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## SPECIAL MEDITATION NOVEMBER 13, 2003

**Question from Y:** The question today comes from Y, who asks: What do I need to do to have conscious contact, other than in sleep, with my higher self and channel the light beings who are assisting and others in this incarnation?

*(Carla channeling)*

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator in Whose service we are. It is our great delight to be with this group this afternoon. We thank each of you for setting aside that precious time that you have so little of within your incarnation for the sole purpose of seeking the truth. We are that vibration which has been called to this group by this question and this channel and we express our great gratitude to you for so calling us. It is our pleasure to share our opinion with you and we would ask but one thing, that being that you listen to those things which we have to say with the greatest care and discrimination, rejecting all of those things which do not seem correct to you and only embracing that truth which seems to resonate within your very heart and soul.

You ask this day what you can do to come into conscious awareness of the communication that is going on betwixt you and your guidance system, and all of those who cluster about you wishing to help as you move through your incarnational learning and service at this time. Perhaps, from the way that you have phrased your query, you already know, my brother, that you are in communication with your

guidance and that it has already given you many gifts. So we feel that your question perhaps has two parts and we would address the more general part first, and that is that situation which already exists, and which it is possible that you may not have fully appreciated.

Within you there blooms a flower of great beauty, its petals moving towards the sun with great awareness and intelligence, its blossom opening and the work proceeding as your higher self had indeed hoped before your incarnation at this time. The gifts that you brought in with you into incarnation have brought you far, both in terms of the gifts of the personality shell, such as intelligence and sensitivity, and those gifts which are perhaps not so obvious to the outward eye, those gifts of inward intensity, deep searching, and a discontent with that which seems to be, all those things which appear. There is within you a great yearning for purity, that which is not a little of the light and a little of the dark but all together, that which has been lifted above the seeming muck and mire of consensus reality and some of its more shadowy aspects.

And yet we would assure you, my brother, that it is well planned that you observe, and to some degree, participate in that muck and mire, that stress and tension of consensus reality. For there is within you the incarnational lesson which is to be addressed, which has to do with working with that which this instrument calls the "shadow" side of self. In the yearning for purity, oftentimes that shadow side of self has this tendency to be separated in thought from

the so-called “light” side of self, shall we say, that side which seeks purity, which loves the light, which is a creature of love, a creature of eternity, and which truly wishes to experience only that which is beautiful, true and honest. So much that you see seems to lack in this quality, so much in which you participate has its disappointments, as far as that judgmental and intellectual side of you goes. And yet, for what reason would a true seeker wish to put himself into close association with the darker side of life? What would encourage such an entity, before taking up an incarnation, to place this in his way? We do not answer this query. Rather, we leave it for you, for this is yours to ponder and yours to learn, little by little, as though you were in a maze or a puzzle and you were attempting to track your way out of the maze or to fulfill the pieces of the puzzle in such a way that the picture becomes whole.

Perhaps we like the latter simile better, for rather than seeming to escape the page of consensus reality, shall we say, by taking oneself out of the maze, rather, it is easier to see in the puzzle simile that you are simply putting the pieces together, not attempting to escape the puzzle but, rather, attempting to see it as a whole, in its entirety. As you work the pieces of the puzzle, in some cases you will be granted great light, in other cases you will be granted none and the puzzle will seem quite murky and difficult. It is then that the incarnational lesson comes directly into play. We may say about that lesson that it does involve the active use of the will, in the absence of proof, when there is a choice between that which is seen and is unacceptable, and that which is unseen and is acceptable. Within any incarnation, there are many times when a choice to believe or have faith in the entirety of self is to shift the way of attending to the self when it is seen as the shadow side of self, when it is seen as that part of self that is less perfect or less than perfect and therefore, less than desirable.

