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P.O. Box 5195  
Louisville, KY 40255-0195

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## SUNDAY MEDITATION

JULY 2, 1989

**Group question:** Has to do with the concept of the kundalini energy. In many of the teachings of the East it is suggested that the student of evolution not attempt to energize or raise the kundalini energy on his own, but rather should attempt to do this only in the presence of a guru or an enlightened master, and when this is done with the guru, that it is much more effortless and much safer. And what we are wondering this evening, if it is possible in any other fashion for the conscious seeker to be able work upon the kundalini and to move it along its upward path?

*(Carla channeling)*

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We thank you gratefully for your gracious invitation to join our vibrations with yours at this circle of seeking and bless all who seek for truth. Our love is shared with each of you as we enjoy this privilege and hear through this instrument's ears the sounds of your quiet evening, the soft, soaking rain of summer and the seeking thoughts of those who wish to serve others to serve the Creator and to know the truth.

The query that you ask shall take us some untangling of vocabulary to answer because in the older established religions of your planet those words which at first were innocent and neutral in their meaning have become laden with emotional bias towards the positive or towards the negative

depending [on] the entity which hears the word. So we shall try to work around the vocabulary that so greatly differs between what we may call in general the Western tradition of faith in the Christ and the Eastern tradition of faith in Buddha.

Now, the entities which enjoy Buddhism and Hinduism are those which have experienced many lives in a culture which has been set up to furnish certain spiritual lessons about love, just as your own situation is. However, those who move through those lessons are those of other temperaments, of other needs, of other feelings that they have had in gazing at the past incarnation. As a result, they will move back into that system of polarizing towards service to others and realization in the way [most suited] to them, life after life after life.

Now, in the Western systems—and we will allow the danger of over-generalization to occur for the sake of time—the Creator is sometimes barely noticed because of the devotion many put upon the guru of this particular religion, that being the one known as the teacher, Jesus. It was his intent to create a guru that would live and speak within each as the spirit within and that would give guidance, that would have a higher self, so that the situation between those who work with the kundalini in the Eastern way are those who are working with the multiplicity of divinities, but one teacher, whereas those in your Western religion claim a three-in-one Creator and

many, many saints, yet one entity stands out as the guru.

The Creator does not call the ordering of the growth of the human spirit. Each is co-creator and has completely free will. As a general suggestion, we suggest that in whatever culture one is, one take a long and mystical view of the religion of that culture, using that myth as the guru for protection, for inspiration, and for information. That which you desire to know lies latent within yourself. It is the process of recognition of that which is already known, the process of remembering that occurs during the raising of what you have called the kundalini.

Now, the outpourings of what one may call prana are everywhere and move from every point in every direction so that the universe is full of creative life and light. It moves this energy into the body complex with sometimes quite physiological feelings, sometimes none, and one who is doing work in consciousness may then lean back into the arms of the guru's meditation. In the case of Jesus the Christ, this leaning back is called faith. Yet, let us say in this regard that those of the Eastern tradition have a different kind of faith, so that the culture might be accommodated. They believe that which they see. The challenge of those who do not choose the guru that is living is to have faith that the guru, which is Christ, has its consciousness within you and will yield to the persistent knocking and opening of the door to that inner room within you, to that rag and bone shop of the heart, as the poet would say. The guru indwells each.

Because you are of the Western culture, those to whom we speak this evening, we would recommend moving along those lines, if the Christ myth is able to express each spiritual feeling and emotion, adoration and worship that you wish. The process of raising the kundalini is as simple as that of removing blockages or dams from a swollen river. An infinity of prana enters the physical vehicle which houses your consciousness.

If you are blocking energy by holding it at any chakra before the heart chakra, the kundalini will have a very quiet time resting within. The blockages of relationship that are not peaceful or a situation that is not helpful in the workplace, things of these natures, may well block and stop the universal energy which is the one infinite Creator from

providing sufficient energy to the heart chakra. This is why over and over again we encourage that entities meditate and that they do so from time to time in groups, for in the group comes the universality of worship, adoration and love.

To have companions along the road of spiritual seeking is extraordinarily helpful, and to have the guru is, as we have intimated, nearly necessary in order to advance beyond a certain point. We say nearly necessary simply because anything is possible. However, the same physiological, mental and emotional changes occur within each, whether in the Eastern, or negating, tradition or the Western, or radiating, condition. Each has the guru in place. Now, this teacher is important, for not only does this teacher give information, but more than that and mainly, the time that is spent in communion with this teacher gives to that deeper mind which is the feelings, the emotions, and the biases the nourishment that it needs in order to see one's own blockages and difficulties, to see that one has created them, to see that they may be healed and forgiven.

