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# L/L RESEARCH

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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## SUNDAY MEDITATION

MAY 6, 1990

**Group question:** The question this evening has to do with why is it that throughout all of recorded history, various cultures and religions and sects of one kind or another have all attempted to alter their consciousness by one means or another, whether it's by drugs or dancing or singing or chanting or ohming or meditating. Why is it that humans have found it attractive, and even necessary, to attempt to alter their consciousness? Is there something within the human brain/mind condition that is lacking or searching, or what is the reason for this attempt to alter the consciousness that has been evident throughout all of recorded history and is evident to this day?

*(Carla channeling)*

I am Q'uo. It is a very great pleasure for us to greet you in the love and in the light of the one infinite Creator in whose service we all walk, and in whose hope we all live. May we welcome that entity known as K to the group, and offer this entity the blessing which the Creator pours through us and through all, thanking this entity for its interest, and for the intensity of seeking that it and each of those within this circle manifests within their thoughts and their activities.

You have asked us a question this evening which we may answer in many ways. Indeed, there is perhaps no larger topic than this, as it is an examination of the fundamental nature of those imperishable entities which you are, and their relationship to the physical vehicle which carries this consciousness

about and enables it to use the catalyst of experiences, which are taken in such and such a way, further to accelerate the pace of spiritual growth, further to deepen the apparent suffering and sadness of the constant life of the pilgrim, which is that of continual change and transformation.

Now, lest you feel that we begin by identifying some, rather than all, as having the desire for deeper perceptions by what we have said, we say instead that each entity, each unique portion of consciousness with whom you come in contact, has within itself as a central spring, a central motivator of the physical manifestation and of the thinking, the fundamental desire to explore a bias which is as instinctual to it as the turning to the light is in your second-density flora. This is not a learned activity, but rather an instinct. We would ask you to put aside philosophical and metaphysical consideration at this time, that you may gaze steadily into the mirror of your memory. Is there any time, if we may use that word, within your conscious memory, that you thought to yourself, "This is all that there is. I am perfectly satisfied with what is"? Very few people could make such a statement in honesty, for it is a portion of the deepest instinctual nature of each portion of consciousness first to seek to be and realize the self; secondly, to turn towards the light, whether it be physical or metaphysical; thirdly, to explore the dynamics of all situations to find within them a transfigurement that causes one to move away from the mundane.

Within your illusion you both embrace the mundane and you push it from you. You have a full range of emotions concerning the difficulties of being the self. Part of that divine discontent is the absolute certainty within each entity which is at all conscious of itself that there is more that it does not know. There is therefore within the very first chakra or energy center that yearning to move from the relative to the absolute, from shadow to substance, from form to information. Let us say that humankind is biased towards some feeling that there is a self that does not perish. In the midst of an illusion which seems to declare precisely the opposite, the vague yearning of many is quelled, and the life energy is distracted and dispelled by your gadgetry, your mundane concerns, and your concern for your position, your rights, your strengths and your improvement.

Let us move briefly to a digression about power. This culture's entities are very eager to give their power away to other sources, rather than seeking to remember the awareness that is within. Redemption and paradise are sought by some identification with some personification of that which seems to us to transcend the illusion in which you are enjoying existence. The yielding up of this personal power is not permanent. It can at any time be taken back into the individual by the individual's conscious effort, and we urge any who have not done so, so to do.

We would compare the hunger and the thirst for what this instrument would call righteousness, and what others would call the truth, or love, running throughout all of humankind, moving as does the tide, affecting each, but at a level that is beneath the threshold of consciousness, beneath the veil of forgetting, deeply down within that portion of the self from which all truths are remembered. Therefore, we ask each to retain its own power, to act not at this moment as we speak as a discriminator, for that would hinder the flow of this discussion, but to listen with an open heart, an open mind, and an unruffled consciousness, allowing those ideas which are flowing at this time to flow forth in the natural tide of inspiration and information.

Just as the tide goes in and out so within your self you are not only peculiarly and uniquely made by your previous biases to view incoming information in a certain way, but also the influx of that

information is altered by those energies within your universe which affect everything from the great sea of life within your veins to the great sea of suffering that you see again and again as entities are self-sacrificing because they love that which they cannot see.