We cannot offer more clues than this. However, the general gist of that which we wish to offer here is that within that which has already occurred, within that which is now your present experience, there lie great gifts which have been given as a puzzle for you to solve, piece by piece, or as the maze for you to solve, one wrong direction after another discovered and turned back from in order to explore another way. May we say to you, especially in this regard, that it is never necessary to be at all discouraged or

in any way to lack confidence. It is not the darkness of a night; it is not the depth of a suffering that reflects the degree of one’s success at apprehending the catalyst that is offered. Indeed, the darker the night, the more difficult the experience, the more completely the incoming catalyst may have been received. What remains then is that subtle, complex and fascinating work of unlocking the self, opening the self to the self, piece by piece, step by step, within an inner atmosphere which partakes more and more of that trust and faith of which we were speaking earlier. That gift is one which has been offered you as part of your incarnational personality shell. You have within you already a gift for the use of the will, but is it for faith or is it for other sorts of seeking which rely more on the physical world than on the metaphysical? As you move back in mind through your childhood, through your early experiences, we simply ask you to cast your mind into those recurring themes of light and darkness, to begin to see that incarnational pattern that you have given yourself. You have many good clues, as this instrument would call them, many pieces of the puzzle. And we encourage you to move forward with confidence, self-assurance and a quietness of spirit that comes from a lack of striving. For what, my brother, is there against which to strive?

The second part of our response concerning conscious communication with that system of guidance which is yours is more literally connected with your question. We are aware that you would very much like to make some sort of positive, absolutely certain contact in the way that we are speaking to you through this instrument. In terms of that particular way of becoming more in touch with your guidance, we would recommend never attempting [the technique used] to come into conscious communication such as this instrument is now using, without the careful dedication of self for a fairly long period of training and a process of the initiation during which we, as members of Confederation, offer to those who wish to learn the channeling of spirit such as this instrument does, that which they wish to learn. It is impossible to say how long it would take, but we may say certainly that it is never a project which one may safely undertake alone. The strength of a group and the experience of a more seasoned channel are both necessary in order to regularize and protect the energies that are involved in communication such as

we offer through this instrument at this time. We do not wish to be those who create fear, we are simply saying that because of the nature of the physical instrument that is your body and those linkages to the finer sensibilities of the energetic bodies, such communication is almost reliably guaranteed to, as this instrument would say, “come a cropper.”<sup>1</sup>

The problem is a simple one, my brother. It is the problem of an entity who contains a powerful tool but who does not know how to use it. Attempting to learn to do what this instrument calls channel is like a toddler attempting to pick up a power tool, turn it on, and use it correctly. The chances for accident or disaster are high, and we would not in any way encourage such a rash and thoughtless method of attempting to gain contact. We do not suggest that you avoid it because you have no possibility of success. Quite the opposite. We suggest that you bate this desire in any outward verbal form because you have great possibility of success and yet without training, without a good long time of consideration and dedication of self—the practice, the self, and the life—the experience would be as that entity who wishes to tune to a certain radio station but yet who is incapable of moving the dial, so that the dial moves without your conscious ability to tune it, moving you from one source to another depending upon various situational details about which you cannot know and which cannot be taught but rather, can be learned without the words during the process of such initiation as that of which we speak.

Were you as an entity enough desirous of following this particular way of coming into conscious contact with guidance, there would need to be a geographical relocation, or at least the ability to visit within those areas where this instrument dwells and this group dwells, not once, but numerous times. Therefore, we might suggest that this be considered with great care and over a long period of time. For that which you would be asking of yourself would be that the life experience be dedicated, from beginning to end, from top to bottom, waking and sleeping, until the time that you separated from your physical vehicle. You would need to be able to dedicate yourself, your time, your essence, and your heart to living the life that you are learning from those things which are channeled to you and which you channel. This is the kind of responsibility that this particular

outward expression of the gift of channeling requires in order that the self is protected.

There are, however, ways in which guidance may be sought that are far safer and far more able to be done on one’s own than the formal gift of channeling. We begin with that which you mentioned first, the dreams. The dreamscape, as you are well aware, has tremendous gifts to offer the conscious self at a level of which very few entities are aware. When awake, that communication is ongoing. It is not stopped because an entity is conscious and working within the world. What has stopped is the awareness of that connection and that communication. However, the spirit portion of your entirety is quite aware of this communication, as is the body itself.

Let us look for a moment at the mind and the confusion that entities upon your planet have about this organ. There is a mind that came with your body. That mind is that which was created to make choices for survival. Call it the choice-maker. It thinks in terms, partially, of physical instinct, survival, the gathering of the things that are needed for survival, and so forth. The choice-making mind shall always look for advantage. It shall always look for that which is useful, functional, able to offer advantage. You are very familiar, all too familiar, with this mind. Few of those who are awake and aware of the nature of the spirit are very fond of the mind that is the choice-maker.

