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SUNDAY MEDITATION

APRIL 4, 2004

Group question: The question today deals with change. We were talking around the circle about the different kinds of change that each of us is going through. It even seems that the Earth and the solar system and perhaps the galaxy are going through changes as well and it would seem to be the logical thing, considering all things are moving and growing. We are wondering if Q'uo could give us some information today on how we, in our own personal lives, can deal with change. It seems that whenever we want to change or when change faces us, that there is a practical side and an idealistic side to the change: things that we would like to do and things we feel like we have to do. Blending the two or balancing the two seems to be the real trick. So if Q'uo could talk to us some about how to look at the concept of change in both the practical and idealistic senses, we would appreciate that very much.

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a great blessing to be among you, to experience your vibrations, and to share your meditation. We thank you for calling us to your circle this day to speak concerning the concept of change and we would ask one thing, as always, that will enable us to speak freely: we would ask each of you carefully to guard your own judgment and discrimination and to listen to those things that we say with a careful and jaundiced ear. Be cautious about absorbing new information. We are not

authorities; we are those who seek, just as you are. We share our opinion and while you are welcome to it, we wish you to realize what we also realize that we are not without imperfections and it is possible for us to err. Consequently, guard those portals of your learning and accept only those things which resonate deeply within as being truths that are helpful for you at this time. Because truth is of the nature of a growing thing. It has a path of individual development and it is different for each individual. With that understood between us we feel that we can speak freely without infringing upon your free will and we appreciate that from each of you.

We gaze within this instrument's mind to find a starting point for that which we wish to say today and give her the image of the ivy that she was weeding from the planting of lilac trees that grows along the path of the side of this instrument's house. We see the thoughts that this instrument had while following the ivy around and around the lilac and gently disentangling it from the mass of other strands, or wires, of binding plant that spiral endlessly in the attempt to seek the sun and yet, in so doing, attempt to use all about it as a prop in order to have help in ascending to that source of light and food and warmth. Just in such innocent ways does each of you find comfort in the winding effect of some habits that have seemed at first to be helpful and then perhaps not so helpful and perhaps even narrowing or limiting in their effect upon you as a growing and changing person.

The change that is taking place is as a stream that has an energy of its own. Each nuance of attitude which you bring to the observation of and into relationship with this stream, affects the stream. When there is no resistance to that stream, which this instrument would loosely call “destiny,” then it is as if that stream takes one quietly along with a minimum of distress or displacement because of the shift in the movement or flow of that river of destiny. It is as if quiet and self-confidence were the raft or the frail barque that keeps one high and dry in this river of destiny. Only those materials that build the canoe, quietness and confidence, are availing. In every other situation, one is either resisting the flow of destiny, which has little use since it moves directly against the process of change, or one may indeed embrace change with such a hectic ardor that the change cannot take place properly, or easily, shall we say, in the flow of things because the entity has taken up the oar, or the paddle, and begun furiously attempting to help the stream move forward. The first blocking energy is that energy of fear. The overeager energy is also, in a way, that of fear. The resting upon the pleasant seat in the canoe of quietness and confidence, then, is that path of least resistance which, in many cases, is the most difficult path to take. It is completely understandable that in many entity’s minds, when one approaches a known process of change, one wishes first of all to create that process and move through it as quickly as possible.

So the first thing that we would suggest is to have a model within the mind of change as being affected very, very much by a process that is already flowing and that has flowed out of the wellspring of your past intentions and the focus you have attained in the past. For in the past you sow for the future and in the present you reap that which you have sown long ago. Allow this process to take place as it needs to in terms of the timing of things. Not in terms of how carefully you think about what is happening or how deeply you contemplate the nuances of the processes taking place. It is an excellent idea to ask the self daily, if it is on the mind daily, what one thinks, how one feels; to sense into the process that you are aware of, however imperfectly it is taking place, in order to keep the lines of communication within the self open. These lines of communication are most helpful and they are very sensitive to intention. Telling the self, asking the self, creating

space within the self for learning more about such a process of change will yield results; whether they be from the portals of dream or waking vision or subjectively interesting coincidence.

Given that each day you are experiencing an increase in the transparency of the new energy to the energy of late third density, it is skillful, in working with the process of your accommodating and embracing change and of moving with the flow of your own destiny, to realize that you have increasing abilities to envision, to set intentions, to ask for help of far more subtle energies than were previously possible, and in many ways to link the deeper aspects of the self with the very considerable powers that are beginning to form up from fourth-density Gaia and from that fourth-density web of social memory that is nascent at this time and even now being experienced in brief flashes in groups such as this one. The subtlety of working with fourth-density energies while in a third-density body are not subtleties that will yield easily to the reasoning process of the logical mind. The third-density ability to generate thoughts that express in words, while a useful ability, is a third-density ability. And what you are attempting to do is make use of fourth-density-level information in approaching the process of change. This information does not come in processes that create words. There is a translation process that is necessary and entities such as this instrument have created ways to inform themselves of sub-conscious processes in a conscious manner which produces words. However, this a learned and not an automatic skill and, in general terms, the subconscious processes that feed into each of you are those processes that will not, at any time, approach the reasoning or logical mind.

