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SUNDAY MEDITATION

OCTOBER 3, 1999

Group question: Our question this week has to do with desire. We would like to know what it is to balance desire. A lot of times we think we know what we want. We think we understand that if we had a certain ability or a certain thing we would be able to function more efficiently. We would be more whole. We would be more balanced. And then when we do achieve that it turns out to be other than what we thought. We would like Q'uo to give us information about working with our desires. How do we determine what we really want rather than what we think that we want?

(Carla channeling)

We are those known to you as the principle Q'uo. We greet you in the love and in the light of the one infinite Creator. We cannot say how blessed we feel to be called to your circle of seeking on this day of your fall as the creation about you has begun to release its summer heat and to prepare itself for the sleep of winter. The desire of each tree and bush and flower for growing and turning to the light must gaze at this time of autumn knowing its time of sleeping and regeneration is soon to arrive. And while the ground and the second-density trees and creatures of the shrub and forest have no trouble adjusting their desires to fit the harmony of temperature and inner direction, the third-density humans upon your sphere do, indeed, have no winter of sleep and regeneration but rather an endless, or seemingly endless, succession of hopes,

ideals, wishes and desires of all kind that seem to know no season and sometimes seem to give one no rest.

We are most happy to speak to you upon the subject of desire. We ask only one thing and that is that you listen to what we have to say with a jaundiced and careful ear and heart, for we would not wish to place a stumbling block before any who seeks. Rather, we wish to offer thoughts that have been useful in our own development. It is our service to you to do this. We are delighted to do this, but we do not wish to pretend to be authorities. For we are not authorities, but those who walk with you upon a spiritual path that, as far as we know, is endless. The rising and falling of desire can well be said to be the hallmark of the experience of being self-conscious. Not only your third-density human experience but also the experience of higher densities. There is ever the finer tuning of desire, the finer delineation of the shape of energy of desire.

Indeed, it may be said that in a very powerful way desire is necessary to the third-density experience, or to the fourth, fifth, sixth-density experience. So let us move back to take a longer view of this that is called desire. This instrument has received from those who have had unusual experiences, and we find in her memory a recent letter that gives us a good place to start speaking of desire. This entity was able to move out of his body in a daydream-like state, not in a sleeping state, but in a very relaxed

and self-confident state. He was able to leave the area in which his body was placed and eventually to leave the planet. At first, he could not move beyond a certain distance but then, he wrote to this instrument that in the metaphysical or time/space continuum the mode of motivation or movement was love. Love, therefore, took him by his will on a tour right up to the point at which he felt that he could not and would not go further. We offer this experience in order to be able to talk about the relationship about the great original Thought or Logos, which is love or desire.

Desire feels, when one is in an incarnation and experiencing the momentary arising of it, very straightforwardly a desire for acquisition. It feels like it has an object, in other words. And for the most part, those things which entities among your peoples desire have what this instrument would call a simple location. One desires a meal or a girlfriend or to go someplace or to read a certain book. These are things in the outer world that can be achieved and brought into the dwelling place and possessed. And as the one known as R noted, it seems that these desires have a very short shelf life after the acquisition of the object. Once the object is acquired it is no longer desired. As long as desire remains at this level and is seen as that which is desire of an object we have to approach the subject in a certain way and that would be to speak of certain ways of estimating the value of various desires.

However, there is another level of desire with which those present all have considerable experience and that is the desire for purity, for truth, for beauty, for light, for true love, for true love between people, for true relationships between people. And this level of desire has a life that is denied to desires for things which can be acquired in the physical world. This level of desire places a seeker in a different world where she is able to see objects, both metaphysical and physical, not with the eye of the physical world but with the eye of the heart, what the one known as Ken Wilbur has called the eye of contemplation. These desires for a higher way are wise, wise desires and we would encourage each of you to stoke these fires of hope and faith and will and ask for your highest desires with abandon and greed. For these desires for a higher way of being, a higher method of seeing, will cool the fire in the oven of desire so that you as an instrument of the divine are tempered and strengthened.

You shall not, to the best of our knowledge, probably ever be able to experience a lack of desire. For you dwell within a physical vehicle which must eat, which must have a place, which must put onto the body protective clothing against the elements. As long as you carry this structure of flesh, the chemical, the biological reactions which move the physical vehicle from infancy to growth to decay to death will continue unabated, that being the nature of that physical vehicle and the nature of the physical world into which this vehicle has been born. The poet which this instrument knows as Tennyson called the nature red in tooth and claw. Everything must eat, and so the universe of the body is full of that which is eaten and that which eats. It is full of the tiniest organization of molecules which make up the simplest life form, having unending desire and with each iota of consciousness there come new and greater levels of physical desire.

