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INTENSIVE MEDITATION MARCH 8, 1989

(Carla channeling)

I am Q'uo, and thank you for calling our group to your meeting this evening. It is a great pleasure to be with each of you and a privilege to share this meditation time with you. Our hearts are filled to overflowing with the joy of your presence and we love and bless each.

We are sorry for the delay experienced but this instrument was engaged in the successful challenging of a negative entity after which this entity was gone, but after which the channel challenged this entity until this entity was blue in the face. However, we thank the one known as Carla for this caution. It is caution of this type that we encourage each to use in the life and in action, for the tuning is sometimes one which may slip and the challenging that is not pure and wholehearted results sometimes in impressions upon which one may act which are not totally of the service-to-others path.

Now, each of you uses a kind of telepathy at all times. There is a strong connection which links the learning of the channeling and the living of the life, for one is a channel, in one sense, for specific discarnate entities which are carefully named and accepted by the instrument in those cases where the contact is stable. So it is in the daily life. The reason for the meditation is that it enables one to be a clearer channel. As this instrument would unfortunately put it, "a kinder, gentler," channel.

This is one of the great goals of the incarnation, for the gentle, peaceable and harmless life experience is that one which reflects inner peace, and this is the first step towards graduation from third density. This requires a type of channeling. We have never done anything but applaud this instrument's desire to teach the vocal channeling. But the reason for our wholehearted thanks was not only for the one-in-a-thousand which continues in this service, but that we realize that the process is one which one may use in the daily life.

If you are telepathic with the self within, you are in contact with the Creator. The essence of eternity is the realization that the present moment will last forever, and if one is not present at the present moment in the present tense as the new student of life, much of vital information and perception for the far-seeing thinker will be missed. This cannot be done by will or intelligence. This must be a subconscious bias. The work upon the subconscious is through the waking and the sleeping states.

In speaking of telepathy, we shall briefly speak of the dream state of telepathy, which is the satisfactory and deeper equivalent, physiologically speaking, of the meditative state—as more than one of this instrument's group has demonstrated at some point during a meditation by offering a snore.

We may take this moment to note that this instrument's original statements earlier this evening

were those which do agree with our own, that the physiological part of the meditative process is not the significant part of the experience, unless, and we do repeat that there is significance if one desires to spend one's life in meditation or to go into retreat and think intensively of the Creator.

We feel with the instrument, the danger to the integrated personality of forcing the self to live with the intensity necessary to be with the Creator, it is, or could be, dangerous enough to the integrated self that the self moves apart and the mental balance is lost.

The request we make to avoid excessive periods of meditation is simply that we do not wish the accelerated process of change involved in meditation to disturb the seeker past its limits of endurance. If the entity experiences the difficulties in personality, other types of meditation, such as the working in the soup kitchen and, in short, any activity which brings forward a feeling of unity with the Creator but is active, is recommended until the self can once again tolerate the degree of change brought on by meditation.

It may be seen that we are aware that meditation is the key to service to others, to knowledge of self, and to knowledge of the Creator.

We must pause that this instrument may retune. I am Q'uo.

(Pause)

I am again with this instrument. I am Q'uo, and greet you in the love and in the light of the infinite One.

Let us move on in this discussion of the lived life. For you see, the reason for the meditation is not that it is an end in itself but that it is a tool through which one may focus one's will and one's faith. It is—if we may speak in Christian terms—a communion, a thanksgiving, and offering a Eucharist. It is the time that is, if you are seeking the Creator, the center of the day. It is time that you call to remembrance that Thought which created you. It is, within the illusion you experience, as much a family matter as concern for your relatives, and upon the level of seeking, replaces one's concern for any loved ones. Sharpen the desire, sharpen the faith, and this shall be done through its use. Will and faith together; simple, dogged persistence; going on when you don't feel like it; getting up when you are

tired; honoring the Creator to make that mysterious entity a part of your real, everyday life.

You shall experience change. The change is partially the dailyness of yourself, and so shall your true adventure begin as you learn what you truly desire as meditation changes your point of view and, again and again, truths leave, new truths come and the imperishable truths glow and glorify the one infinite Creator. May you be daily—may you see that you were following metaphysically a path which cannot fail. May you be aware of your process of change and so be tolerant of those who are not changing at your speed. Make the allowances reflect the Presence within.