However, there is another kind of mind that exists within the same space, shall we say, within the same “gray matter”<sup>2</sup> as the mind of the body, and that is the mind of your heart. It is that portion of the mind that comes from the metaphysical side of the creation rather than the physical, from the time/space portion rather than the space/time portion of the creation of the Father. The mind of the heart is not bound by the need to survive, for it is eternal. It is not bound by the need for advantage, for it knows all things are one. That mind is, when allowed to be completely uncluttered, as free and full as is the universe itself; as aware, as gentle, as powerful, and as all-knowing. This mind has few or no words. There are many times when its nature suddenly springs forth and you are suddenly aware that your mind indeed has a consciousness that is eternal and that is not bound by those human fleshly

<sup>1</sup> To fall heavily or headlong; to come to ruin or to fail.

<sup>2</sup> The grayish nerve tissue of the brain and spinal cord.

desires and needs for advantage. Usually it is because you have come into the radiant aura of someone who is acting from the open heart. And, in one way or another, you see an entity that is loving and you catch it, you pick it up as if it were a communicable disease, which indeed it is. Like any other state of mind, the state of mind that is unconditional love communicates from one entity to another and it is through contact that most entities within incarnation begin to form their ideas about what it would be like to be a creature of soul, a creature of the spirit, an angel that is here on Earth, but is not of the Earth. Perhaps you have someone in mind that has been to you such a loving presence, that has given you that blessed aura in which the consciousness of your heart can come alive and communicate freely. Does not your heart soar within you when this occurs, when the fetters of earthly thinking fall away and the only horizon that is yours is the horizon of the highest and best that can be imagined by you?

In the dream state many things are offered to you. And we feel that you have some capability already in working with those images that are given to you within the dreams. We would encourage you within this work; it is excellent work. We would ask that you bear in mind that such work is not always literal. In fact, rarely is it completely literal. Usually the mind has a great deal of whimsy and humor in the way it puts together messages that it wishes for you to receive. So we would suggest that you not only look at the dreams, look at the images and so forth with an eye to what they say literally, but also we would suggest that you look at them sideways, as this instrument calls it, letting the brain sag in the middle and make connections that are not at all obvious or likely, and playing with those images that have been given you, looking for inner resonance and provocative images that turn you in a different direction in thought. These are part of that work of coming to understand the self that is very precious.

Further, we would discuss a second line of work which is very available to you as a person by yourself. That is the work of the meditation. My brother, when we say meditation, we do not define that word to suggest that there is a best way in which to meditate. When we use that word, we are meaning to indicate simply a turning to the silence within. When you turn within, you may silence the outside world by ignoring it, but the first stumbling block

for most entities in meditation is that the inner self is not silent but rather it continues its habitual discussion with itself. We cannot help you through this except by encouraging you to ignore that conversation just as you are ignoring the catalyst coming in through the ears and the other senses from the outside world while you meditate. It is not a matter of turning the back upon oneself. Rather, it is a matter of allowing all thoughts to arise and then allowing them to die away in their own time, not giving them energy, not ignoring them, but sitting with them, observing them as part of what is occurring within the self. Without their being given energy, they will by their very nature die away. It is interesting as you work with the silence within to see those thoughts that arise not once, or twice, but again and again. One may look at these, not within the meditation but at other times. When you are contemplating the thoughts of the day, you may look at those patterns of thought that habitually arise when the mind starts talking. As you begin to see the patterns of your concerns, you begin to see into that nature within you that is emotional, and that has antennae that have been created to stick out into the world, both within and without, to sense when a particular catalyst is coming towards that antennae. When that antenna finds that it is triggered, that antennae begins its work of tracking that thought.

