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CHANNELING INTENSIVE 4 - SESSION 5 - SPECIAL MEDITATION FEBRUARY 8, 2009

Question from L: Is it possible to achieve a level of vibration with meditation to attract the help of a particular discarnate teacher? Or is meditation a practice best worked on alone?

(Carla channeling)

We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. We thank this group for inviting us to join your circle of seeking, which you have created as a measure of your own seeking of the truth.

It is our pleasure to speak to the question of the one known as L. As always, we ask that you employ your powers of discrimination, listening to what we have to say with a careful ear for resonance. When thoughts resonate to you, use them by all means. That is why we offer them. Yet when they do not, and surely some will miss their mark, we would greatly appreciate your leaving them behind. In this way we may preserve your free will and the integrity of your process. We thank you for this consideration.

It is our particular pleasure to speak upon the subject of meditation, for this practice is the strait way to the acceleration of a seeker's rate of spiritual evolution.

Meditation is seemingly a simple matter. The entity stops looking outward, stops responding to the outer environment and even stops attending to his own thoughts as far as following those thoughts and

analyzing their content, or chewing through various processions of thoughts. In meditation, such thoughts are seen as noise rather than signal and allowed to rise and fall as they will, without the mind of the meditator being activated.

That would seem to be the entire activity of meditation, closing out the outer world, entering the inner world, leaving the world of words and voices and issues and entering the world without voices, without words and without issues.

However, meditation is much more than entering the silence, for there can be a silence of mind which simply indicates boredom. Silences within the space/time world may not offer anything except a quick exit into sleep. However, silence is a key that opens the door into time/space. Silence is the transit between the world of the mind and the world of consciousness.

The mind of space/time is handy and useful for many things within your outer world. It is not useful for becoming more aware of one's own deeper nature. It is not a good tool with which to investigate the world of spirit. People will often think of the mind and of consciousness as one and the same thing. However, we would differentiate between them. The mind is a space/time mechanism, whereas consciousness is a time/space phenomenon.

Now, as one goes into meditation, one is seeking to enter one's own consciousness. That consciousness dwells in undistorted form at the heart of your

being. It is a faculty which you share with all other sentient beings upon planet Earth. Indeed, in its ultimate sense, it is that which is shared by all aspects of the universe whatsoever, for it is the consciousness that we would call the “Logos” or that one original Thought of love.

This is the value of meditation: that it moves you from mind to consciousness and from the surface of consciousness gradually deeper and deeper into the essence of that one great original Thought of love.

Further, when you are in meditation, you are vibrating in congruity with all others who have attained your particular present level of consciousness. Therefore, the state of consciousness is a powerful one and is that which becomes more and more powerful as one is able to allow the process of meditation to clarify and simplify that self-perception of consciousness, so that it gains more and more of the characteristics of that one great original Thought of unconditional love.

The goal of meditation, then, is to create the progressive increase of awareness of one’s true nature as a being of love. It is an awareness, or a complex of awarenesses, that can be sustained to a degree when you open your eyes and come out of meditation and reenter the noisy world of the everyday.

When meditation is practiced regularly, the results begin to multiply. One may count among those results an ever deeper awareness of the truth that is beyond words, an ever deeper appreciation of consciousness itself and of the nature of the Logos and an ever wider and more tolerant perception of the illusory world of humankind in all of its aspects.

It is perfectly acceptable to desire to have the benefit of the teachings of a discarnate entity. Within the environment of yoga from which the one known as Paramhansa Yogananda sprung and flourished, it is quite orthodox and normal for a student who wishes such a discarnate teacher to request the teacher. The request may be repeated at arising and going to one’s sleep, and it is encouraged to keep a close watch upon one’s dreams once one has set one’s intention and made this request.

It is not within our purview to be able to assess for you, my sister, whether or not this shall be what you would call a successful request. We would be doing our learning for you were we to opine in that regard. We may say that such connections are common in

the world of yogic masters and that it is a matter of the compatibility of teacher and student as to how successful this request is in producing a solid feeling of connection with the one known as Paramhansa.

