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# L/L RESEARCH

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## SATURDAY MEDITATION MARCH 18, 2017

**Group Question:** Ramana Maharshi said that all that is needed to realize the self is to be still. Much value is placed upon stillness in enlightenment traditions, including your own message. What does stillness mean? What is the importance of stillness? How does one become truly still?

*(Jim channeling)*

I am Q'uo, and greet each of you in love and in light this day. We thank you for inviting our presence once again. It is always an honor and a pleasure to join your circle of seeking, for you bring your true hearts' desires with you when you come to this place, and seek as you do, together, for more information, illumination, or inspiration of the One Creator that exists in all things—in you as well. Here, you find it perhaps easier to discover these simple truths, for you are with those of like mind, like heart, and like spirit, that together with you seek the same as do you. Though each of you in your own way seeks uniquely, for each of you has a unique path that you've traveled, returning to the One Creator, and finding that that is the place where you have always been.

We ask you this day, as we always do, to take those words that we offer you that have value to you, and use them as you will, leaving behind all others that have no value to you. In this way, we may feel more free to speak that which we have to offer, without fearing the infringement upon free will, for we are seekers, as are you, and are happy to share that which we have found upon our journeys.

You ask about that still point within the heart of each soul that all conscious seekers of truth desire to experience (at least from time to time, if not eventually) in what you may call the “steady state” of consciousness. Each within the meditative state has a far greater chance of catching a glimpse of this stillness, for within the meditative state you are taking a microcosm of your experience, and somewhat, shall we say, shielding it from the slings and arrows of outrageous fortune, as has been said, that exists without the meditative state, in the world about you in its normal realm and manner of functioning.

In the meditative state, when you have been able to relax your mind completely and let all cares and worries fall by the wayside for the moment, this is a process which can lead to your experience of the unity of yourself with the Creator, which always exists, my friends, at all times. What you are attempting to do in your meditative state is to become conscious of this unity, for there is nothing but the Creator about you, or within you. There is nothing but the Creator from which to make the creation, and this is exactly what the Creator did. All that is made is made of the love of the Creator, the light of the Creator, and the unity of the Creator, so that when you enter your meditative state, and let the cares of the day fall away—and this my friends, may take a while, depending upon the nature of your mind, the nature of your emotions, and the nature of the previous experience that preceded the meditation, or worries you may have on your mind.

These are those challenges, those catalysts that present themselves daily, and within the meditative state it is possible for a brief period of time to allow them to move away from your conscious awareness.

Many entities use techniques of breathing, or mantras, or images within the inner mind, to focus upon in order to reach a one-pointed focus, that is a focus upon this unity of self with the Creator, of self with all that there is, however you wish to describe it. The slow and rhythmic breathing, deep inhalations and deep exhalations, are very effective means of allowing discord and disharmony to disappear, shall we say. For the concentration upon the breath as you inhale and exhale relaxes the mind most completely at the end of the exhalation, so that it is possible, at this point in the breathing, to stop the breath briefly, for a count of six or seven or eight, and at this point, become aware of the unified feeling of self with all that is. Then, as you breathe again, retaining the focus upon that point, and once again stopping the breath when the exhalation is complete.

When this is accomplished over a period of time, you may discover that there is an etheric feeling that makes itself known by there no longer being a necessity for your conscious creation of the one-pointed focus. This one-pointed focus then becomes that which is automatically experienced, and you simply are a witness to it as you continue the breathing as you have done. The focusing upon an image or a sound can have the same effect—that is the allowing of extraneous thoughts to fall away so that the mind may be aware of only the one point, the center of the self, totally relaxed and being one with the Creator.

These are techniques of the meditative state that can be used along with imagery, perhaps imaging the candle flame burning slowly, brightly, consistently, within the inner eye, so that one becomes, in a sense, entranced to the image of the flame, and once again, can come in contact with that inner sense of self—the smaller self that expresses itself as your personality, and the greater self that is the One Creator, awaiting your realization of unity with it.

These are techniques, my friends, that are helpful in the achieving of this centered state of stillness within the meditative state. This is a good practice to experience throughout your day, if you are able, at least at the beginning and ending of your day, so

that you may begin the day upon a firm foundation and continue the day with the feeling of unity, trailing with you, blowing from within you, and exuding from you. At the end of the day, again, entering the meditative state, renewing this contact, and reinforcing your own experience of it.