The greatest danger we find in those upon your sphere is that of the attempt to open the higher energy centers without dealing first with whatever material the seeker has brought into his life as he lives it in the present. Many times the early childhood or the failed marriage, the groom left at the altar or the death of a parent, may completely confuse and befuddle the seeker and the seeker must rest. In this situation it is not well to go forward, for in confusion can come biases that are false and you wish to find out what you are, not what you are not.

Therefore, as one who is, as you call it, in the Western tradition of mystical seeking, we greatly encourage the spending of time with the teacher, that is, in silent meditation visualizing, if you will, the mind of Christ or Christ consciousness, allowing yourself to be bathed in it, allowing it to do with you what it will. This is very useful in bringing up energy to the heart chakra and in many cases such as the communications you hear this evening, the indigo chakra and blue chakra are also much involved in the service to which you come by spiritual coincidence.

It is necessary to have a teacher for one simple reason. The energies which each seeks destroy as easily as heal. The light does not blink at negative or positive, but is available to both. One who seeks

erratically or without guidance, one who does not practice dailyness in offerings and worship, is either simply unawakened or, when the meditation does occur, may be open to receiving information or subconscious biases which are service to self. The teacher and the pupil is the relationship to be treasured above all. Yet, we feel that in the Western world the myth of Christ functions perhaps more appropriately at this time than the myth of Buddha because the responsibility for opening the door to the teacher then becomes completely subjective. You cannot get out of your car and open the door and walk into the room with your guru and sit and meditate and gaze upon the guru's face. The face of the mind of Christ you will never know. Therefore you are a faith-filled people when you are working at the parables of Jesus the Christ's life and the parable within the parable, each parable which he told, that is.

It is our feeling that it is more indicative of the joy of creation to move the kundalini in the Western manner for those who are of Western feelings and belief, simply because the physiological body needs, in most cases, a lifetime of preparation in order to move culturally into the subconscious rhythms and archetypes of a different belief system.

We hope that you are not at all surprised that you are not alone. Since the creation is within you, you are far, far from alone, for you have infinity within you. Thus, we urge each to the dailyness of meditation and taking oneself seriously enough in the intention of the meditation to move thoughts out of the mind that come into the mind, to continue refocusing and recentering for a short time, rather than sitting with the eyes closed and planning the dinner menu, as this instrument has been known to do. This is your moment of nourishment. This is the bread of heaven. Your energy rises as you put out the fires, shall we say, in red, orange and yellow chakras.

Now, how can this be done with the guru and with no speech in the Eastern tradition? It is done in this way because the Eastern tradition is passive and negative. It seeks a nothingness. It is not sacrificial, but, rather, joyful, and it demands of its priests—as this instrument would call them—that they be realized enough entities to perform some small portion of what Christ consciousness may perform. In that culture the teacher simply entrains the

consciousness of the chela, or student, to its own impersonal vibration in adoration of the One.

In this Western culture of yours, such would be considered brainwashing. Instead, in this culture entities are encouraged to use the mind, the intellect, as well as the heart to discover a life in faith. This is unfortunate, in that it emphasizes that which is not important, that is, the specifics of the life in history of Jesus the Christ. In order for this entity, Jesus, to be a guru or teacher or rabbi, the entity had to dismantle several thousand years of brutal solipsistic thinking concerning the Creator. Against a backdrop of many gods, those who preceded the one known as Jesus tried to cling to one, but they were not successful. Thus, the path was not single and progress was difficult.

Within the Western tradition there have, of course, been just as many difficulties, and so it is with the Sufis and Elijah and with Muslim and Allah. One cannot say this or that way of worshipping is perfect. One can only firstly assume that it is probably that the greatest grist will be ground from the mill of the religion of one's culture that one has been steeped in all of one's incarnational experience. We urge that careful attention be paid first to settling within oneself one's feeling about one's being and sexuality.

We realize that the one known as Jim was speaking of this previously, but what the Eastern guru does with the chela is put metaphysical training wheels upon the chela that are false, that is, they are of the guru, and as long as the meditations with the guru continue, then the meditations are satisfactory. But the guru is an entity, one who cannot move past the hump of humanness, that none can within third density. Therefore, these entities are weaker in wisdom and compassion often than the teacher known to you as Jesus. They all, each prophet, each savior, each figure, has something to add to an overall perspective, for it is agreed, if nothing else, that there is one Creator. Upon this point, most of the world's religions would settle.