There is no harm, error or sin in desire. It is simply logical to satisfy appetites. Each organism has instinctual appetites and the fulfilling of them is appropriate and, shall we say, planned for by the infinite Creator. Indeed, desires are to be protected in that it is well for all that draws breath, shall we say, within your physical world to have that which is needed to sustain life.

The kind of desire that tends to provide excellent catalyst for growth and good food for thought is what we might term mental/emotional desire. The one known as R spoke of that desire to get those things which he might need at a later time. The one known as S spoke of the desire to come into a more integrated or full understanding that would illuminate the experience that he was having that would make things more make sense. As the one known as R noted, [when] these particular desires were dropped others would take their place. And in this context we would use something else out of this instrument's memory: a story that is given as what this instrument calls a koan, a parable, shall we say, that helps seekers to gain realization.

This story, in brief, is that there was a holy man, an anchorite, one who had been given a room where he might put his bones and a daily bowl of meager soup and bread that kept body and soul together. And in this room this entity sat in meditation all his waking hours, waiting on the truth, resting in the divine, at peace, and feeling no rising desire. Years went by

and then one day the door to his humble room burst open and into the room came a woman he had never seen before. She placed a baby in his arms. She had told her parents that this holy man was the father of her child, and she was giving the child to him. After contemplating this gift for a time this holy man set out for the sea coast very near the street on which he lived and obtained work of the most humble kind, carrying heavy things on and off the ships that traded at that port. With the money that he made, he purchased food and fed and clothed and tended the child that had been given to him. Several years went forward in this way, and then one day his door burst open again and this woman entered again, having decided that she wished for her child after all. He gave her the child who was by now passed the toddler stage, arranged his limbs for meditation and rejoined the light that he had left behind when the gift of the child was his.

To the one who has no arising desire the universe is free. It is a gift. And every blade of grass, every ray of sunlight, every kind word, every gentle glance, is a beauty and a truth. When you have no arising desires you may feel the grass and the elements, the dance of the wind, the dance of fire, the dance of water, and the dance of earth. And the universe lies before you infinitely complex, infinitely unified, at one with itself, at one with you, part of you, as you are a part of it. May we say that we do not expect many moving through third density who experience this state of no desire for longer than, say, a moment, an hour, or an afternoon. Times of feeling this peace indeed are gifts that come now and again, and while you were experiencing this peace you wondered why you ever desired anything. But that setting of full and open heart of faith, that ultimate balancing will that would allow such a state, are genuinely not helpful for the purposes of evolution in spiritual terms. The design of your physical vehicle as human beings is not an error or a whim but, rather, it is the result of experimentation on the part of what this instrument would call the Deity. Creations before this one that you now experience have tried various kinds of ways in which entities could accelerate the pace of their spiritual development, and, so far, what has been found is that placing a veil over the truth and the beauty and the ultimate goodness of all that exists is very helpful for the developing spirit.

If you are as the trees and the flowers then you know without having to reach that all is well, that all is one, and that all is a dance. But humans with this knowledge will not move themselves forward spiritually but rather tend to remain in the state in which they were born. It is actually the arising of desire creating discomfort that motivates entities on so many levels and this motivation of people who wish to simplify or clarify or solve the perplexing questions of what to desire and how to desire it are what open people to new thoughts, new ideas, new practices, and new ways of looking at things. There is, of course, much of skill but more of art in learning your own self, of using the mind carefully in a limited fashion to analyze just what level this desire is on, how true to myself, the seeker, is this desire, how honest and pure is this desire.

There are many ways to use the emotions in working with the desires of the heart, the emotions, and the mind. We would like to take another half hour to speak of the desire to know, but we shall content ourselves here with saying that the intellectual and the emotional parts of the self often so combine as to create a very intense desire to know, and this desire has power both for good and for ill in terms of the evolution of the spirit. Here we would perhaps offer a warning that we have offered many times and that is the warning of the nature of the mind as compared to the nature of consciousness. It is easy to confuse the mind with consciousness, but they are separate things. You are, in terms of your physical vehicle, an almost hairless great ape. You have an excellent mind capable of abstract thought, self-reflection and many, many other things. It is basically a choice-making tool.