Now, my friends, we come to the time between the two meditations—the time during which you live the daily round of activities, as it has been called. Within this state of being and activity, it is much more difficult to achieve the one-pointed silence, the one-pointed concentration, the sense of being one with all that there is, and with the One Creator. For your third-density illusion has been created as an experience in learning how to look at that which seems not unified, and yet, eventually find it within yourself to be unified; to look at that about you which seems to be broken, and yet find within yourself the ability to note it as whole and perfect.

Your illusion has many challenges that are your own choices, depending upon how you have planned your incarnation—for this life that you live on your third-density Planet Earth is a life lived within, shall we say, a school. You are at the third grade in this school. You have learned how to be self-conscious and a conscious seeker of truth, and now, within this school, you have the challenge of finding the love that exists in every moment, for indeed, that is the challenge of your third-density illusion. Love has become the moving force, the creative energy that has made all that there is out of that which is called light, and yet, within your illusion it seems that there is so little of either love or light that you are challenged at every moment by what seems to be separation—a separation between yourself and others selves, between yourself and the world around you, between yourself and everything that exists. This illusion has the purpose of giving you the opportunity to find the unity, the love and the light, in each moment.

The effort that it takes to do this is that effort which you may call “the polarization in consciousness.” You have the opportunity by using your conscious attention, and focusing as clearly and concisely as possible, as in the meditative state, upon each portion of catalyst that comes your way in your daily round of activities. If there is any experience that throws you from your centered feeling of loving all of the creation and of feeling one with the Creator

that you achieve in your meditation, then that is grist for the mill, food for thought, catalyst for being processed into an experience that can give you information as to how the creation about you actually functions, about how love is embedded in each moment.

When you find that there is a catalyst or experience that topples you from the centered feeling within your inner mountaintop, then this is a gift to you, from you, before the incarnation; for various types of catalyst can be perceived by a multitude of entities in a multitude of ways; for each of you has chosen to learn various lessons that are what you have determined to be the next lessons necessary in your overall soul growth. You have not come here to be immediately enlightened, you have come here to work towards that enlightenment and gain the power of polarization in the process. This is not an easy program for advancement, for you have, of necessity, needed to forget all of the truths of how the creation is made and how you are a part of it—the truth of unity, the truth of love being all present, the truth of light being that from which all is made. In this illusion, it quite easily and persistently gives you this impression that all of these things are not part of this illusion, and are not part of the truth which you seek.

Thus, when you find you have been thrown from your one-pointed center, that still point of unity, then, in a portion of your meditation for the evening, it is well to take this experience, to relive it again in the meditative state that you may expand it and allow it to become larger than it was in real life, to become ridiculously large, so that you experience it to the fullest, you experience all of the power of seeming separation, of disharmony, of doubt, of confusion, of jealousy, of rage, of anger, whatever the emotion, whatever the experience that has taken you away from your unity, may be utilized to find that unity deep within the self once again. For when you experience it in a ridiculously large manner, and then see the opposite coming toward you, if you are angry, seeing love coming toward you, and allow it to become as large in proportion as was the anger to begin with, then this process of balancing will give you an even keel, shall we say, according to that situation so that you see it as an opportunity for you to know yourself more fully, for you to know the Creator more fully, and for the Creator to know itself more fully. That is the purpose of the creation,

my friends, that the Creator may know itself in greater depth and greater intensity and greater variety.

And thus, each of you, as a portion of the Creator, give to the Creator this great gift of your own learning that you have found the Creator where it was not before in your perception. This is a process which takes a great deal of time to accomplish, and yet it is that which each of you has been born into for the purpose of doing. This creation about you is that which is loaded, shall we say, with various kinds of catalyst that can give you this opportunity to expand your awareness of the balance within yourself and within all of the creation. Your pre-incarnative choices have put a certain charge, shall we say, upon various kinds of catalyst that your subconscious mind shall guide to you during your incarnative experience, so that when you see this catalyst coming to you, you will respond in a certain fashion, hopefully, if you are in harmony and unity with your pre-incarnative choices.