Therefore, [if] you wish to ask the guru's help, that is, in meditation, ask within if there is a difficulty with the sexuality, with the feeling of being worthwhile, with anything which might threaten the stability and comfort of the body. This should be worked with consciously and rooted out, that that energy center may be clear and energy flow through it. We are not saying that each must have the sex life;

we are saying that each must feel good about having a sex life, whether one is or is not in a relationship at the time. One must feel not only tolerant but good when one thinks of one's passion and sexuality, for the passion that you feel at orgasm is your first experience of the steady state of the Creator. It is brief and fleeting, but it is an indication given as a gift and also as a perfectly practical means of evolving the species [offered by] the one infinite Creator.

When we move from red to orange, we gaze at the murkiness of relationships, and we say to you that if you are at odds with any, do your best at this point to seek forgiveness and to forgive self. If there are those whose forgiveness you cannot ask, know that you are forgiven, for others forgive you easier than you forgive yourself. The clearing of the orange ray and the yellow ray has a good deal to do with how one's conduct is, whether it is spontaneous, heartfelt and honest, or whether it is studied, positional and angular.

We are speaking of the Western tradition of living upon the very surface of the pond, shall we say, of life. People skate across the ice and enjoy the beautiful things that your planet has to offer without living in a state of praise and thanksgiving, without looking at each moment and asking, "Can I help? Can I love? Can I share?" The mind of Jesus is a most helpful interior guru. To move ahead without such an one to guide and govern these times is to ask not only for a lack of inspiration, but even a decline or regression in one's spiritual growth. The human entity does not have the simple, persistent strength to be daily throughout a lifetime without opening the door within to the teacher that bids you take up the cross, take up your condition, take up your humanity and follow in the footsteps of one who healed, who loved, who brought light, who brought union, who brought joy.

Within your culture you are tolerant of your Earthly priests, and this is healthier, we feel. You know that they all have clay feet—so do gurus. That is the difficulty, the one salient problem with the system of teacher and pupil both being incarnate. However, whether you learn from an Earthly teacher or whether you have your hand in the Christ's or visualize in some other way the identification of that consciousness and yourself, you will be less strong than if you can make a simple habit of moving in

consciousness to the center of one's being, the open and compassionate heart.

When the red, orange and yellow energy centers are all functioning, spinning brightly and moving the energy well, the conditions are good for the seeker to undertake work in consciousness. It is not good to undertake work in consciousness of a higher kind before one has gazed at one's life and, to the extent it is possible, made amends, squared away debts and, in general, until the person no longer has the love of the wealth of the planet, but the love of the Creator as the motivating force. This change in attitude often comes in an instant, but that instant is preceded by a good deal of work. And when realization has come, then you shall find your next lesson and you shall find that the idea of becoming perfected and realized by yourself is quite impossible and not of this density. The teacher is there to guard, to protect, and to deepen the meditative state by meditating with an entity. You may ask any of us to do the same thing. We are happy to.

Each entity has his own understanding of teachers, gurus, guides, angels or the Holy Spirit. Do not let the differences in vocabulary cause you to think there are differences in the emotional and mental experiences of those who seek to live a life in faith. We believe it is well that the kundalini move easily and flowingly into the heart chakra and right up through into that measure of the vibratory rate of the self, the violet ray.

The problem one faces in achieving realization of the self within Western incarnation is distraction. You are the most bombarded society upon the planet. The music, the television, the loudspeakers in the stores, the traffic noises, the constant movement about that is characteristic of your society ...

*(Side one of tape ends.)*

*(Carla channeling)*

... is that which puts out the light; which keeps the kundalini asleep. Now, we do not condemn any of your gadgets. We realize that—as is in this instrument's mind at this moment—there are interesting and informative and enjoyable programs of entertainment within the media. Information is passed about which one cares. And it is not necessary to move to a cave and block out all sensory input in order to work with the kundalini. For this kundalini is nothing more nor less than the way the body

physiologically organizes the infinite instreamings of prana and those effects which various stars and galaxies have upon the entity, keeping it moving, keeping it alive, letting it flow through one. This is a goal much to be desired, for though the life has become simple and—as the one known as T would certainly say at this point—impersonal, it is also free, for the first time in the life experience.