We welcome each upon the path, we walk with you, and at your mental request, we are with you in silence to worship the one infinite Creator and to be with you in a deepening state of meditation.

I am Q'uo, and I know I speak for all of my brothers and sisters of the creation, some of whom are, perhaps, more akin to your vibration than we. Ask for that entity with whom you are acquainted, which to you is the clearest and most shining voice of your own truth, and allow that silent Presence to be with you by mentally requesting it. There are no words, there is no message, there is only you and the Creator part of you, and telepathically there is communication from self to self within. You are many levels, and, in the end, my friends, you are the Creator. Allow yourself to allow the energy of your life to pour out as a fountain in the infinite radiance of the one Creator. It is merely spending enough time each day that shall enlarge your viewpoint.

I would now transfer to the one known as Jim, if there are any queries. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again through this instrument in love and in light. At this time we would ask if there might be further queries to which we may speak?

Questioner: Would you speak about the state which is between waking and sleeping that Carla spoke about earlier, that she called the hypnogogic state?

I am Q'uo. The conscious attention of the seeker begins, as the meditation is entered or as sleep is turned into wakefulness, to pass a point that is available from either direction. As the conscious

mind relaxes and as the sleeping self awakes, there is the point of awareness which partakes, in some degree, of both the conscious and the unconscious mind and its abilities within each mode of being. At the state which you have called the hypnogogic state, the seeker is aware that it is aware, and yet what it is aware of and how it is experiencing this awareness is markedly different from the conscious awareness of the daily routine. The hypnogogic state may be seen to be that of pure listening, shall we say, being before action, in which there is the greater receptivity and the closer examination of that stimulus which is received.

Most usually, the source of the stimulus, however, is inward rather than being a product of the external environment. The perception or awareness is one which allows the seeker to partake more fully with that which is perceived that there is less distinction between the perception and the perceiver, yet enough that the seeker is, indeed, aware that it exists in what seems, in some cases, to be a dual reality. This experience is one which may allow the seeker to receive communication from deeper portions of the self and from other sources that may be external or more relatively unavailable to the conscious self. For the hypnogogic state may be seen to be somewhat similar to the carrier wave, shall we say, in your radio-electronic terms, as we believe they are used. This carrier wave allows for the placing upon of information, be it in images, in symbols, in feelings, in verbalizations that are inwardly heard. These communications may be the product of conscious querying over a fairly significant portion of the life experience; may be the focus of conscious concern that is intense in nature and, perhaps, shorter lived in drawing the attention. The communication has the purpose of providing an insight into the point of concern, whether it be conscious or unconscious. The use of this state over a prolonged period of time is quite helpful as a means of communication to the subconscious mind and of retrieving information which has been recorded there and which may lend an insight or direction to the use of catalyst in the conscious mind and in the daily round of activities.

We feel that we have at this time given a great deal of information which we hope has not been confusing in this area and would, at this time, ask if there might be another query?

Carla: I have one more that I think as a follow-up to this one is kind of important. You're saying, then, basically, that dreaming is a kind of telepathy or meditation—telepathy between the subconscious and conscious—a way to retrieve information from the deeper and wiser parts of ourselves that are working with the same catalyst that we are consciously working on. Is that correct? You can just validate that or not.

I am Q'uo, and this is primarily correct, my sister. The unconscious mind, however, works not so much upon the catalyst, as does the conscious mind, as it provides the conscious mind information in various areas which very likely are the areas of use of catalyst by the seeker. However, the unconscious mind may also provide information which lies somewhat outside of the realm of the patterns or lessons. The use of the catalyst is by the consciously seeking entity. For example, the unconscious mind may be used in the manner of which we previously spoke to engage in the problem solving, as we believe you call it, where information is requested that would allow a completion of thought and activity to occur or another step upon this journey to be taken.

Is there another query, my sister?

Carla: Just a conclusion. So, keeping a dream notebook, then, and working with your dreams is a good part of the meditative process if you use it right. Is that what you're saying?

I am Q'uo. Indeed, the working with the self within the dreaming state is one very helpful means by which an entity may come to know the self in a manner that provides a richness and variety of points of view.

Carla: But can it reach to God, the Creator?

