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SUNDAY MEDITATION

MAY 3, 1987

Group question: Along the lines of when does one realize when the conscious attempts to affect one's progress or evolution, a relationship with another, has gone far enough in the way of trying to control it? And when does one begin to surrender to the flow or the rightness of the moment or simply be that which one has been seeking?

(Carla channeling)

I am Q'uo. I greet you in the love and the light of the one infinite Creator. We nearly swoon with the light, as we perceive the springtime freshness through this instrument's senses. The third-density physical vehicle is, indeed, one which affords an enormous amount of various sensations to occur simultaneously and the vernal shower is a most heady experience for us.

We join your meditation at your call and thank you with deep appreciation for the privilege of speaking with you upon the subject which has been requested, that being the choice between control and lack of control, desire and lack of desire. We hope that each realizes that our thoughts are not infallible. If anything which we say seems to present any stumbling block, please forget our words immediately, for we wish only to aid, not confuse the seeker who seeks after a mystery greater than words and beyond all telling.

Many is the time that you upon your planet have gazed upon the cycle of the seasons and have

observed the ritualistic rhythm of cadenced seasons passing, the bloom that springs to life on time, and the leaf that withers in its autumnal turn. To the tree, the decision of whether to control or to release control is not in any significant degree a meaningful question, for nearly all trees, being of second density, have that relationship with the Father which precludes thought, thought being necessary only to offer one information upon which to base choices.

Thus, the tree seems wildly to gyrate from fullness, through dying, to stark skeletal nudity, and then once again to new life when warm weather coaxes buds from the dead leave's stumps. Each season brings its own reality which suggests to the eye and ear of the seeker that this reality shall go on forever—this is the way things are. So one thinks in the heat of summer or in the cold of winter. So one is led to think by the slowness of one's dance through the river of time. Things last forever, and then they are gone. This is the way in which time is perceived. This is the way in which change is perceived.

You who ask these questions are not second-density creatures, but those with a consciousness which offers a co-creatorship to each. Each of you is, with the Creator, the co-creator of its own experience and destiny, and unlike those of second density, each of you seeks such information in order to make many, many choices.

There is an enormous storehouse of information which cannot ever be known in the proper sense of that word. It cannot be scientifically or objectively known. Yet this source of information is extremely helpful in the making of decisions. It is a source of information used extensively and almost to the exclusion of any other source by those in beginning fourth density. It is that portion of the mind found in the subconscious, according to your terminology, and described in various ways by those among your people who understand the great well of knowledge which intuition may offer. The intuitive faculties, the heart, this instrument would say the gut, the stomach of the mind, that which feels rather than thinks, is, when shallow and prurient feelings are removed from the mix, an extremely useful and helpful faculty for the making of choices.

The third-density person, then, is caught betwixt the utter creatureliness of second density, in which thought, for the most part, is simply impossible in any self-conscious sense, and the fastidious and conscious use of the intuition which informs those of fourth density, having lost the veil which lies between conscious and subconscious minds. A third-density entity seeks—or decides not to seek—very much in the dark.

Now that we have nicely described and delineated the predicament of third-density humankind, perhaps we can say a few helpful things about the rhythmical use of intuition.

The basic job description, shall we say, of the third-density seeker is to observe and, if possible, to draw conclusions, to act upon those conclusions, to record in the mind and heart the results of the actions from those conclusions in such a way that gradually certain biases shall be built up within the heart and mind that shall last. So it is in every season of the life, and human seasons do not follow the year only, but many, many cycles, seasons and times that are unique to it, to it alone. Thus, the world may be experiencing summer, but you on the other hand may be experiencing the deepest winter or the first blush of spring.

Thus, a modest and diffident, yet absolute, independence from any other source of feeling needs to be a portion of that identity which is yours, not to defend to the death, for that is unnecessary, but to respect and to make other people aware of, if that becomes necessary. The observation of the self

begins with the simple observing of the feeling tones so that one may discover what season one is in, what time of day. Is this a morning for you? Is this the dark of the night? There are many, many seasons and times, and the subjective time which you experience is the stuff of your universe.

You then examine what is happening, hour by hour, minute by minute, and certainly day by day. Observation of this kind at first bewilders and then, after a few months of care, one can begin to see a pattern, an ebb and flow, one begins to see the true signs of seasons and of seasons' change when that does occur. The basic responsibility of third-density humankind is to observe this process and gradually to become aware enough of the preferred reactions to the various spontaneous seasons that one may illuminate and elucidate and then soften the blow of the difficult wintry times and then that one may celebrate and share those seasons which are prosperous, blooming and bursting with fruit.

There is always a balance in spiritual excellence, not a leaning in one direction to the exclusion of another, but the balancing of the polar opposites which are both excellence, but which apart from each other do not create or sustain the consciousness of love. We could say to you, "Allow the flow of events to control you always," and be giving excellent advice, and just as well could we say, "Use more discipline and meditate more during each day." Both of these things are true in their season, and when the urge comes upon you to meditate more, to use more discipline and so forth, we suggest that by all means you follow your own intuition.

Yet, if more than one circumstance seems to be echoing to you, saying to you or indicating to you that there is too much discipline and control in the life, listen to that intuition.

The basic question here is a question of the trust which you have in the Creator and in yourself as a part of the Creator, which knows more than any outside source, including us, what is needed at the present moment. If you are ever to see life in third density as a unified and meaningful experience, you will see it as a creation of ultimate subtlety and yet startling simplicity in which, borne upon the water of the spirit, the frail barks of humankind sail about, some with rudders, some without, in search of many grails, many islands, many native homes. Some wish to go away from everything; some wish to go to the

heart of everything. And to each, his or her own journey.