Each of you has, perhaps, a handful of these lessons which you wish to learn during your incarnation. As you begin to learn these lessons more and more fully, and process them in the meditative state, so that the meditative state is able to seat the lesson within your being, then you are able to profit from this process, and you have increased your polarization in either service-to-others, or service-to-self, depending upon your choice, and we are sure that those here have chosen service-to-others. Thus, you will find that as you move further and further through the incarnative process, and gain the wisdom of years, and the equanimity of experience, that you will discover certain, shall we say, benefits, or as the business world would call it, “perks,” that come to you as a result of your being able to take in the catalyst of the world, the confusions and to make a sense of them, to do as the alchemist—to make gold out of dross, to make the pearl of great price out of the passing fancy, the difficult emotion, the disharmonious choices.

All of these are possibilities for you so that that still point within the heart of your being which you find in meditation can become more and more a reality that you experience in your daily round of activities, and as you experience this sense of peace, of equanimity and of joy within your own heart, then you may give it to others as you exude the very

nature of your being, the simple interchange of ideas, of information, of experiences with those you meet every day, in any way that you might imagine. This illusion is for your experience, for your growth, for your ascension, eventually, into the fourth density of love and understanding.

At this time, we would ask if there are any queries to which we may respond concerning this primary query.

**Gary:** No follow up to the primary query, thank you, Q'uo, very much.

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

**Gary:** At a few different points in the Law of One, Ra describes the meeting point in the human energy system of the north and south pole spiraling energies, including:

- 49.5 “The measure of an entity’s level of ray activity is the locus wherein the south pole outer energy has been met by the inner spiraling positive energy.”
- 49.6 “Where these energies meet is where the serpent will have achieved its height.”
- 73.10 “The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the One Creator.”

So, the first question, Q'uo, is: do these two distinct energies *stop* at the point of meeting in the energy system?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. As each energy proceeds from its point of origin to the point at which there is no blockage restraining its further progress, the energy does, indeed, stop at that point, and expresses itself as the either universal love of the heart, the inspiration of the blue-ray energy center, or the state of beingness, the magical nature of the indigo-ray energy center. If there is no blockage to these energies, then the energies may continue on into the, what you would call “white light of the eighth chakra,” that is, the chakra directly above the crown of the head. This is the contact with intelligent infinity that those of Ra have spoken of, and which is the product of the successful rising of the kundalini, shall we say. However, for most entities, the kundalini rises only to a certain point, this point being the point at

which there is a blockage from the inefficient use of catalyst. The continued seeking and using of catalyst then, is the manner by which this blockage may be removed.

Is there a further follow up to this query, my brother?

**Gary:** There is, thank you. So, to ensure that I understand this clearly, the south and north pole energies meet at a particular chakra where the south pole energy has been stopped by blockage from going further, and upon meeting, they mate, you might say, and express the quality of that chakra, but the north pole energy does not go further than that chakra, the south pole energy does not go beyond that chakra either?

**Q'uo:** I am Q'uo and am aware of your query, my brother. In the case of which you speak, because of the blockage, this is true.

Is there another query, my brother?

**Gary:** Yes, there is, thank you. If the spiraling energy coming into the north and south poles could be perceived, would it surround the human body? Or would it stream into the violet and red rays, such that the energy center contained the spiraling energy, much as a drain would receive water funneling into it from a sink?

**Q'uo:** I am Q'uo and am aware of your query, my brother. We would suggest that this is a process which is unique to each individual. However, we will attempt to speak to the majority of experiences for entities in the third density.

When the north pole energy moves down from the crown chakra, there is a kind of glow, or spillage, shall we say, an emanation that surrounds the primary energy river, we will call it, for there is a great flowing of power that is apparent upon the metaphysical level when the north pole energy is moving down to meet the rising of the prana, or intelligent energy of the One Creator. Thus, for most entities, there is a kind of glow, [much] as the sun that you observe within your sky tends to glow and give off a radiation of light. For the so-called adept, there is far less of this glow and spillage. There is a concentration of energy which is quite vivid and discrete contained within the energy center that you have spoken of, whatever that center may be.

Is there a follow up to this query?

**Gary:** I'll have to think further on that. No follow up to this line of questioning. I'll open the floor back up to this group to see if they have any questions. Thank you, Q'uo.

