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SUNDAY MEDITATION NOVEMBER 7, 1999

Group question: Our question this week has to do with being able to live in the moment. How can we live in the moment more consistently? Can we ask for assistance from our higher selves to help us to live in the moment? What are the advantages of living in the moment?

(Carla channeling)

(A recording problem rendered portions of this recording audible.)

We are *(inaudible)*. We ask that as we offer these thoughts and opinions that each that hears them submits them to the inner knowing and discernment that each has in abundance. For not everything that we have to offer may aid everyone equally and we would not wish to constitute a stumbling block. So we feel free to speak *(inaudible)*.

That mindfulness and remembrance is so effortless to muscle and bone, to bloom and bud and to all second-density but which so escapes third density mentality.

If you will cast your mind upon the world of nature you may quickly see how single-mindedly the flower, the tree, the bush *(inaudible)*. Breathing in and out of each other's lives, the textures and colors and pigment as the leaf turns towards the sun and the hunger and appetite of the animal kingdom brings them to interact with each other in absolute mindfulness. The animal and the plant are held

gently, safely and completely in the hand of the Creator. The ways of each species provide a seamless garment in which each movement of each part of nature is interwoven to create the tapestry that the eye of the third-density human falls upon and does not see, for who can see into the magnificence of such perfect orchestration of all beings moving in rhythm and harmony?

And yet second-density is not the density that is the highest. Rather, the third density, with its seeming lapses into unmindfulness and unawareness, is actually that giant step forward that those who are chauvinistic about the human race have been proclaiming for years. And, indeed, the human race is a noble and strong race of entities. Third density has its marvels and miracles and we would not want you to feel that you have lost something by moving from second density to third, for you have not lost that ability to be a perfect part of a perfect creation. It has simply gone underground in your mind. But every cell of your body knows what it is, where it is, and who it is. Every iota of your being at the cellular level is mindful and knows its source.

And so, perhaps, we would begin this consideration by recommending to each the continuing dedication to reentering the body, seeing that body as one of perfect health and perfect rhythm, feeling within the self, within the muscle and bone the rightness of this precise manifestation at this precise time. For each of you has a niche in the harmonics of the Earth plane.

Each of you is essential to that overall balance of energies which the planet itself vibrates in. You may trust your bodies in their rhythms, in their cycles, and it is very, very good to remind the self, when you catch yourself being disrespectful to your own body and the wisdom of your own body, that it actually knows a great deal more than the mind of the human, that the heart and every cell of that body, which may seem at times nothing but a mechanical physical vehicle, to revisualize and to understand that body as a perfect and graceful body, one that is beautiful in its own way, one that has great wisdom in and of its own. This constitutes a tremendous resource for the mindful person. For in exercising that physical vehicle, in walking among things of nature and working within the realm of nature, these activities tune and harmonize your body with all of the bodies of plant and animal with which it comes in contact. For a walk is not simply putting one foot in front of the other. A walk is also a recapturing of the perfection of the being that you are.

Indeed, it is well to think of yourself as a dancer through life, for each of you dances or walks, is graceful or isn't, and these infinitesimal changes in the way you think about yourself and the way you think about the body can, indeed, bring you to more mindfulness as you revisualize yourself in perfection, in harmony, and in unity.

When the life force of a human is new the animalness of the human is ascendant and the infant is always in the present moment. For it is largely unawakened to the Earth plane, and, for the most part, as it moves into the Earth plane it is the physical vehicle that is a perfect and energetic body. As the young child begins to gain the concept of itself as a being apart from the rest of the universe that spontaneous position of the self in the moment becomes more and more tenuous until often by the time a child has entered school the self-consciousness of the human has become entirely ascendant, and the young soul is already concerning itself with the past and the future, plans that have gone wrong and plans that have not yet come to fruition. And the march to ever less mindfulness has begun.

It is typical of the training that the culture offers to the individual that the spontaneous and rhythmic harmonization of the self with all will be systematically and thoroughly interrupted, for it is

not useful for society to have a tribe of completely mindful and aware beings. Rather, what is the easiest block of entities to govern turns out actually to be those who have turned their concept of themselves over to the orthodox ways of thinking and then have begun to measure themselves by those yardsticks that the culture and the society puts forth. As each becomes a so-called adult, each more or less finds itself necessarily moving into those areas of work and employment and the chores of living that constitute keeping body and soul together for those within third density.

In the culture in which you now enjoy living the hope is not that the entities will be mindful, but, rather, that they will be mind-persuaded in the ways in which the culture wishes its citizens to think, behave and move. As far as an unawakened spirit can tell, what is required of it is that it get a job, pay for the privilege of having space in which to live and food to eat. This economic concern, namely, that each citizen will take care of itself and its dependents, ranks far above any consideration in terms of public policy of the spiritual evolution of its citizens. Naturally, this not being the obvious concern of governmental or cultural entities this has never, for the most part, been questioned. No one expects the government or the culture to require mindfulness of its citizens.

