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SATURDAY MEDITATION NOVEMBER 7, 2015

Group question: Q'uo, our question today is: what are those thoughts, activities and energies which strengthen, intensify and focus the will?

Also, and conversely, what are those thoughts and activities which dissipate, diffuse and weaken the will?

And finally, if you could speak to the point of what the highest function or use of the will is for the positively polarizing entity.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light this day. My friends, it is a great privilege for us to be with you, for we have listened to your circle of seeking, we see your hearts have laid bare your journey into that limitless love that lies before each of you. You come from the reality of your third-density illusion, and you bring purely that desire to seek the truth, as it is called, the truth of the unity of all things. In that truth and in that love and in that unity we are honored to greet you this day. We would, as always, ask that you take those words we have to share with, as you say, a grain of salt, taking those that have meaning for you, that strike home for you, and leave behind those that do not. If you will do this for us, it will be a great aid in our service to you, and we will have no fear of forcing words upon you which may cause you to take them without thought.

This day you have asked about that quality which you have called the will: how to aid it, how to hinder

it, and how to best use it. This is an excellent question, my friends, for within your illusion, your will is that which propels you through it. [Indeed] however you are able to go through it is a function of how well your will is working for you, how well you are able to use your will and to focus it, for you are creatures of free will. No one truly decides for you, they may offer you suggestions, they may offer advice, they may offer you inspiration, they may offer you example. However, what you do with that which is offered to you is your choice as it must be, for if your life experience is to have any meaning, it must be the result of your own choosing, your own directing, your own experiences, and so it is.

We would say that your will can also be described as that which is desire, or a purified desire. For what you desire, you put your energies towards achieving. Within the illusion about you, there is much of material sense which is desired by most: position, family, remuneration, recognition, and so forth. For those who aim, shall we say, more toward the heart for the meaning of your existence, there is also consideration in the regard to what is the purpose for the life pattern—who are you as an entity that has a life pattern to complete—and what is the meaning of it all, why are you here, what has brought you here, how shall you travel through this illusion, and what is the purpose of it.

Those qualities which strengthen your will are the qualities which meet whatever your pure desire is. If you look within your meditative state, or your contemplative state, or your prayerful state to the

nature of your heart, what it is that you feel is truly worthwhile—towards that will you focus your will. If you wish to improve your will, look toward what you truly desire, then exercise your will. Much as any mental or physical muscle, it may be strengthened by exercise, but exercise in what direction? In the direction of that which fulfills your heart, that which expresses your heart's desire, that which can answer those questions of who you are, why you are here, and how it is you shall live your life. When you can answer these questions to your own satisfaction—realizing you may not find the final answer at first, but use whatever answers you find to fuel your practice of will, your exercise of will, your focus of will—then you put your will in service to the highest and best that you can feature within your own consciousness. This is our recommendation to you for how to exercise the will and to use it in a strengthened fashion, shall we say.

At this time we shall transfer this contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo and am with this instrument. We greet you in the love and in the light of the One Infinite Creator. We return now to the circumstance which is quite usual among your people, and among those who dwell in third density generally: that the will, as it is conceived, and the desire, as it is felt, are not in complete alignment with each other. In this circumstance, the seeker can feel quite out of sorts, quite lost and unable to even address the deeper question about who the self desires to become; for, my friends, your experience in this density in which you find yourself so veiled from the deeper awareness of who you are, is a process of becoming. It is the becoming of who you want to be, but also a becoming of who you already are, and in that paradoxical circumstance, each of you finds that for the most part, the pathway of your life experience is muddled and unclear. So to find your way through the fogs of confusion, through the mists of doubt, and through the pathways of recrimination and regret, you need again and again to step back from those experiences which are most immediate and most compelling to you, and take a little distance, if you will; take an opportunity to reflect on how in this particular situation you might find the opportunity to serve.

Now “serving” is what you might call “a very big word,” because if it is a function earnestly undertaken, it is one full of intent, but intent is not always of one description. Intent can have hidden passageways, shall we say, and it can have false faces. And therefore, it is useful when you seek to serve others around you, and to be helpful, that you ask yourselves two questions: The first and most immediate question is “Who am I who seeks to serve?” and the second question is “Who is this to whom my service is offered?”