When faced with something the physical mind wants to solve the problem. It is not comfortable. It is not used to thinking about or analyzing or sitting with what is perceived as a desire that needs to be fulfilled. For your everyday existence, for meeting society's demands, and for keeping body and soul together, this is an excellent tool. It is not to be confused with the consciousness that you are. That which you are is not a citizen of time or place. You are not of this Earth. You are not of this era. Before time began, you existed. In all possible creations you exist. You are one with the infinite Creator. Being able to separate these two strands of being is sometimes extremely helpful when you are working with desires. For that which you are as a citizen of

eternity is, in itself, what this instrument would call a safe place to rest from this seemingly ceaseless process of arising desire and the satisfaction or the disappearance of desire.

Be sure that when you use the mind you use it as you would any tool or resource. Be sure that you do not allow the mind to use you. For, as we said, the mind of the physical vehicle has a life of its own, and it can and it will drive your consciousness to distraction if you allow the mind to race away with you. It is a good tool. It is a poor, poor master. Rather, we would suggest that you come to the working with desire from the heart because the heart is that point within the energy system of the body wherein the one infinite Creator dwells and awaits the reaching of the hopeful heart. It is as though that which you most keenly desire with your spirit and your soul is already within you, more yours than your breathing or your heartbeat, closer to you than your own bones and flesh, so that the judgment and analysis and understanding that you have within you and can apply to questions that you have about desire are in place, waiting for you to achieve the quietness and confidence of self, to turn to them and to allow them their full sway.

Whether a seeker decides to get this car or that computer or that larger tent in a very important way makes almost no difference in the spiritual life of the seeker that makes these choices. But when you move into the area of desires for qualities, for truth, for higher spiritual capacity, then you are beginning to work with desires that are very helpful in terms of acceleration of your spiritual self, the moving forward of that process of the evolution of the spirit for which you took flesh in the first place. When next you have these desires for things or for qualities gaze at them from a secure and restful place from within your own heart, knowing that you have all that you need if you are one with the infinite Creator, yet knowing that you dance the dance of life. And while you are moving through the steps of this beautiful and intricate dance, desires shall arise and may well be satisfied. Know that this is a not only accepted but protected activity, that you have not cast yourself into the outer reaches of foolishness simply because of desire. For it is your nature and your glory to desire, but what shall you desire? There is always the choice.

We would at this time make an offer and also leave this instrument. Our offer, as always, is if there is a desire for help as you are seeking, say, to deepen a meditation or a contemplation, we are happy if you will call on us to be with you, not to speak with you but simply to add our meditation to your own. For in many cases this actually helps in stabilizing or deepening a meditative state and is part of that which we are allowed to do without infringing upon free will. Call us mentally to you by our name, and we are glad to be with you at any time.

We would at this time leave this instrument and transfer this contact to the one known as Jim. We thank this instrument. We are those known to you as those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves to speak to any further queries which those present may have for us. Is there another query at this time?

S: I have been participating with a group which purports to be Zetas and I have doubts about the service orientations of those of that group. Could you give me your perspective?

I am Q'uo, and am aware of your query, my brother. It is our great desire to be of service through speaking to groups such as this one, for in so speaking we have the opportunity to walk with each a certain distance, shall we say, upon the journey of seeking. And if we may speak in a manner which offers catalyst and inspiring we feel blessed. We at all times seek to avoid infringing upon the free will of any entity to whom we speak. There are many ways in which free will may be abridged, and we are aware that if we give a blessing or a warning to an entity such as yourself who is working with other groups then, perhaps, our speaking will carry too much weight in that regard. Therefore, in matters such as this we leave the process of discrimination to you, my brother, for we are aware that you are able to assess the nature of any information which comes within your provenance. Thus, we must apologize for not being able to give you that which you seek in this case, for we would not take from you the opportunity to exercise your own powers of discrimination.

(Side one of tape ends.)

I am Q'uo, and am again with this instrument. Is there any other query, my brother, to which we might attempt to respond?

S: Yes. There has been a gentleman named C, a young man who through the internet has been asking me for advice, spiritual and otherwise, and I am not quite sure how he fell into it, and I am concerned that I am giving him good advice. I ask for your thoughts on that.

I am Q'uo, and am aware of your query, my brother. We would suggest to you that as you have come in contact with this entity that there is no mistake or happenstance about the crossing of your paths. This entity has been drawn to you, for there is within this entity's subconscious feelings the impulse to seek information from those sources which it values. Thus, as you speak with this entity and share with him that which is your best and highest information and inspiration you give to him that which he seeks. You must also realize that this entity is, as yourself, one who is able to discriminate between that information that he receives that is helpful to him and that information that is not helpful to him. Thus, we would encourage you in your sharing information with this entity that you ...

(Transcript ends.) ❁