This is your glory and your power. You are an expression of consciousness. Your consciousness is made up of two things, that which we call love, or the one original Thought, that is to say, the Creator Itself, and that primary principle of free will. Without the introduction of free will the universe would be infinite and intelligent, but it would not be conscious of itself. You have been cast forth as a sower broadcasts the seeds of a garden. Within you, without knowing articulately, you are a certain kind of seed. All begin with this basic seed-nature. During the course of incarnation upon incarnation you begin to become aware in a unique way of your own consciousness. Although this is merely a recapitulation of that realization which is the harvestability of second density into third, we emphasize it again and again to you in this context. Your turning to the light, your yearning for love and acceptance, and your more mature yearning to be loving and be compassionate are such deep portions of your mind that, shall we say, the metaprogram of your existence is based upon this nature.

It is the fundamental nature of third-density entities to reach. Thousands of incarnations go by as each entity refines that for which it reaches, until finally in one way or another the entity begins to realize that much of reaching cannot be done in any environment except the environment of the silent, seeking heart. You are creatures who have a memory which is buried deeply within you and is a portion of that which makes you alive, a creature of a Creator, an entity who has a destiny, an appointment towards which you move, quickly or slowly, to the Father. Do not be concerned about the length of time that it may take to refine this instinctual sense of something more into a practice that ultimately makes immediate contact with the mystery which lies beyond all information.

This mystery is not the answer to anything, for all of your questions lie within this illusion. All of your theories, your perceptions and your knowledge cannot bring you into a state wherein you may expect to experience the knowledge of the one

infinite Creator, your Father, your Mother, and your Lover. Each of you is a soul, a portion of light, and you are most personally beloved. Yet you are inextricably entwined with that free will which gives you the opportunity to seek within an illusion whose singular purpose is to throw each entity away from the center of beingness into confusion, despair, suffering and difficulty. These are not the actions of a cruel Creator. These are the actions of a Creator which has learned that no lessons are learned in the happy, holiday atmosphere of Eden. You may visit the garden, the oasis, that place where all questions are answered, but you cannot bring back words to describe this experience.

Now, as you know that your second-density entities are already instinctually turning towards the light, and seeking to grow, so too may you see that part of your inheritance from your own evolution in spirit is that absolute certainty that turning towards the light will obtain for one results which one desires, truths for which one hungers. To be without spiritual hunger is to be somnolent, and there are many at this time among your people who, in spite of all that occurs, remain in this condition of sleepwalking through an incarnation, walking past joy and disaster, worship and suffering, thinking only about the weather, and whether one should have brought the umbrella, thinking about the dinner menu, thinking, and thinking, and thinking, and thinking.

We say to you straight out, although we are not infallible, it is our opinion that you cannot by any system of knowledge become aware of the presence of love. You cannot by any special series of learnings arrive at the gates of paradise, or find yourself in a position to aid others. You seek that which you feel is there because it is there. The unknown does beckon, and there is that which pulls you forward irresistibly so that you are not entirely at any time in charge of your own development, for your instincts towards self-development will create gradual widening and focusing and maturing of the personality. Much has been said about the culture in which you live, a culture in which the idol of the day is what is called technology. Miracles are described in hushed tones and the saints which perform those miracles are your scientists, your doctors, and so you remunerate them handsomely while paying much less of your attention and your worldly goods [to those] who seek the mystery beyond that which is known.

What drives you? Your own nature. Occasionally an entity may be so disturbed by early experience that it is completely blocked and cannot find access to the doors of feeling and yearning that each normally has. There is a drive to continue evolution that is as instinctual as any other portion of the red ray. When we speak of the fundamental reason that entities seek through any and all means to alter their consciousnesses, we are not speaking specifically of indigo-ray inner work. We are speaking, in many cases, of a simple, perhaps unvoiced or unrecognized feeling, that there is more, and humankind hungers for it because it is the next step of evolution.

When we speak to groups such as this we find that there is a certain irritation factor in that we go over basic material again and again. There is a reason for this. The reason is that you have not yet accomplished this most fundamental of tools towards becoming familiar with the nature of your own consciousness, and therefore [are not yet] comfortable and willing to work hard in pursuit of a growing feeling of the immediacy of the presence of eternity. And so we move back into that which, as this instrument, whose sense of humor sometimes eludes us, would say: "Read my lips"—meditate daily. When the telephone rings, take an instant before you answer, for you always entertain angels unawares.