Each of you is dragged about by the free will of each. That is the willfulness which masks the Creator-self within. There is that in you of the mischievous child, that which wishes to play hooky. Consequently, we urge two things upon you, first that you attempt a very intentional time of just spending time with the Christ consciousness each day, silent and listening, and we ask that you love each other, for in loving each other, you shall work very actively upon the kundalini. Love expressed is infinitely valuable. Know that it comes through you, not from you. Don't expect this to be a human task. It is a superhuman ordeal, but you have that within you which is superhuman, that is, above the state of third density. You have within you the Creator-self. It is simply that you begin your life experience somewhat deaf to the inner voice and the outer voices are so riveting to the young soul in the childhood years, that it is the rare child who begins to seek spiritually in any way except in imitation of the parents.

And in that regard, we may say [to] those with children who wish to help their children become more aware and to raise their own kundalini power that the most effective way to move children into relationship with the one infinite Creator is by example. It can be a totally unspoken example. There is simply one place where the mother, the father, go to sit and worship and adore and intercede and give thanksgiving and share hopes and talk and then listen. Silent prayer or meditation is the greatest key to spiritual growth.

We find that we have again taken up too much of your time. This instrument is telling us that she asked us to speak shortly, but, my children, we have spoken shortly; there is so much more upon the subject that we could say. This was the shortest we could make it. We wish you to know we were trying to coincide with your wishes.

At this time we would like to thank this instrument for allowing us to use it, would remind each that we

are not an infallible source of information, but merely those in the group which has gone through the density which you now enjoy and has learned some further lessons. We are not perfect. We are far from it, my friends; we could be wrong. It is well for you to listen and discern that which is for you and toss the rest away, for you will be attracted to and recognize your truth.

And as that truth changes as you change, we advise you to let that flow also, as change is the hallmark of the raising of the kundalini. You may be often uncomfortable in, what this instrument would call, the fast lane of spiritual progress, for change equals discomfort. It is your choice. We encourage you to work on your polarity, to use your teacher, whether it be incarnate or discarnate and to allow some discomfort into the life, that one may burn away that which is not needed and temper the personality that remains to be flexible, gentle and very, very strong in love of neighbor and of Creator.

We shall leave this instrument now in love and light and transfer to the entity known as Jim. I am Q'uo.

*(Jim channeling)*

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there a query at this time?

T: Yes, I have a question. When attempting to go within and listen to the still, small voice within, there are times when it seems that I'm very sure that I am not bringing something out of my own everyday conscious mind. There are other times when I'm not, and there are times when I'm sure that it's just me, my everyday self saying this. How can one tell? Your thoughts on how one can tell you're truly listening to the Creator within, your own higher self?

I am Q'uo, and am aware of your query, my brother. We find that though you asked the query, you have determined to a large extent the answer, for you have discovered that there are times during which you feel that the information and guidance that you receive when you ask for the voice of that small and still voice, that the response is indeed that voice, and other times it is more of the conscious waking self's response. We may affirm that each entity has not only access to this voice, but has the means to determine the depth from which information comes.

For as you look upon your own mind, much likened to a tree that stands with roots traveling deep into the earth, that your own mind is like this tree; that you have a simple and sure connection to the voice which speaks from the center of your heart in simplicity and in clarity; that you listen to this speaking, and that the feeling that you have in response to the speaking is that which shall inform you as to the nature of that speaking and of the voice which speaks it.

Know that each guidance from within has come from a deeper portion of your own self and has been filtered through more or less of your conscious awareness according to what you might call the inner weather or conditions of that particular day or time, or as with the weather of your planetary sphere, there is a weather that is active within your own mind in both the conscious and subconscious realms that is responsive to various mental, emotional and experiential conditions within your life pattern. Therefore, there will be times when the inner communication is far more clear than at other times when the weather conditions, shall we say, might have a distorting influence due to the coinciding of certain rhythms or cycles within your own nature.

Thus, if there is ever doubt as to the nature of the voice that speaks from within, we would recommend that first you ask yourself the nature of this voice, that if doubt remains, that you at another time seek again that guidance. Do this until you are certain that you have received the clearest and most substantial information that you can receive. Thus, you take advantage of the varying inner conditions of your own being and affirm that which is given, or determine that you must seek again.

Is there a further query, my brother?

**T:** No, thank you very much. That was excellent.

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

**Questioner:** I have one, too. At the beginning of this meditation, when I was holding myself in a state of openness, I felt an enormous power that I had felt before when I was very young in a dreaming state. Was this of the kundalini?