However, we would say more than this. In order to become a citizen of eternity it seems necessary to become one that is athwart society. You may think of it in terms of being radical or in terms of being other than the mind control of the culture. This may seem an extreme statement but there is a seduction of principles and values that goes on within the daily intellectual life that the culture offers through its newspapers and various other information sources which offers to its citizens much information (*inaudible*).

(*Inaudible*) just as it should be, the past, present and the future nicely falling into the patterns of intellectual consideration while unbeknownst to this tidy arrangement the portion of the self having to do with eternity is completely other than this stream of time that so dominates thinking in what this instrument would call consensus reality. You must decide (*inaudible*). You must decide to abandon society within your inner selves and hew instead to the ideal. This will take you out of time. This will

give you the present moment. You cannot hold this present moment. You cannot cherish it or shape it or put it safely away some place. Now it kisses you on the lips and then it is gone. (*Inaudible*).

The present moment comes to you and stays with you. It is catching the magic, of letting go of the past and the future that is the trick. How to catch the self on the hinge of the present moment? How to recapture the self from consensus reality? This instrument has often felt it useful to use the sounds within its experiences on a daily basis to encourage mindfulness: the striking of the clock, the ringing of the phone. If one is in a school situation, the bell between classes. These sounds are helpful reminders, or they can be made so. And so one thing the seeker may do to encourage mindfulness within the self is to analyze the sights and the sounds and the hues of various colors that are in (*inaudible*). Identifying those sounds that are repeated each day and then training the self to use those questions, those hints, and not to use them in a way that stays in the mind but rather to move into the awareness of them as bells that ring within the heart, that have reverberation within the vastness of the deep mind, so that the deep mind itself is awakened by this sound; the phone, the doorbell, any repeating sound can be a tocsin that tolls, "Remember, remember, remember."

There are many ways to slip out of consensus reality and into the kingdom of the Father, as this instrument would call it, to join the dance of the flowers and the trees and the stars and the wind and the rain. Some have found music to bring their hearts back to the present moment. Some find the present moment in the exhaustion of dance. Some find it within the repetition of outer observances. Indeed, there are those among your peoples who for thousands of your years have had access to the repetition through each day of a long life of what this instrument would call services. Some having more separate services per day in which the Creator was the center of the focus of worship. Some more. Some moving the student into days and weeks and months of constant meditation. All of these practices that you are aware of through your travels through the supermarket of spiritual resources have much to offer to the person who is seeking to turn the mind from not simply the things of society but from time itself.

Try each of these avenues of remembering and see which of them work for you. But above all realize that there is a switch, shall we call it, in the deep mind, a toggle switch that is on and off. And when it is on, you are in consensus reality and working within the strictures of society. Move that switch in thought, not in action, but in thought, and you are a subversive element, as far as time is concerned. For you now stand upon the eternal and time means nothing. And, ah, the bliss, the relief, the release of experiencing the plenum that is all that there is in the present moment. Let your hearts be open. And know that within you there is the bliss of this present moment. To get to it, often it is not a matter of adding things but of subtracting things and not things that are out there but the things of the mind, the things of the intellect, the things that you may never have questioned seriously having to do with time and responsibility.

We invite you to a land which is one turn past tomorrow and just a few doors down from yesterday. We invite you to open and empty yourself and to ask. To open, to be empty, and to ask. Each time that you feel that you would wish to enter the present moment, be open, become empty, and see what happens. We would encourage each to use meditation with regularity in order to seat and regularize this process. And we are always glad to be with you in that meditation.

At this time we would transfer this contact to the one known as Jim. We thank this instrument, and leave it in love and in light, for we are those of Q'uo.

(Jim channeling)

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

R: Can a deeper portion of ourselves be used in the third density by the conscious mind to achieve mindfulness?

I am Q'uo, and am aware of your query, my brother. And we are glad that we did not speak too soon and exclude you from this opportunity to ask a query this day, for we are always happy to speak to this group and it is an unusual day when there is only one query.

The deeper self, or higher self, however one wishes to describe it, is a resource which is always available to each third-density entity; that is, from the higher self's point of view it is available. Yet there is seldom the clear and open communication between the conscious waking personality and the higher self from which it springs and which serves as a guide to each third-density representation. The higher self is a resource which is most usually contacted in the deeper states of meditation or within the state of sleep and dreaming, for this resource is one which is most subtle and one which observes the need to maintain free will most scrupulously. The higher self and the conscious waking personality that inhabit third density have, previously to the incarnation's beginning, planned together the lessons for that incarnation and have made ready an access means that the conscious self may utilize during the incarnation to receive information from the higher self. There is the necessity for the conscious self to be seeking in a clear and one-pointed fashion in order for the higher self to respond to the conscious self. For, as we mentioned previously, the subtleties of the nature of the higher self are such that the conscious self is frequently unaware that it is being aided when it is being aided. For the higher self is often the agency through which certain connections are made by the conscious mind, the intuitive mind, and the deeper portions of that same mind. The synchronicities which bring together various resources such as books, movies, experiences and other selves into the life pattern of the conscious self are those which are the handiwork, shall we say, oftentimes of the higher self. If one were to access or request access to this portion of this portion of one's own being for the purpose of remaining in a centered state of being, within the mindfulness of the moment, the very act of requesting assistance would be all that would be necessary for the achieving of this state of mindfulness for a certain period of your time. For the desire that would fuel the need to request assistance is the same desire that could be brought to bear upon focusing one's being upon the fullness of the moment that is always present. Thus, the higher self could be invoked in such an instance with success, yet it is the responsibility of each incarnated third-density entity to take that which is given, whether it be from the higher self or some other guide or teacher, and use it as he or she will. It is not the responsibility of the higher self or any other source to keep the third-