Again, judging between various ways of meditating, most especially whether it is more efficacious to work with a master or to work upon one’s own, is not within our purview. There are reasons that opining on this would infringe upon your free will and we feel that you are able to see how this may be so. However, we may offer you some thoughts about proceeding on your own.

Firstly, we would suggest that [using techniques] in addition to the classic meditation of sitting in the silence and allowing one’s focus to restrict itself to one’s breath is sometimes helpful. Although the basic following of one’s breath and sitting in silence is the centerpiece of any meditation technique, yet also there are supportive meditation techniques that the meditator who is working on his own may find helpful.

Aspects of meditation which can be worked or looked at from several different techniques or ways of differentiating [between] various parts of the archetypal mind are available. Each of them has benefits and in truth it is up to the preferences of the meditator as to which type of archetypal meditation he would prefer.

One way of moving into the archetypal mind is to consider the glyph called the Tree of Life, meditating first upon the various aspects of the Creator placed within that glyph, going first down the center column, then down the feminine column, then down the masculine column. Once this had been done for a considerable length of time, considering first one, then another, then another, in different meditations, one could spend meditative times contemplating the relationships between them as demonstrated and articulated in that glyph.¹

Another way of letting one’s consciousness sink into the archetypal mind is to consider the twelve signs of the zodiac in astrology and then the relationships

¹ A clear image of the Tree of Life glyph may be found at www.wyldwytych.com/weavings/articles/pagan_path/pages/tol.htm. An introduction to the study of the glyph may be found at www.tarotpedia.com/wiki/Tree_of_Life, although the image itself is harder to see clearly. Israel Regardie’s book on the subject is titled *The Tree of Life*.

between the various houses and so forth. This, again, is a considerable body of assorted roads into the subconscious and into the roots of consciousness. Conducting such a series of contemplations would be a lengthy process.

The third way in which we might recommend working to move one's consciousness deeper into the roots of consciousness is to consider the twenty-two cards of the tarot and the relationships between them. Such a series of meditations may not at first seem useful. There may simply seem to be a mishmash of perceptions, none of them coming clear or clean. And indeed, one may spend literally years of your time moving through these contemplative meditations before there is the inner point at which the various meditative points come together within the subconscious to create a pattern within which one may see one's various concerns and ethical considerations. At that point, and only at that point, does it become that which feels useful.

However, in our opinion, working with these periods of contemplation over a period of years will reliably result in the long run in a more clarified and seasoned web of consciousness, a consciousness that is more flexible and more responsive to the will of the meditator.

We may say that in our opinion there are times of the day which are especially efficacious to meditation. Two of those times are efficacious because of the waxing and waning of night energies and day energies. The time of the crossover from day to night and the crossover from night to day are times when the arena of the inner planes and of the world of nature as well, is temporarily quiet. There is a characteristic hush of energies coming and energies going, a quiet sense of the changing of the guard, if you will. In terms of obtaining the most calm and peaceful outer atmosphere for one's own work in consciousness, the dawning and the gloaming are two efficacious times for entering the silence.

However, the evening, in your culture and in most entity's family lives, is a time of activity when there is virtually no opportunity to achieve a time of solitude and quiet contemplation. We would, therefore, recommend the hours between approximately 5:00 and 7:00 in the morning. Or alternatively, because of the way your peoples move time around to suit their need for daylight, those two hours before and after dawning, whenever they

may be, are recommended as times for sitting in solitude and following the breath.

It is often helpful in this practice to be sure that the body is upright and yet comfortable and that it is completely warm, so that there is not the pulling consideration of cold feet, cold fingers, or cold noses. This instrument has, upon occasion, wrapped a blanket about her shoulders and made a little cocoon for this practice and this is certainly a good way to achieve that stasis of heat so that you are neither too hot nor too cold and the body's senses are not being pulled away from following the breath in order to attend to discomfort.

We do not recommend a supine or prone position for the reason of the ease with which it is possible to move into sleep from these positions. We recommend the upright spine.

To support a life that has a meditative practice as one of its centers, it is well to tune the consciousness throughout the day in short bursts. It is well, for instance, to create a noon-hour moment of contemplation, whether it be 5 seconds or 5 minutes, for that is the height of the day's energies and it is well to stop at the height and appreciate the deeper self.