We use as an example the one known as T, who reports the “coincidence” of the numbers of entities who are sick in the same way, all known to him in a short period of time. This is a cluster of events which alerts the intuitive self which lies mostly within the subconscious that a message is coming through. What is that message? We would not learn for that student by teaching, but may say simply that when an entity is holding on to a consciousness of lack, a consciousness of “I wish I could have done more,” then just that long will the opportunity to feel that feeling be made available.

Every thought is in one form or another a desire. It is almost impossible not to desire. Thus, attempt first to observe clearly the thought patterns, the seasons of the life, and the harbingers of change, so that you may celebrate when the season is at its height and ameliorate any uncomfortable circumstance when the day is short and the winter night of the soul is long.

We are through with that question, and would only pause now to say how very much we have enjoyed the vibrations of the group. It is truly a blessing for us to be here and we [in] return bless each of you and thank you through this instrument. We would now transfer. I am Q’uo.

(Jim channeling)

I am Q’uo, and we greet you again through this instrument in love and in light. At this time it is our privilege to offer ourselves in answering of further queries which those present may offer to us. We thank you for each, and we seek to speak that which has been our harvest of experiencing. Is there a query at this time to which we may speak?

Carla: I guess my only question is that the wisest man I ever knew, Don Elkins, always said that happiness was not an objective, and that basically if something felt good it was bad for you, and if something felt bad it was good for you, and you should never react to anything, but just be the creator of your own actions which is, I would say, widely at variance with what you’re describing. I like your idea better. Could you address the possible problem, say, with the “Hundred-and-Eighty Degree Rule,” as Don always called it?

I am Q’uo, and we speak to this query in order to offer the possibility for consideration that there is great difference between what one may become aware of through the intuitional faculties and what one may think with the intellectual is an appropriate course of action. It is possible for one to become aware of the speaking of the intuition, the small voice that speaks in stillness within the heart of being, through the exercise of meditation which has been primed, shall we say, with the intense contemplative and intellectual analyzing of possibilities. This priming or opening of a path through the intuition, when accomplished, will in its season of appropriate time allow the communication from the deeper levels of the mind to the conscious mind. This response is that which seeks to fulfill the desires of the seeker of truth in a manner which is appropriate for the seeker according to the plan that it has laid out for itself prior to the incarnational experience.

It is oftentimes the case that the seeker will hesitate upon first becoming aware of the speaking of the intuition, and will doubt that which has been given, and will, indeed, [attempt] to construct in a mental fashion an appropriate, in its own mind, permutation of this speaking of intuition, and satisfy itself that it is following the dictates of the deeper self in so doing. We hasten to add that in the greater picture of one’s incarnational patterns, those movements of mind, body and spirit which seem at some point to be inappropriate or incorrect, are in the larger sense often quite valuable in the overall fulfilling of the preincarnative plan. However, we realize that those present wish for the ability to, shall we say, zero in on the heart of the process and make each step count as much as possible.

Thus, although we might agree that when one thinks upon a certain path and desires it through the thinking, that it is oftentimes necessary for the action which results from such thinking to continue to be refined until the heart of the matter is obtained, and is oftentimes obtained in a fashion that is distinctly different than the thoughts of the seeker, the pure and undiluted feeling direction of the intuition is that which needs the acquiescence and obedience of the seeker in order that that still, small voice may be heard ever more clearly and ever more frequently within the life of the seeker of truth, for it is that which speaks from the heart of the being, and offers a clue as to the means whereby the

seeker in its thoughts and actions may strike closer to that heart.

May we speak further, my sister?

Carla: Just a couple of little things. I believe that were I to ask how to get to the heart, how to get to the still, small voice, the intuitive mind, I would be given a discussion of meditation. Is this correct?

I am Q'uo, and it has been said that if one seeks, that one shall find, and if one knocks upon the door, the door shall be opened. In meditation it is truly the case that within such hallowed inner ground one may seek and knock and ask in a manner which is more purified than the daily waking consciousness, yet also within this daily waking consciousness may one chant as a silent mantra the desire to seek, to know and to have the inner doors opened.

May we speak further, my sister?

Carla: But is that not a beseeching, a dunning of the Creator along the lines of T wondering whether it were acceptable to control, control, control and try to get, say a new girlfriend in the life? You're saying, control, control, control and desire the fruits of meditation, right? I'm having trouble with the paradox.

I am Q'uo, and we would agree that the line is quite fine which separates that desire which has a certain outcome from that desire which seeks only that which is appropriate. We recommend that desire be harnessed in a fashion which provides the seeker with the opportunity to offer the self completely and without hesitation to that which is appropriate rather than designating that which the seeker feels might be appropriate or helpful. Thus, the desire does not have a goal or idol, shall we say fashioned, of the mind of man.

May we speak further, my sister?

Carla: No, that pretty well says it all. Thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

(Pause)

I am Q'uo, and again we rejoice at the sounds of the springtime shower that are evident to us through this instrument's ears, for we see and feel those sensations available to us through such instruments as the further examples of the all-compassionate nature of the one Creator which gives in all seasons those

qualities of sustenance that will enliven and nourish the spark of consciousness that resides in each portion of the creation, that each spark may in its season grow, ripen, bloom and bear fruit, and provide to those portions of the creation about it the beauty and interrelationship that weaves a pattern of unity, binding all creatures and creations in one Thought of love.

We have greatly enjoyed beyond all possible expression through words the opportunity of joining this group this evening, of sharing our humble words with those who seek the nature of the life that each lives and offers as glorification to the one Creator. We look forward to joining this group in its future gatherings. For the nonce, we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

(Unknown channeling)

I am Nona. I *(inaudible)*. *(Intoning)* Omm ...

(Tape ends.) ✽