You never know who or what circumstance is going to enhance your ability to grasp your situation. Your situation is simple. You know that you are more than you seem; you wish to find out what that "more" is, and you are impatient because you have a very short time in this illusion. Your use of catalyst is painfully inadequate so that lifetimes must be terminated as an entity becomes completely full of that which needs healing. It has not done the meditation, it has not squared away towards the self, it has gazed outside of itself for authority. There is information which lies within, and for which channels such as this one, and all circumstances whatsoever, can be triggers, for your memory of the truths that lie waiting for you to discover within your deep mind.

The study of the archetypical mind may seem to be irrelevant, but let us hold up to you the contrast. On the one hand there is the entity which believes that it may collect learnings, and by that collection form a staircase of light which moves that entity gnostically

into higher and higher realms of wisdom until it has finally realized itself. To our understanding there is no way to improve one's grasp of one's spiritual situation or one's ability to benefit from this illusion which is summed up in wisdom literature. Wisdom is not what you are here to learn. Certainly you may use it, but what you are here to learn is the open heart, the acceptance of the unacceptable, the love of the unlovable, the meaning of the word compassion, the entry in a personal way of infinity and eternity into the supposedly mundane existence.

We suggest to you that it is our opinion that there is no situation which lies beyond the pale of learning, growing and the manifesting of the love that is the nature of the self. But one thing first must be surrendered, and that is the quest for the one answer that will allow all things to fall into place neatly, cleanly and irrevocably. You are finite creatures attempting to grasp the concept of infinity. Your minds cannot hold that concept, it can only name it, and thereby feel it has some power over it. This is an illusion. Your true power lies in your realization that this is your time of action, of choice after choice after choice in which you choose to view your environment in a way which would be made possible by mind-altering substances of one kind or another.

We suggest to you that experiences using these artificial aids do not move beyond this perishable experience for you. It is only the transfiguration and epiphany of the self, caused by the process of persistent faith and will in silent seeking, that bring your biases and distortions towards oneness, love, hope, beauty and truth, which are, indeed, imperishable. The use of technology of any kind—as this instrument would say, “Better living through chemistry”—is helpful in that it gives to the lucky experiencer a glimpse of the paradise that awaits within. However, there is no substitute for the step placed after the next, and the next, and the next, not in a grim and humorless way, but as if one were on a playful, joyful walk, perhaps even running from time to time, because of the demand of the mundane world, but working always to form the understanding within the self that eternity lies before you now, right now, this moment. Feel this resonance as we speak. Feel space and time vanish. Feel this.

We shall pause.

*(Pause)*

Because this suggestion is powerful, and we do not wish to create a state of deep concentration for any, we will continue speaking, but we hope that you may see that which we are talking about. You are eternal and imperishable, and there is nothing that you can do within this illusion to affect your true nature, except to determine to live a certain kind of existence which embraces as the center of this existence the love of, the praise and thanks to, and the supplication before, that portion of the self that may be spelled with a capital “S,” that portion of the self which we shall never find unless we die to ourselves, and by this we mean that the smokescreen, the confusions, and the embarrassment of entities which keeps them from this immediacy of oneness with the Creator is tremendously widespread, and is so challenging that it is by grace alone that one is able in any sort of constant sense to attain the desired goal.

Thus, we ask each to use the intellect by all means, but not to confuse the works of the intellect and the functions of belief with faith itself; not faith in an object, for the only object which commands your complete respect is a mystery, to us as well as to you. We know nothing but the mystery, however it has become more harmonious for us to worship and to serve that mystery that is beyond all things and all non-things, that is beyond ego and egolessness, that is beyond the mind and the imagination of humankind.

Faith is that faculty which knows that all is well, and in the face of apparent difficulty, the power of faith is all-important in shaping your experience. Take your substances, imbibe your wisdom-giving potions. There is no harm in experiencing your natural state, but know too that this will cost you, for to dwell within vibrations for which you are not yet ready is often to do damage metaphysically or physically to the entity which you are.