What antennae do you have, my brother? Where are the triggers that move you from your silent, infinite self back into the world in which you must make choices, in which there is fear and in which one must defend and find an advantage? It is those triggers, when identified, that you may then work on in a conscious manner, consciously doing the work of disciplining the personality so that it begins to recognize, to accept, and to smile at those triggers that would plunge the soul within into that dailyness and everyday world, which is the world of fear and desire. In meditation, in the silence, you move beyond fear and beyond any desire except for that utter focus upon the truth. The seeking that is at the heart of you can then be allowed to have its beingness. And as that seeking is allowed, in the place where desire and fear were before, that focused, inner self becomes an asking, a desiring, a yearning, and a question. Yet that question is within eternity and the answers that come in that muscular, strong silence are the answers of eternity and infinity, moving deeply beneath any possibility of words,

moving into the heart of self, the essence, the pith of that part which is as the truest part of you.

It is as though you came into incarnation with a treasure trove inside you, within which lies infinite life, eternal life, complete truth and utter oneness with all things. It is not locked against thieves from the outside. Rather, it is locked against casual entry by yourself. Perhaps you have heard the old saying that there are always guardians at the gate of any temple. You have found an excellent guardian at the gates of the temple of your heart that guards against casual intrusion, shallow caring, incomplete dedication; that guards that which is you in a truer and less fettered state but which does not have form, from that within which partakes of form in your thought processes, that is the choice-making mind, being part of that which is attempting to gain entry into the sanctum sanctorum of your own heart, this treasure trove within in which the Creator awaits. Consequently, as you come into the silence, empty the self, open the self, and allow the self to become utterly humble, utterly quiet. Assume that pose of the one who waits. And listen, my brother, to that silence with all your attention. This is easier said than done and certainly this instrument would say that she is still very poor at practicing the gifts of meditation. Yet the attempt to do such in a purer way is that which gains the ground, that which makes the progress, for so much of the metaphysical process is based in intent rather than in any perceived achievement.

Further, when a practice of meditation has been established in a way that is satisfactory to you yourself, it is entirely possible for you to dedicate a time to what this instrument would call conscious journaling. Perhaps you may be familiar with this method of seeking. It is one in which you either write that which comes to you or in which you write down a question and then let your pen begin to write as if you knew the answer. Little by little you may find with this way of conscious journaling that you are beginning to be able to hear those inner voices of guidance within you that would wish to speak.

The only suggestion that we would have in order to safeguard you during these times is that you not use them in working with other entities but use them only for your own growth and your own learning. For as they are part of your inner guidance, they are

privileged information for you. It is a very intimate and personal connection that you have with guidance and it is not that which would give guidance to others. Were you to begin giving guidance to others with your own personal guidance, then there would come to be a difficulty with infringing upon the free will of others and offering information that was not, shall we say, tailor-made for them but rather for yourself. Therefore, offering it to others is offering it through distortion which was not intended by the guidance that gave it.

We hope that we have explained the difficulty here, for it is a subtle one. But it does have to do with the free will of all and the very intensely personal nature of truth. Your creation is yours alone. In a way, all is one; but in the way of learning and teaching, each entity has its own creation. Each who sits in this circle has its own creation and the rules, the study, the progress, the evolution of each of you is unique. You cannot transfer truth, wisdom and perfection as perceived by one person, whole and complete, to another entity. One can only move up from one's essence to the level of words, to that level which is so shallow and frustrating and, by open communication, share those gifts which have been yours to receive without any attachment as to whether any other soul appreciates or responds to that same information.

My brother, we believe that this is the extent to which we would wish to speak upon that main question. May we ask at this time if you would like to follow up with another query or if you have another question at this time?

**Y:** Thank you for your guidance. What advice can you give me about my physical problems—my stomach, my back, and my emotional problems?

We are those of Q'uo, and we are aware of your query, my brother. We make this instrument smile, for she also has her stomach, her back, and her emotions in common with yours. They are not doing her their best, shall we say, either and yet somehow we shall speak to the both of you.