Consequently, the challenge is how to take in fourth-density concepts when one has not yet become fully telepathic, shall we say, or sensitive to the voices in the trees and the wild animals and indeed in the elements, the “angry agate marble coffee table,” and the sky. All things do have their voices and the one known as D is not altogether incorrect in assigning active personality to such things as the aforementioned table. The one known as D was unfortunate enough to come into contact in a painful manner with this particular table. Was the table therefore angry? Was the table therefore offering information? Or was the entire episode expressing that which was, shall we say, information

which was most easily sent in that particular way in that particular moment.¹ All things that impend upon you can have a subjectively interesting meaning and can be looked at with profit for that which they bring, in terms of situations, emotions that have been brought up by such catalyst, and so forth.

The process of change is not simply a process of altering behavior or circumstance. Rather, it is a fairly complex series of small adjustments which allow an entity to balance with the flow of events and emotions. As the direction in which each is headed develops, the journey may bring sudden turns, sudden hills, “ups and downs,” and surprises. The energy involved in finding grace and ease in attitude is that which helps to create an experience that is easy emotionally, physically, and so forth. The challenge again is in allowing without becoming passive. For it is not desired that an entity simply give oneself over to some blank Creatorship and say, “I have no more responsibility. It is all in the Creator’s hands.” There is wisdom in remaining personally interested and motivated towards discovering precisely what it is one desires. Serving the Creator and being a part of the spiritual principle does not mean denying the self but rather unveiling the self to the self and discovering the very heart of what you wish to do. And then, allowing the self to grow in awareness of the very best way to bring such a dream into manifestation. So we do not encourage you to abnegate any personal feelings in favor of the desire to serve the Creator. There is a co-creatorship that is important to the Creator as well as to you. It is important to the Creator that that which you desire is that for which you are aiming. Hone your desire once you find it. Until you are sure of it, pursue the knowledge of yourself. Pursue that question of the self as to what it truly does desire, what its motives truly are. Ask once but then ask a second time and a third time.

For the process of change is not that which occurs and then is over. It is that which will cycle through the experience until you are removed from this particular outer experience by the processes of death. The body itself is irresistible in its relentless change.

¹ D was sitting down when he misjudged the distance and whacked his knee quite badly on the edge of our marble coffee table. At the time, we joked about the coffee table being angry. Perhaps it was not an entirely empty jest.

And as the one known as D has been discussing recently, the very system of planets and stars which are your physical home is in [the midst of] a relentless and inevitable series of changes.

The current atmosphere is one in which your best allies are your guidance system, your consciousness, and the world about you. The world about you, being first and second density, has never been separated from the love of the one Creator and it constitutes a powerful resource for those who are contemplating change. The guidance system that you experience has a great deal of information and many resources, many layers or levels of help that are available in various ways, in various times. As we have said before, we do not wish to pry too closely into that guidance system, which is a very individualized system. Yet it is there, whatever its characteristics are, whether it is, as this instrument would call it, a Holy Spirit or any other description, such as higher self, that you would wish to make as a characterization. This energy is a true part of who you are and it is never apart from you. So there is always information that is coming in that is fully intended to be helpful.

Consequently, those two allies are the most powerful. Your third ally is the consciousness that you carry. That consciousness is not your thoughts. Your thoughts are riding on that consciousness like whitecaps above the water. Your consciousness is that which lies beneath, around, permeating what you think of as your consciousness. It is your essence. It is that part of you that also has never been separated from the creative principle. Within it lies your sanctuary—that point of contact with the one infinite Creator, that tabernacle where you may go in at any time and find rest and comfort for your soul. This instrument likes to picture the one known as Jesus as having a huge hand and she climbs into that hand and falls asleep in that palm, resting in safety. In other times she imagines crawling into the lap of the Creator and being rocked like a little baby. And when she is feeling sore and weary she does go into her sanctuary. Each of you has that sanctuary within. Not because of what you think or because of how you feel. The water within you is deeper than any of those surface disturbances. You are also that deep water which is eternity and infinity. You are love. You are light. You are the one great original Thought, which is the Creator Itself. This asset is that which is so easily missed in the search for help

without. And there is no entrance into this powerfully except silence, time and asking. So we encourage those times of silence, and asking, and knowing that that which you are asking is being heard by the one infinite Creator Who is closer to you than your breath.

We would at this time ask if there are further queries about the opening question or whether we may answer another query at this time. We are those of Q'uo.