This is similarly true as the afternoon begins to turn to evening. At perhaps 4:00 or 5:00 in the evening, it is well to stop to appreciate the fullness of the day's work.

Again at the supertime or thereafter, at approximately 7:00, it is well to stop for a few seconds or a few moments to appreciate the energies of the incoming night.

And then at bedtime, [it is well] to pause to look back upon the day, to view the day in your mind and balance those things that you see as dwelling in imbalance, before relinquishing consciousness for the night.

We also would include, for those times when it is desired to ramp up or intensify one's seeking, the invaluable hour of about 3:00 or 3:30 in the morning, that time when the energies of the night are at their height. We do not, however, recommend tearing up your peace or destroying your rest in order to create the perfect practice. Play, my sister, with each of these ideas, as you create your own practice.

Remember, as you do so, that meditation is not a practice apart from living. Indeed, it could easily be said that the goal of a meditative practice, and the supporting moments of remembrance throughout the day and the evening, is to so reconfigure the mind that it becomes easier and easier for the mind to dissolve into consciousness as a basic default setting for one's everyday life.

It is well to have a slight tinge of meditative practice ongoing at every breath that you take. Such an access on a steady state to the deeper aspects of consciousness can indeed transform the life experience and certainly accelerate the path of spiritual evolution.

At this time, my sister, we would ask if you have a follow-up query to that which we have said so far. We are those of Q'uo.

L: Yes, Q'uo, I have three points on which I need clarification. The first one is, by consciousness and focusing on the consciousness, is this what is also called the method of awareness watching awareness?

We are those of Q'uo, and are aware of your query, my sister. There is a similarity betwixt those two ideas, my sister. The figure of awareness watching awareness is a good description of how the mind or consciousness feels within meditation, for as the persistent and hectic thoughts of the daylight mind and its choice-making characteristics pop up within the meditative state, there is that consciousness aware of consciousness that chooses not to be aware of the rising and falling of desultory thoughts.

However, awareness conscious of awareness has within it the figure of the seeker which is attempting to meditate, whereas, when we say "consciousness" as opposed to the mind or mental activity of the brain, we are speaking of a consciousness that is the same for all and that is also congruent with the Logos, or the one great original Thought of unconditional love.

If awareness is conscious of awareness, then that puts the individual solidly in the middle of that consciousness. So, in the one figure there is the individual; in the other figure there is the inference that this consciousness is not only the consciousness of you as an individual but also each and every other sentient being as an individual. There is one consciousness and each individual finds entry into that consciousness.

We are those of Q'uo. May we clarify further or may we clarify upon another point? We are those of Q'uo.

L: Thank you, Q'uo, for answering that question. I'll move onto the second of the three clarifications that I wish, which is, when you speak of not lying in the supine position for meditation because one might fall asleep, is that because sleep is in some way bad or dangerous or is it just that it is not a productive state for meditation?

We are those of Q'uo, and are aware of your query, my sister. We suggest that one avoids sleep when in meditation for the simple reason that sleep ends the meditation. The sleep state or states, we should say, are in and of themselves useful and we may speak upon those, if you wish. However, the practice of meditation is only useful when the entity meditating remains conscious. For once one's consciousness is taken away there is no will to meditate or a person who is meditating. That set of intentions and activities vanishes upon the onset of the sleep state.

May we answer you further, my sister? We are those of Q'uo.

L: I think that was sufficient for that question and the topic of sleep is best left to its own session at another time. So I'll ask for the third of my three clarifications. When you talk about contemplating on the tarot or zodiac or the Tree of Life, does that not cause thoughts to arise? And if we are trying to ignore thought during the process of meditation, is this not counterproductive?

We are those of Q'uo, and are aware of your query, my sister. A contemplative meditation is not the same as pure meditation, and its value is far greater to some personality types than to others. However, the suggestion is based upon our awareness that the archetypal mind dwelling in the roots of consciousness is possessed of a sacred geometry and a characteristic division into great arteries of pure emotion which have regularized relationships, one to the other.

A sense of increasing familiarity with and a comfort within these networks of great arteries and rivers of emotion gradually creates within an individual a sophistication, a seasoning, a surefootedness when in deeper states of meditation.