My friends, we must tell you that the answer to both questions would be largely concealed, so you must find your way with a hope and a prayer, so to speak, about who you actually are as the agent of the service, and who it actually is, is the recipient. Only when these two elements are brought together does one have service actually effectuated—only when these two elements are brought together do we have the fulfillment of the calling that the service represents, but it is a calling which ever and again must listen to the source to renew itself in the intention that comes forth. In this way, it can be the case that the nature of the service is transformed even in the offering of the service itself.

One does not know who one is that would offer this service, but one aspires to be the most serviceable; or maybe one does not know who it is that would receive the service. And, in fact, one very often discovers that the service on offer is a service refused, and this gives one the opportunity to revisit yet again, the source, the intent behind the service which very often finds no way forward with its current plan, shall we say.

A plan is something which each of you is well accustomed to make. A plan is an outline of how an activity or a set of activities may proceed, and it is customary to make a plan and then to align one's will with a plan that has been made. The difficult moment then comes when circumstances arise in which a plan that has been made is seen not to be particularly fitting for the situation one discovers one is in. At the point at which this initial discernment comes upon one, it is well to step back and to ask whether there is perhaps an over investment in the plan at hand; to step back and to ask who the planner has been; to step back and ask whether the plan best befits the service that is intended.

Now, this can be a difficult process because it is not an easy matter to separate the elements of planning from the feelings of desire to serve. These are generally pressed together in rather a compact way, so much so, that it can seem like one's entire being is being rejected by the one who prefers not to receive the gift of the service one has put forward. One feels that the fact that the service is not found to be desired by the other party suggests that one's own person is being rejected, and sometimes the gesture of rejection or the expression of denial can be forceful enough that it is most difficult not to take this point of view.

Once again, at this point we suggest that a stepping back or strategic withdrawal is most useful; that during those little acts of meditation that can bestrew your days, can be invoked for the purpose of regathering the self and making a new plan, so to speak. It is not always an occasion propitious for going forward with any plan that one could make at the spur of the moment, in which case it is simply advisable to go your own way.

We find, my friends, that it is most usual among your people that minds are torn this way and that; that they are drawn to one thing, then another, and that there is such a confusion of responsibilities, of duties, of callings for service of this kind or that, that one hardly knows how to proceed in a clear and integrated way. The confusion itself, however, has a certain value insofar as it reflects a confusion that has bubbled up to the surface of your life experience from your own deeper nature, and the practice of sorting out the possibilities of service, the practice of sorting out the individual desires and the individual acts of will that might be mated with these desires.

These practices, we say, need to be integrated, and can be in the course of a life experience a little bit at a time. So while it might be true that one is getting from this or that individual, or this or that particular circumstance, only a partial or a distorted reflection of the service that one offers, this partiality can be seen as a gift of its own—can be seen as an element in the process of learning to discover the true self, learning to discover the self who truly wills, learning to discover the self who truly desires. So while we may say in a general sense that will and desire, when properly seen, converge into a single phenomenon, very often it turns out that they are not in convergence at all, and that the two moments or two

elements are crying out, so to speak, for that kind of healing that can take place when they are brought into alignment. The will is strengthened when it feels itself fed by desire. Desire is straightened when it feels itself brought in relation to the will. The will and the desire are not two things, but one. The one, however, is also two.

And so, my friends, you perceive through the life experience with now a sense of strong purpose and clear direction, and now a sense of utter confusion and loss of self. This is the way that third-density experience, veiled experience, is meant to be. You know not who you are but do well to be about the business of finding out. You very often know not what you desire but do well to be about the business of finding out. And sometimes it will seem that the desire that you discover within is one you can hardly approve. Who is this that so heartedly disapproves of the desire which it nevertheless must own as its own? Who is this that must learn to acknowledge that it has desires which it wishes perhaps it did not? Who is it that can desire even against the grain of desire and finds itself twisted into quite a pretty pretzel as a result?