This instrument is asking us with some fierceness to retain that which we wish to give for another time, and so we shall, but we do ask each to meditate, as always, persistently, patiently, lovingly and without regard for any outcome. Allow your realizations to surprise you. Hunting for realization is a hunt without a prey. The realization lies within the silence of your own being.

We would at this time, with great thanks and pleasure in using this instrument, transfer the

contact to the one known as Jim. We are known to you as those of Q'uo, and leave this instrument in love and in light.

*(Jim channeling)*

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in an attempt to speak to any further queries which remain upon the minds of those present. We would remind each that we offer that which is our experience and our opinion. We do not claim to be infallible, but desire only to share that which is ours as freely and joyfully as is possible.

Is there a query at this time?

**Carla:** Since the other two are pondering, I would like to ask a question which I would only wish you to answer in a general way. I do not wish a specific answer. My experience this week has been that I have been praying for some time for a sign as to my path through this period of somewhat serious ill health of the physical vehicle. I am very fond of and proud of this vehicle, and feel it has a great heart, but it has suffered much. I felt that I was given a sign, a very strong sign, because of extraordinary reaction to a simple activity wherein I was paralyzed after doing exercises I had been doing for many years. The voice seemed to be saying, with all the strength of a two-by-four between the eyes, to get on with the repair of the physical vehicle, that it was not time, at this time, to release my willingness to serve, but that it was my continuing honor and duty to continue to hold in faith that while I am instinct with life I am simply to see those things which occur to me as ways of learning to serve better. I have seen people take just such signs and interpret them in a completely opposite manner. In my case, for instance, the interpretation would have been, "You had difficulty in moving, so the answer is to stop moving." It is a feeling I have from deep within myself, not subject to the answer, that this negativity is no part of one who loves life and wishes to serve. But I would appreciate any general commentary that you may have about subjectively oriented signs which are offered to entities in order to give them information from the deep mind.

I am Q'uo, and am aware of your query, my sister. We find that you have spoken to the topic of your query with far more eloquence and persuasion than could we. However, we shall speak in a general fashion by suggesting that the deep mind does,

indeed, offer those clues and hints that are appropriate for the maturing entity, by allowing certain experiences within the daily round of activities to stand out in the notice, and to be seen in a light which may shine for no other. The experiences that convey the deep messages are those which evoke this inner knowing and harmonic resonance, shall we say, within the heart of the entity. By this feeling, then, does the entity know that there is a significance beyond the mundane contained within that experience.

The readiness, shall we say, of any entity to recognize and accept this kind of a signal from the deep mind is the feature which both precipitates the experience and allows it to be interpreted in accordance with the needs of the entity and the guidance of the deeper mind.

Is there a further query, my sister?

**Carla:** Not from me, thank you very much.

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

*(Pause)*

I am Q'uo, and as we perceive no further queries at this time we shall take this opportunity to thank those present once again for inviting our presence within your circle of seeking. It is the greatest of honors to share with you these moments of unity and of the expression of the desire to seek more of the mystery of life-experience, that together we may illumine that which was in shadow and move a step further upon our journeys together. We shall take our leave of this group and this instrument at this time, 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.

*(Carla channeling)*

I Yadda. I greet you in love and light of infinite One. Request to come to this gathering of souls because of previous contact with the members which is of special meaning at this time. We say greetings and love.

We say you have too much intelligence to trust your intelligence, do you not? Hah!

We thank you, we are full of love for you, leaving each in "bressing"—blessing—we get better at this as we speak; some day no accent for Yadda. We work

towards that day, yes? We wish you joy and merriment—merriment, you see! We speak well. Be happy, for you need no clothing of reputation, no mask of learning. You are perfect. May your God go with you as this foolish one insists upon her Jesus. May you have the intensity, the feeling, the feeling of wholeness which passion brings. We say to you love and light as that is all that is. There is nothing to understand. You must settle your minds and ride [by] it, casting a cold eye on those who would be wise.<sup>1</sup> We leave you in the One Who [is] all love and light.

I Yadda. Adonai. Adonai. ✽

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<sup>1</sup> Carla: I think this phrase in my channeling came from Yeats':  
"Cast a cold eye on life and death; horseman, pass by."