You are quite accurate in perceiving that such contemplations do include thought. There will

inevitably be those thought processes which start with one point of contemplation and move to inferences gained from that contemplation to imagery systems which spring from such contemplation and to the eventual putting together of various points within the discipline of looking at the archetypal mind which is chosen by the seeker.

However, it is to be pointed out that these processes of thought tend to be direct insight or what this instrument would call gnosis, rather than tending towards the use of the analytical mind. If the analytical mind takes over from the faculty of direct insight, then you are quite accurate in seeing that the practice of these contemplative meditations would be, to some extent, obviated. It is not the aim of such contemplations to activate the powers of analysis but rather the powers of intuition, insight and gnosis.

May we answer you further, my sister?

L: I am quite satisfied with that and appreciate your explaining to me some important aspects of meditation.

We are those of Q'uo, and we thank the one known as L for this very central question, which engages our affections. We are very fond of meditation. We see it as the great building block of increased flexibility of the spirit within incarnation and see that flexibility as yielding tremendous benefits to the seeker, both at levels below the conscious mind and as the entity's conscious mind takes on the business of the day.

The heart of truth is the one great original Thought. One dances about that Thought until one at last yields to silence and allows the silence to act as a key. The gateway to intelligent infinity lies beyond the door which is opened by the key of silence. We wish you good journeying, my sister, and as always a simple mental request shall bring us to you to offer our carrier wave of love that will help stabilize and give a battery for your own sometimes fluctuating energies.

It is our privilege and our pleasure to be available to those who would ask for our help.

We would at this time, transfer this contact to the one known as Jim in order that we may harvest any remaining queries on the minds of those present in this circle of seeking. We leave this instrument in love and in light. We are those known to you as the principle of Q'uo.

(Jim channeling)

I am Q'uo, and am with this instrument. We greet each again in love and in light. At this time we would ask if there would be any further queries to which we may speak?

S: Actually two. [They can be] answered rather briefly. The first is, can you speak to the means or some of the means by which a higher self may be contacted? The second part of that is, what fruits may be expected from such a contact and would this be useful as a step in seeking the gateway to intelligent infinity?

I am Q'uo, and am aware of your query, my brother. With your permission we would speak to the second portion of your query first and state that the fruits of contact with that portion of yourself you have called the higher self are to a great extent a realization of the true self, a stepping into the true nature of existence. This is a stepping into a reality which has far fewer veils, my friends, so there is much more of what you would call the truth that is available to one which is able to make a contact with the higher self portion of the great self. Thus, an entity may be inspirited, maybe inspired. [He] may move forth in a service which is far more efficient, shall we say, in that it partakes of a balance of love and wisdom.

There are various methods by which one may fruitfully contact this higher-self portion of the greater self. The most usual means, shall we say, is through a disciplined meditation. The meditating upon the desire to know the self, to seek the self, to be of service to this higher self, is that which is likened to the knocking upon a door, a door which shall surely be opened to one which continues to knock.

The use of the dream state is another means by which one may make contact with the higher self, by stating to the self upon retiring for the evening that the desire is a contact with the higher self in either the state which you call the dreaming, or the state of consciousness which is before dreaming and after the moving into the subconscious mind.

The preconscious state of awareness which maybe likened unto the carrier wave of a radio or television station within your culture, upon which there is supplied a signal that may be perceived by the one seeking the higher self.

There is also the opportunity to contact the higher self in contemplation that is also undergone or undertaken on a regular basis for this very purpose, so that the seeker retires to a certain special location within its physical domicile or within the natural environment surrounding the domicile and places the self in a contemplative state.

[It] would be desired, [when] making contact with the higher, [to] keep handy the paper and pencil, so that those flashes of inspiration or hunches of intuition may then be noted or may be recorded as the beginning communication with the higher self.

There is also another means by which this contact may be approached. That is with the assistance of one who would serve as the hypnotist, helping the seeker to relax into a meditative state so that guided meditation may be undertaken, utilizing the services of the hypnotist, that would then aid the seeker through the guided meditation to make contact with the higher self.

Is there another query, my brother?