I am Q'uo, and am aware of your query, my brother. When we speak to matters that are of an intensely personal nature, we must take great care that we do not move beyond the boundary that signifies an

infringement upon an entity's free will, for many mysteries there are in each seeker's life pattern that must remain mysteries until that seeker has of his or her own accord and effort discovered a significant enough portion of the riddle to be given hints and clues as to the further unraveling of such a riddle. The experience of which you speak falls within this type of information and mystery. We may speak in a general sense only in this regard in order that we do not infringe upon your own free will.

The power of which you speak does indeed have close relationship to the energy which we have been calling kundalini this particular evening. The nature of this relationship is one which is likened unto the guiding sign, shall we say—we search for the correct word within your language—the inner clue that reveals a possibility to the self from a deeper portion of the self by having a certain center of energy or chakra energized to the point that the feeling of overwhelming power elicits from your conscious self the desire to penetrate the mystery, to follow the thread left upon the ground and which leads into the forest. Thus, this experience is much like a letter from home, shall we say, and we find that this is the extent of the information which is permissible at this time to give upon this topic.

Is there another query, my brother?

**Questioner:** Thank you for that answer.

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

**Carla:** I've got a couple. I'm not sure if you can answer one. This is about the fifth meditation in a row that I have had to chase off fairly low level negative entities. This time it was all around the circle, not just around one side. Why are they hanging around? Can you answer that? They don't usually.

I am Q'uo, and am aware of your query, my sister. You may liken the gathering of this nature to the gathering of entities around the campfire at night in the woods. The entities around the campfire warm themselves by the heat of the fire, light themselves enough to see each other's face and communicate that which is of meaning at that moment. Many other eyes there are that see this fire and look upon it as that which offers something of interest, something of potential gain. These eyes from outside the circle may or may not be those eyes which wish the circle

well, however, their presence is assured when the fire is lit, for elsewhere there is but darkness. That you have not been aware of the entities of which you speak previously before the last few of your meditative seekings is a function of your own ability to perceive that which is present and may be expected to continue in its growing acuity.

Is there a further query, my sister?

**Carla:** Yeah. This is the one that's general. I think I'm like everybody, in that with the best will in the world, I have three or four people in my life that simply will not forgive me for something they think I've done or not done or something. The people like the one known as N—you can get all that information out of my mind or Jim's—people that I have not been able to please and have attempted everything in my power to make things right with and have simply fallen flat on my face. And I wonder sometimes, is it acceptable to forgive the self until the other self forgives you?

I am Q'uo, and am aware of your query, my sister. You and each seeker would be quite surprised, we believe, if you knew the number of entities that may have yet to forgive some thought, word or deed that was your offering to them. It is well to forgive these entities and to forgive yourself for those offerings which missed their mark or have been misunderstood. Indeed, it is all that any individual can, for within your illusion, misperception and miscommunication are the rule, for you exist in an illusion, which means that you exist in a frame of reference that is other than it appears to the surface glance, and, indeed, is other than it appears even to the serious seeker that attempts to move beyond the surface appearance.

Thus, it is not important in the ultimate sense that one is fully forgiven by each entity that one touches in the life pattern. But it is quite important that one forgives not only each entity that touches one's life pattern, but that one forgives the self for those efforts which have fallen short of the desire to be of service. One is responsible for the self. One cannot learn for another. One can learn only for the self, and then share with others that which has been learned and forgive all for any misunderstanding or injury that has been done.

Is there another query, my sister?

**Carla:** Yes, just a quickie. And again, this may infringe on free will, and it's perfectly okay if you don't answer it, but I'd just like to check my perceptions, because we're working in an invisible metaphysical field here and there isn't anything but subjective proof, but if you could confirm this. I heard Oxal at the very beginning, but he was not wanting to give a message. He was wanting to be present and to give his blessing. Is that correct? Can you confirm?

I am Q'uo, and am aware of your query, my sister. We can indeed confirm that which you have correctly surmised. Those of Oxal offer their blessings to those that are of a nature to appreciate and welcome this blessing.

**Carla:** Well, then, would I be correct in assuming that Oxal was here to greet our new guest?

I am Q'uo, and this, too, is correct, my sister.

**Carla:** Okay, that works out. Thank you so much, Q'uo.

I am Q'uo. Again we thank you, my sister. Is there a further query at this time?

*(Pause)*

I am Q'uo, and we are most happy to have been able to speak to those areas of concern for each of those gathered this evening. It has been a great honor, and we humbly thank each for inviting our presence. Again, we remind each that we do not wish to provide a stumbling block for any seeker. If we have spoken any word which does not ring true, we ask that you forget that word and use those which do ring of truth to you as you will. We would at this time take our leave of this instrument and this group, leaving each, as always, 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. ✨