Who is it indeed? "It is I," you must whisper to yourself, "it is I, it is I who desire," but it is I who desire to desire ever more clearly. It is I who desire to desire in accordance with a desire that I approve. And you might ask, "What has gone into this process of a value which I embrace in order to approve what desires I wish to strengthen, and what desires I wish to allow to find their way into a condition of having been expended or used up?" We put the matter in this way in order to suggest to you that we find it unhelpful to use the value which you have discerned within yourself to use the value that you have aligned your will with, to judge harshly those desires which you have decided you wish not to promote.

A desire simply is life announcing itself within your own person. But life is multifarious and it can be quite random in its expression. It can run the full travel from fear to joy and back again in a heartbeat, and it is the practice of those who have gained experience in dealing with the life force and dealing with the vagrant friend one calls "desire," to learn to give it opportunities for self-expression that have a better chance of being aligned with other opportunities for self-expression that more and more

come to express a self which is The Self you are learning that you truly are. That which you truly are can, on occasion, be glimpsed through the mist of catalyst, through the mists of the stray and random energies one is surrounded by upon a daily basis, for out of these mists there can appear, glimmering at first, but more clearly as you proceed, a sense of who you are becoming, a sense of that which calls you to become who you feel you truly are.

My friends, we can tell you that that which announces itself within your person as desire is flexible enough that it can be transformed as it is given the opportunity to find its expression in ever higher modalities. Thus it is well to desire, to serve; and it is even better to allow this desire-to-serve to be transformed in the process of practicing the activity of serving. It is well to have a plan, but it is better to allow that plan to reshape itself as the realization comes about that there is for it perhaps a clearer mode of expression, that there is for it perhaps a truer correspondence with the will that is, even as you contemplate the matter, in the process of formulating itself anew.

And in this way, one can find that the self does not feel so much the need to be defended. The self does not feel so much the sense that it is enclosed upon itself. The self does not feel so much that the will that it expresses belongs to it alone. It is a will which may be seen as the will of the Creator. But who is the Creator? Who is the Creator but the One who here and now would create, and here and now one finds that to create, the Creator requires the cooperation of this little self: this little system of desires and intentions and, yes, doubts and hesitations that I have always called myself. And so the great process of the spiritual evolution goes on, my friends, as the little self gets a little less itself, and a little more creative, day by day, effort by effort, good intention by good intention, hope by hope, and joy by joy.

We are those of Q'uo and we have enjoyed being with you upon this autumn day. We thank you for hearing our words and at this time, we leave this instrument in the love and in the light of the One Infinite Creator, and return to the one known as Jim, to discover whether there are still questions upon the mind of those here. Adonai, my friends, Adonai.

(Jim channeling)

I am Q'uo and am once again with this instrument—we pause—I am Q'uo and we are again with this instrument, and would ask if there might be any further queries to which we may speak from those within this circle of seeking.

Gary: Q'uo, you spoke amply, insightfully and, if I may add, beautifully to the first and third portions of the group question. Would you also be able to speak directly to the second question, which asks: “What are those thoughts and activities which dissipate, diffuse and weaken the will?”

I am Q'uo and am aware of your query, my brother. We apologize for falling short in our answering of your query in all of its portions. Those qualities which tend to weaken the will are those which would weaken an entity's ability to make choices in a clear and rational fashion, for when an entity finds there is doubt which may not be addressed, and which takes its place in the forefront of the mind, then this is one quality which weakens that which you call the will. Such a will will remain in a weakened state until there is information or inspiration available to the seeker which can resolve or remove said doubt.

We find that this is the primary cause of most entities inability to exercise the will, for when information is lacking, or the desire to find information is lacking, then the will has no means by which to be exercised. This, often times, begins a, what you would call, “downward spiral” of decision making and movement of the mind/body/spirit complex along the line of the evolutionary process, for oftentimes there is a weakening of information, weakening of processing of information, and a weakening of the desire for seeking information that can resolve doubt and reinvigorate the quality of the will. There is, what you may call the Catch-22 in such a situation: until one can generate sufficient pure desire or will to work upon this blockage of the will, then the will remains blocked.