S: Yes, thank you very much, that was very helpful. The second query has to do with the manner in which a meditation may proceed and the meditative states that are obtained within the course of one or more meditations. It seems to me, in my experience, that I come to various states to which I just give idiosyncratic names that resonate to me, if not to anybody else, such as bliss or splendor or glory. And as I come to these experiences—and they can be somewhat overwhelming—it seems to me that I get into a quandary. It's a quandary about whether to stop and explore that experience or to push on, so to speak, and to seek to go further. I'm wondering whether it is Q'uo's opinion that the former, that is the exploration, is useful in establishing a base camp or a beachhead as one continues the daily practice of meditation or whether one should always go for the gold?

I am Quo, and am aware of your query, my brother. We are of the opinion, through our own experience, that the seeking of the highest level of awareness at any particular meditative period is that which is to be recommended. And of course, my brother, as you know, the highest form of awareness is the fully experienced presence of the one infinite Creator. It is always helpful to meditate, however well or poorly the meditation is undertaken. Any fruits gained in meditation will aid the entity in its progress toward

union with the One. When the door is opened toward that union, we recommend going through the door rather than exploring what comes before the door.

Is there a further query?

S: That was very clear. Thank you very much.

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

L: I have one, Q'uo. I perceive myself becoming more and more weary, wearier than usual, in this weekend. I wonder, firstly, if you can confirm that this is a fact and not simply an illusion, and secondly, if there would be anything that I might do to create rest for myself in the process of doing this work.

I am Q'uo, and am aware of your query, my sister. We may confirm your supposition that the weariness that you feel is indeed weariness. For you have expended a great amount of the energy of mind, body and spirit, the élan vital which is available to each as a daily gift, shall we say, of the one Creator.

It would be helpful in your future experiences of teaching intensive group channeling sessions such as this one if you were indeed able to take more periods of rest into sleep, for this is most helpful for your physical vehicle at this time. It has been expending energy at a rather high rate for a longer than usual duration of your time and has the need of being regenerated, replenished in its energy sources.

Is there a further query my sister?

L: Well, I don't know if you can answer me any further, but I'm looking at the way that our lives are structured, where you get up in the morning and you have a morning meal, you have a lunchtime meal, and you have an evening meal. I have been taking a nap after lunch. I don't see a way to take a nap after breakfast. I am then assuming that the further nap that you would suggest would be one at approximately five o'clock in the afternoon, when we finish our work. Would that be correct?

I am Q'uo, and am aware of your query, my sister. As we became aware of this refinement of your query, we also became aware of a mistake upon our part in answering your first query. Our mistake was in the assumption that the query concerning the weariness and how to balance this weariness was in relation to this particular weekend and this type of

weekend. As we observed your second query we became aware that this was in regard to your daily round of activities.

In this second type of activity, that which is undertaken upon a daily basis throughout your week, we find that your body is functioning for you in that it sleeps as is needed, whether you desire it or not. We would recommend moving in harmony with your bodily choices and would suggest that this amount of sleep is appropriate with no added sleep periods recommended.

Is there a further query, my sister?

L: Yes, thank you, Q'uo. I really was still in the mode of talking about a weekend just exactly like this one. In actuality, any gathering that we have has basically the same curriculum. There's a morning activity, then a lunch, an afternoon activity, then a supper, then an evening activity, or lack of activity. I was looking for another place to put a nap within the context of a weekend gathering such as this one. If you have any recommendations I would be glad to hear them. Or if it's something that is an infringement on my free will, then I understand completely.

I am Q'uo, and am aware of your query, my sister. Our recommendation for your particular physical vehicle would be to be sure that there is a sleeping or at least a resting period that would follow each activity, thus with three activities during the day there would be the need for three resting periods as well.

Is there a further query, my sister?

L: Not at all, thank you so much.

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

(No further queries.)

I am Q'uo, and as it appears that we have, [for now] at least, exhausted the queries for this group. We would thank each once again for partaking in this channeling session, for lending the energies, the interest, the inspiration, and the desire to be of service that is so greatly appreciated by our social memory complex.

At this time we shall take our leave of this group and this instrument. We leave each in the love and in the

light of the one infinite Creator. Adonai, my friends.
Adonai vasu borragus. ✨