**Z:** Can you speak as to the use of will in opening of chakra centers?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. The use of the will in general for the seeker of truth in the third density is that which is most prominent and powerful, for it is the will that is able to focus the attention. Most entities within third density have a short attention span, shall we say. The will, however, is able, in an entity who has practiced its use, to focus the attention in a fashion which is much likened unto the laser. The laser light is then able to offer a kind of, shall we say, softening to the energy center shell that holds certain configurations of perception concerning the experience of the seeker.

For example, the yellow-ray energy center concerns the seeker of truth in relationship to groups. If the seeker has any type of blockage in its ability to share its individual energies with groups, then the ability to focus upon this blockage by the use of the will, would, for this seeker, cause a kind of softening of the shell that holds the blockage in place. Each energy center has a kind of protective layer of, shall we say, unity, or solidity, or homogeneity, that allows the energy center to express itself according to the nature of the blockages or lack of blockages for each seeker of truth.

In the higher energy centers, those from green upwards, the will may be used in another fashion as well. Not only in the being able to soften the blockage, or solidity, of the configuration of mind and emotions that hold certain perceptions in place, but it may also have an energizing effect, so that these energies that are being held in place become more available to the seeker of truth; become more apparent and able to be utilized in a conscious fashion by such a seeker. These energies then can be worked with in the meditative state in order to balance them and allow the prana or intelligent energy of the One Creator to move further and further upwards along the centers or chakras within the energy system.

Is there another query, my brother, upon this concept?

**Z:** What is the most common blockage/imbalance for the indigo ray?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. The most usual blockage associated with this ray, is that of lack of worth, not being able to see the self wholly and fully as the One Creator, and feeling that there is a lack, a diminution of the sense of self in some way in regards to the relationship between the self and the One Creator.

Is there another query, my brother?

**Z:** No.

**Q'uo:** I am Q'uo. We would ask, at this time, for the final query for this session of working.

**Gary:** Ra describes the spirit complex as "shuttle," one which connects the mind/body to intelligent infinity. In trying to grasp what is meant by the spirit as "shuttle," and the mind/body's relationship to intelligent infinity, I constructed an analogy:

The spirit complex is a shuttle as a deep-sea submersible craft is a shuttle. The depths of the ocean (intelligent infinity) are off limits to we surface dwellers *unless* we have a shuttle which can withstand the rigors and enormous pressures of that foreign environment. With knowledge, training, and preparedness, we can use the shuttle to access those dark and mysterious depths, visiting them for limited durations of time in proportion to our ability and resources. Perhaps, even, discovering treasures and returning to the landmass with them.

Q'uo, would you please comment on how effectively this analogy helps to reveal the nature and function of the spirit complex?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. We find that you have quite adequately described the nature of this process and the use of the shuttle to make contact with the Creator, or with intelligent infinity. However, the practice and the knowledge and the experience—ah, there we have the tricky part. This is that which is the work of the lifetime for most, for there is much work in preparation to be able to use the spirit as a shuttle.

The process that we described in the opening response to your primary question was how to utilize the catalyst of your experience, the catalyst of your

world, the catalyst of your daily round of activities, in order to be able to eventually utilize the shuttle in such a fashion. This is the work of the adept; this is the work of a lifetime; this is the work that requires great dedication, concentration, repetition, and, shall we say, imagination, for that which stands before the doughty seeker of truth is a gauntlet of catalyst that shall test one's ability to be able to find love where there seems to be no love at all; to find wisdom where there seems to be only ignorance; to find companionship where there seems to be only separation; to find unity where there is nothing but separation. This is the work of the magician; this is the work of the conscious mind; this is the work of the adept, my brother. This is what each of you is here to do; this is what each of you is doing quite well, in our estimation. We would recommend to each of you that you keep doing what you are doing.

At this time, we must take our leave of this instrument, as it is growing fatigued. We thank each of you, once again, for inviting our presence in your circle of seeking. It has been a great joy for us to be with you. Your light reaches, as always, into the heavens and has attracted an angelic host that sing in praise to the One Creator that exists within you and within all. My friends, be of good cheer; know that all is well, and all shall be well, for all is one. We are those known to you as Q'uo. Adonai, Adonai, my friends, Adonai vasu borragus.