The difficulties in searching and seeking for that which can dissipate doubt, are oftentimes experienced by those who have just, shall we say, entered the conscious portion of the path of seeking the truth, and have not yet discovered how to deal with the setbacks, the turns and twists upon the trail that the doubting seeker shall surely find. There is the necessity in such cases for the blending of the energies with others of like mind, for within the

group of seeking souls there can be the encouragement to the young seeker that it be able to overcome the doubts, to move past the difficulties, and to reassert itself in its own journey of seeking its inner truth.

Oftentimes such doubt is placed there by others who have less regard for the process of seeking, shall we say, and may question the entity in ways in which it is unable to answer, and unable to fathom how to make a portion of its own journey when the queries are either not properly understood or properly addressed by the seeker. There is sometimes the assistance that a group of like minds can give to those within the group that may fail from time to time in the exercise of the will and the continuance of the seeking. Those who are willing to seek together are more likely to find that which is sought, and we recommend the joining together of all entities who wish to find the Holy Grail, shall we say, upon the journey so that each may lend assistance to each.

This is a journey which is not meant to be made, shall we say, entirely by oneself, although in its very essence it is a singular journey which no one else can travel for you, however, those friends and associates who are on similar journeys can lend an assistance of inspiration, or of example, so that each within the group is bolstered and strengthened by such sharing of the love of the seeking, the love of the journey, and the love of those within the group.

Is there a further query, my brother?

Gary: On that question, no. That reply would certainly inspire me to stop dissipating my will through indulgence in self-doubt. Thank you.

I am Q'uo. We thank you, my brother. Is there another query within this group?

Steve: Is there, Q'uo, an instance where will becomes overbearing?

I am Q'uo and am aware of your query, my brother. You ask an interesting point in this regard. This is a possibility which is not often seen, however, it is one which does have its own reality in those entities who have had a success, shall we say, in other areas of seeking besides that which you may call "the metaphysical journey of seeking the truth." Perhaps there has been success in the material world in obtaining those objects, items and stations of respect and abundance, and these attainments may make the

entity who has achieved them, feel that it is, shall we say, "all powerful," that the exercise of will in this regard can become that which can aid others even when they are not asked, shall we say.

In such cases, we recognize that the successful application of will in one area may give the portion of the mind which you have related as the "ego mind," a false sense of security and even a mission, shall we say, that it make other entities aware of its success, and lead them along a similar path. However, this type of success is not that which can be passed on in a one-to-one sense in most cases, for there is the necessity for any potential follower to be able to choose that path for itself and when one has had such success and wishes to impart it or impose it upon others, then there will be the dissonance between the goals of each entity so that there is little success that is experienced by the followers, and only the sense of being subservient and in control of another, shall we say. In such instances, it is hoped that the entity which attempts to impose its will upon another can see itself reflected in the mirrors of those about it, who tend to shy away from such a powerful imposition of the will of another upon themselves.

Is there a further query, my brother?

Steve: No, thank you.

I am Q'uo, and we thank you my brother. Is there a final query for the afternoon?

Gary: A short one, Q'uo: How would you define a strong will for a positively polarized entity?

I am Q'uo and am aware of your query, my brother. Those positively polarized entities who exhibit the strong will, shall we say, are those who have been able to increase the nature of their own beingness so that the positivity begins to be shown about one, much as the sun upon a cloudless day. Such entities are more likely to show by example than by word, are most likely to seek to share in service when asked, and are most likely to continue their journey of seeking in a solitary fashion in every level of their daily endeavors so that there is no portion of the daily round of experience that does not benefit from what this entity seeks within, for a positively polarized spiritual seeker seeks the One, and finds the One, everywhere, for there is nothing but the One. Such an entity will see the Creator and give the Creator the love that is the Creator's own given to

this entity and shared back and forth. For such a seeker, the daily round of activities is a continuing opportunity to seek and share the love of the One Infinite Creator.

We are most appreciative to you, my friends, each and every one for allowing us to speak to you this afternoon. It has been our great privilege. We see this circle of seeking as a source of great light that reaches beyond this dwelling place into the realms of the metaphysical where many are aware of such a seeking and rejoice with you at your seeking and lend their energies to it, especially when asked, for these are also forces of light that seek in service to others.

We would, at this time, take our leave of this instrument and of this group. We leave each as always and as we find you 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.