In the matter of physical ailments, the body is always the creature of the mind. Certainly this instrument has done a good deal of work, moving back into the early days of her incarnation and discovering those threads of fear and crassness and roughness that, even before this entity was born, created for her a disgust of the ways of thinking that exist within

consensus reality, or the outside world as you know it. Let us say simply that it is well to become aware of the self as an entity which has come into an environment with which it is not particularly familiar and in which it is not comfortable. The choice to come into this arena of catalyst and choice was a heartfelt one and it came from a desire to serve; and so you and this instrument and many others have come through the densities, knocking at the door of third-density incarnation asking to serve, asking to walk among those native to third density on planet Earth at this time in order to do all that you may, in your humble way, to join in the response that you truly felt to the suffering of the planet Earth and of its people. A call had gone out, you see, not simply today, but for millennia. As this seventy-five-thousand year cycle, that has been talked about often in this group, was coming to its end, the cry was going out from those of planet Earth and from the planet itself, a cry of suffering and sorrow, a cry of seeking and hoping; and it is in response to the suffering of Earth that you decided to apply for the privilege of incarnation in what this entity who channels would call the “heart of the beast,”<sup>3</sup> the crowded byways of your globe in which the business of humankind has for so long included trauma, hardship, war, disease and suffering of all kinds.

You yearned to help. You examined what could be done without coming into incarnation and you were not satisfied. You truly wished to make a difference, as did this instrument, as did all those within the circle, and you knew that you could not make that difference unless you had the right to it by birth. And so you took birth. You were born into this situation, this environment, which does not agree with your sensitive nature any more than it agrees with the one known as G, with the one known as Carla, with the one known as V, or with the one known as J. None of those within this circle find it comfortable to experience life as it comes to them from the everyday experience of untuned conversation with others and the everyday, workaday world. It is that mismatch of vibrations that is the root cause of the difficulties that you now feel.

It is well to examine those areas in which you have discussed feeling discomfort. The area of the

stomach is that area of orange and yellow chakra energy in which personal relationships and interactions with groups such as family and jobs are experienced. As you sit at the end of the day, it is very helpful to look back upon those things which have moved you one way or the other during that day, which tightened your stomach, which tightened your shoulders and your back, which made your emotions tighten up. In all of these contracting energies lies fear. Where have you picked up that fear? Where are the threads of that fear? That is for you to examine and to probe. And we may say that in some cases, entities have chosen the recurring of physical symptoms to nudge them back on a track towards the inner life during times when they have taken on inappropriate amounts of physical work. In this instrument’s case, this instrument often will take on physical work because the instrument, unconsciously or consciously, realizes how much easier it is to do something in the outer world than it is to turn within and seek service in that way. The instrument has been raised in an atmosphere of the work ethic and perhaps you also share in that prejudice towards rejoicing in those things that are done, those items that may be checked off of the list of chores, the list of duties. And yet many chores and duties are those things that lie within, that take time and delicacy of thought to plumb, even to begin to understand. So we would suggest the evening discipline of moving through the thoughts of the day and seeing how the self is reacting, seeing what is causing those contractions. For every contraction is that which we would call fear. It is the opposite of that expansiveness, that radiancy which is light. When there is no fear, and there is only love, then the energy body is flowing completely. When there is a contraction in any of the chakras, then that infinite light of the Creator that always is flowing through one begins to find its way trammled, blocked or partially blocked. This in turn communicates itself to the body so that, if the emotional self has not been able to open the heart, then the physical body will express the imbalance that the mental bodies were not able to work out. When you see physical illness or conditions that do not seem propitious, think of those as the last stand, the last way that your system has of expressing, “Stop. Look. Listen. Think about this, for there is imbalance here.”

May we answer you further, my brother?

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<sup>3</sup> A vaguely Biblical term implying that the earth is a place seemingly ruled by evil.

*(Pause)*

We are those of Q'uo, and we do not perceive that there is a further query, my brother. Is there a final query at this time?

Y: Yes, there is a final query. What is, if you can tell me, my connection to the sacred place known as the Dome of the Rock?

We are aware of your query, my brother, and we find that we cannot speak upon this subject, that it would interfere with your learning processes at this time. However, we do feel that you are, shall we say, on to something and would encourage you to move into that perceived feeling of connection to see where it might take you. For this is indeed promising in your process at this time.

My brother, it has been our great pleasure to speak with you and we are just sorry that the energy does wane at this time. We thank you for the privilege of speaking with you and for sharing the energy of this group. We would leave you, with all of our blessing, in the love and in the light of the one infinite Creator.

Y: Thank you.

We are those of Q'uo. Adonai. Adonai. ♣