I am Q'uo, and we would suggest that as the seeker of truth attempts to know the self by whatever means is chosen, the seeker is making itself aware of the face of God in one aspect or another as it is expressed in the incarnational pattern. Thus, to know the self in the deepest sense is to know all selves; is to know the creation; and is to know the one Creator.

Carla: Thank you, Q'uo.

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

Questioner: I had a dream several days ago that I described to my child and my child explained it to me and it seemed the explanation was really sharp. My question is, does it mean that my child has talent, or does it mean that some people have talent to explain dreams, or talking about a dream, God would use a child to clarify—God would use instruments to clarify dreams, because it is difficult to be objective with our dreams?

So my question is really, do the talents some people maybe have about reading dreams and maybe how you go and work on it? I'm not sure I'm very clear.

I am Q'uo, and I believe that we grasp the thrust of your query, my sister.

There are, indeed, those which express a talent for the translation, shall we say, of the dream images. These entities may have previous experience within other life patterns working with the subconscious mind and the, we shall call it, language or archetypal nature of the subconscious mind of your peoples. For each race of entities—or in many cases, each nationality—shares similar experience in a general and most basic sense that is available to each entity within the population in a way that may be translated and understood by those familiar with the archetypal journey of each human entity which is expressed within the mythology, shall we say, of each culture.

There are many which study—as any field of inquiry may be studied—the nature of the subconscious mind, and, more specifically, the process of dreaming. Therefore, there is the progress that might be made through study that may enhance the natural inclination of those who find themselves drawn to working with the language of the subconscious mind as a means of being of service to those who also find value in this endeavor.

Is there another query, my sister?

Questioner: No, thank you very much.

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

Questioner: Is it possible—and, if possible, useful—to gain active control of the consciousness within dreams so that you might be an active participant in the dream, in making decisions within the dream?

I am Q'uo, and am aware of your query, my brother. Though this is, indeed, quite possible for the student

which not only shows a talent for this particular field of study but which also perseveres for a great period of your time, the ability to move consciously within one's subconscious mind is properly an activity which is possible only for those most adeptly trained in this area. The training is by experience and desire, working with a portion of the being which one feels holds great resources and which one honors and respects in a way which is reflected in the daily round of activities [and also through] the insights gained within the dreaming state, utilized as living portions of the conscious awareness of the seeker.

Is there another query, my brother?

Questioner: I didn't understand the answer. There are more primitive cultures on Earth—or supposed more primitive cultures on Earth—who have within their culture a technique of going back into a dream and actively controlling their consciousness within the dream. As I understand, you say that this is extremely difficult for us to do, even though in the particular culture that I'm referring to, children can do it or learn to do it. Can you speak about that aspect?

I am Q'uo, and we shall attempt clarity at this time. The ability to consciously move within the dreaming state is, for most entities within your current culture, an activity reserved only for those much practiced at the use of the dreams, for there is less respect given to the use of dreams, in particular, in the use of the subconscious mind in general, within your culture than there is within other cultures, some of which you have described as being of a more technologically primitive nature. Yet, these cultures are much more aware through their own beliefs and teachings of the value of the unconscious mind and the dreams in particular. And, therefore, the ability to move within the dreaming state in a conscious manner is a more natural part of their culture than it is of yours, and because it is a foundation stone upon which their culture rests, is an avenue frequently traveled and the doors, therefore, are more open to such travel for such entities.

Is there another query, my brother?

Questioner: No, I understand now. Thank you.

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

Carla: If no one else has a final one, I do. I suppose, really, that it would be an infringement of free will,

but can you give any comment whatsoever on our decision which has been tentatively made, but not finally made, to stop the teaching of channeling itself from long distance and to offer instead the experience of the channeling without teaching others to channel unless they're close enough to be able to stick with it for a long period of time?

I am Q'uo, and as we find that this query still rests as a query within each mind, we do not wish to infringe upon either free will by biasing in one direction or the other. Therefore, we must beg your forgiveness for finding our inability to speak to this query.

Carla: That is perfectly acceptable and understandable. I kind of expected it. Thank you anyway, Q'uo. God bless.

I am Q'uo, and we thank you for your patience and your understanding, my sister.

At this time we shall, with great joy in our hearts, thank each for inviting our presence this evening and shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