density entity in any particular state of being, for the hallmark of third density and all of creation is the exercise of free will. Thus, the higher self is that source that is always available and which is always offering its assistance as requested.

Is there another query, my brother?

R: Is there any feedback that goes back when the conscious entity uses the information and says, "Thank you." Do you say thank you by paying attention? Does the flow go both ways?

I am Q'uo, and am aware of your query, my brother. This is correct, for the higher self is always aware of the experience of the third-density self, for each is so intricately a part of the other that it is not possible to experience an emotion within third density that the higher self is unaware of. Thus, when called upon by the third-density expression of its own being, the higher self listens with a careful ear and an open heart and is aware of each response.

Is there another query, my brother?

R: Is this concept also true when another entity such as one from the Confederation of Planets or a inner plane teacher like Aaron speaks and offers guidance and inspiration, then whoever comes across the material and finds inspiration and help within it?

I am Q'uo, and am aware of your query, my brother. This is also correct but is correct more to the specific case of each request, the lines of communication not being as intimate, shall we say, as are those between the higher self and the third density entity. Guides or teachers that are asked for assistance give it as freely in most instances but are not as congruently related to the third-density entity as is the higher self.

Is there another query, my brother?

R: I wonder, when a third-density entity requests help from one of the Confederation such as yourself, as the answer is given is it a community effort between the entity giving the answer and the higher self to shape the answer in the way that is most appropriate for the question?

I am Q'uo, and am aware of your query, my brother. And although this may be the case in some instances, for there is much freedom of possibility within such relationships, it is more nearly the case that the higher self and the third-density expression of itself will work together in the formation of the query that

one such as we may then respond to, and in our response and in establishing a line of communication with an entity such as yourself, then there is the awareness upon our part of the impact of our response upon your nature or your being. However, our awareness of your gratitude or response to our query is more specific to the time during which we speak with you and you with us than the higher self's constant relationship with you.

Is there another query, my brother?

R: No. Thank you so much for speaking on this esoteric subject. And say hello to the other entities from your group that we get to hear from time to time.

I am Q'uo, and we are most grateful for your queries, my brother. And we have relayed your regards and they are also returned as well. Is there another query at this time?

Carla: I'd like to ask about this concept of self in the present moment being a rebel or subversive agent in regards to time. I was surprised at the energy that was in those concepts as I was channeling, almost as if there was an anger for the seduction of time. Could you speak to that a little bit? I had never thought of moving into the present moment as an act of rebellion or subversion.

I am Q'uo, and am aware of your query, my sister. The nature of your third-density illusion is one which is constructed in such a manner as to present one with a near constant experience of being out of the moment of remembrance, for it is when one is without such a centered state of being that one encounters the catalyst that one has incarnated to encounter. This is the purpose of this illusion: to give one those experiences that will throw one off one's center to the point that one is then put to the test, shall we say. The spontaneous response of each entity in such instances is the mark, the measure, the register for the entity and its ability and success in learning what it has come to learn. If one is able to achieve the centered state of being in which one is in, shall we say, the flow of the moment, in the center of things, then one is resting more securely in the bosom of the Creator, shall we say. That is a safe refuge from those slings and arrows of your outrageous fortune, for the entity that is able to retire in meditation, in contemplation, or perhaps in prayer to this safe tabernacle within is the entity that is not dealing as straightforwardly with the

difficulties of the moment of the incarnation, and one which has returned in some sense to the unity of all things. It is from this unity with all things that entities move when they incarnate within this third-density illusion. Thus, to move and have one's being there, to expose oneself in a vulnerable fashion to the difficulties of this illusion of forgetting, is to partake in the manner that is desired, that is expected, that is set before all. Thus, to take oneself from the schooling at hand is to, shall we say, play hooky in a certain way.

Is there another query, my sister?

Carla: No. Thank you.

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

(*No further queries.*)

I am Q'uo, and as it appears that we have exhausted the queries for this session of working we shall once again express our gratitude to each present for inviting us to join your circle of seeking this day. It has, as it always is, been a great pleasure for us to be with you and to speak with you, to listen to the beating of each heart, and the movement of the mind, as each seeks in this circle of meditation. We would take our leave at this time of this instrument and this group, leaving each 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. §