at this time?

**Carla:** Would you wish to take on that question that J raised before the session about animals killing each other and it being so difficult to deal with?

I am Q'uo, and am aware of your query, my sister. We shall offer a brief response with the invitation to ask further if there is more information desired. In this creation of the one Creator we spoke earlier of the nature of free will which makes change inevitable. For as the Creator has sought to know Itself through the operation of the creation, which each is somewhat aware of, each portion of the creation which is the Creator seeks to become more fully aware of the one Creator as the source of the self. Thus, there is inbuilt in all creation the desire to move, to know, to experience, to live, and to engage in each process of the living of the life, the experience of the world of the creation. So each portion of the one Creator partakes in some of that which is and some of that which is not. That is to say, each is a portion of the Creator, yet each acts as though it was alone in many instances. There is the process of individualization, of the intense focusing of consciousness so that it reflects an individual

point of view, offering to the one Creator yet another avenue of knowing Itself.

As each portion of the creation begins to interact with each other portion within its realm of experience there is undertaken the qualities and responsibilities of individualized consciousness, the seeking for the self that guarantees survival, the interaction of the self with other selves that increases complexity and enriches experience, the movement of groups of selves that move as one and interact with other groups and individuals, with the environment, and so forth. As this interaction occurs there is what you may see as the living upon life, the Creator within each moving as an individualized portion or perspective of consciousness. Life lives with itself and upon itself so that in the reflection that is seen as perhaps the ending of an incarnation for one portion of one perspective, another portion of another perspective, which is still the one Creator, is enhanced while, perhaps, yet another is diminished. It is well to know and to remember that all of the creation is not only the one Creator but is an illusion of separateness.

No portion of the creation is lost, no matter what the change in consciousness or level of apprehension of consciousness is achieved. As you move about in your daily round of activities many millions are the miniscule life forms that give themselves and no longer exist in that form as your place your foot upon the ground, as your automobiles move in their realm of influence, as you breath the air and breath in many other minute forms of life that have but a tiny amount of what you call time in which to experience that which is theirs to experience. And yet the galaxies and the suns and the stars move in their realms as well, changing and transforming into that which is greater, that which is lesser, seen from a lesser point of view, and yet all is still the one Creator knowing Itself. For those who have opened their hearts in compassion to that creation which is theirs to experience within this third-density illusion it is difficult to see various forms of suffering and misery within your life experience. For the heart that is open to all feels the pain of privation, of disease, of isolation, of being unable to comprehend, of feeling the end of one experience as yet another begins. This is well, my friends, for it is, of necessity, a portion of the creation's evolutionary process that this heart opening and the feeling of the agony as well as the ecstasy of the creation about one is such. Yet we

assure each that nothing, no portion of the Creator, no form of life or consciousness, is ever lost but is only transformed to yet another avenue or perspective for the Creator to know Itself.

Is there a further query?

**Carla:** To follow up. I've thought about this before and it is are we not also food but because we are self-aware that we become food of another kind. My thinking on this is that all of these thoughts, awareness, changes, conclusions, everything that we evolve through, in a way, that emotion and suffering and feelings, are they not food for the Creator, so that we are part of the food chain too?

I am Q'uo, and we are in agreement with the thoughts that you have spoken, my sister, and would comment by suggesting that each entity within any illusion or density is a portion of the Creator that gives entirely of itself, of its experiences, of its thoughts, of its past, its present, and its future to the one Creator, for each is the one Creator and the purpose of the entire creation is that the Creator may know Itself through Its infinite portions within creation.

Is there another query, my sister?

**Carla:** No. Thank you. That is fascinating.

I am Q'uo, and we would agree, my sister, that the entire creation is that which fascinates us in an absolute sense, for there is nothing but the one Creator knowing Itself in infinite variety. Is there another query at this time?

*(No further queries.)*

I am Q'uo, and we are well aware that we have spoken far longer than is our normal want, and we apologize for the wordiness and we would at this time thank each at this time for inviting our presence to your group this day. It is a great honor and privilege for us to join you in your circle of seeking. We are always aware that there is much more beneath the surface of your queries than first appears and we appreciate the sincerity and depth of seeking that this group brings to each gathering. We are known to you as those of Q'uo, and we would take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