R: I don't have a question, Q'uo, but I do want to say that on the surface it seems good to be back in the group and hear your voice coming through the instrument, Carla. And I wanted to thank you for being with me during those two years in various places where I have been, being a quiet support, an inspiration.

We are those of Q'uo, and, my brother, may we say that it also has been inspirational for us for the one known as R has been a true knight who has polished his armor.

Is there another query at this time?

G: Q'uo, in the seeking of truth, could you comment on which of these two attitudes is more likely to be effective. A) The action of the seeker to seek after their own identity, that is, to commit themselves to the doing of the seeking of that identity, or B) To not necessarily search it out but to claim that knowing of identity—to affirm and state, "I know who I am." If you could respond to any of that I would be most appreciative.

We are those of Q'uo, my brother, and are aware of your query. The question of knowing is no light question and certainly there are as many answers to the question of right knowledge as there are philosophers. To state boldly that which you know is an excellent thing. To state boldly that of which you are not sure is premature. No one but the individual involved can know when unsureness and questing become absolute certainty within the self. One of the best ways to discover the degree of one's certainty is to ask the self if one would take a stance that might involve dying for taking that stance. If something is that which important enough to die for, this instrument has often said, then it is important enough to live for. This is one way of asking the self mentally how sure one is. Would one

die for this principle? Would one die to be this entity?

May we answer you further, my brother?

G: No, excellent, thank you, Q'uo.

We are those of Q'uo, and we thank you, my brother. Is there another query at this time?

G: Q'uo, in your knowledge of all the many spiritual paths on this planet that all lead to one place, is there, in general, ever a point where a seeker needs to state what "price" they are willing to pay? Is there ever a price that needs to be decided upon before illumination or greater self-knowledge comes?

We are those of Q'uo, and are aware of your query, my brother. Indeed, if one gazes upon the archetypal images upon which the one known as G has been gazing recently², the material is rich in suggestion that the willingness to pay a price is a legitimate and even necessary part of an archetypal movement. This entity has recently seen that motion picture which is called Mel Gibson's *The Passion of the Christ*. And this entity indeed was asked what he would pay to express truth. This entity was not at first entirely settled in its mind that it was ready to pay that price. Yet it truly wished, as was expressed within the motion picture, to "make all things new." And that which made all things new, in this entity's way of thinking, was worth dying for. In this movement, this entity embraced that which eventually was indeed the physical death. Yet the story goes on to say that this price, having been paid, was redeemed and indeed was not price so much as gift; and the entity known as Jesus was not simply victim but also priest.

So, consequently the question, "What would you pay for this?" is that question which is as an archetypal key turner, that which changes energy, that which creates a bond between the self and the intention and indeed, in that way of thinking, and in those circumstances, it is indeed a legitimate and just query.

May we answer you further, my brother?

G: I'll have to look that over. Thank you, Q'uo.

We are those of Q'uo, and we thank you, my brother. Is there a final query at this time?

² G was preparing for a vision quest recently and reading mythological and philosophical material.

G: Q'uo, in the *Law of One* series they talked about the initiation that one goes through when one enters into the pyramid and Ra says, I believe, that it's in the Queen's Chamber that the "being must be centered upon the Creator," or there must be a commitment made to center the being upon the seeking of the Creator. While I don't expect direction from you, I believe that [the] seeking/centering [of which they speak] comes from within. Is that centering of the self upon the Creator the type of centering that is seen in saints—those people who spend every waking moment thinking about the Creator in adoration and reverence and worship, those who spend their time both in silence and conversing with the Creator in all ways inner and outer—is that something of what Ra meant by the centering of the being upon the seeking of the Creator?

We are those of Q'uo, and are aware of your query, my brother. Indeed, that would be one way of expressing such intention and devotion. The concept of devotion, we believe, is that with which you struggle at this time. There are as many ways to express devotion as there are ways of serving the Creator. For many, the ways of devotion are very ascetic and have almost no emotional aspects to them. For others, there is an almost hysterical amount of emotion within devotion. It depends upon the personality shell of each seeker in terms of what practice or daily rule of devotion, of keeping oneself fixed upon the Creator, will be most efficacious. For some, it as with this instrument, the daily reminders of morning and evening meditation and reading of spiritual material [are helpful]. For others, it is very much a twenty-four-hours-a-day, seven-days-a-week, experience of being lead from moment to moment, always within the feeling of being in direct contact with the one infinite Creator. There are many ways of expressing devotion. There are many levels and kinds of devotion and we encourage the one known as G to play with those feelings that he finds within the self, finding how his focus is honed and sharpened; finding how his particular emotional set is affected; finding how his particular "savage breast"³ can be soothed—whether by music or by art, by beautiful words or by silence.

May we answer you further my brother?

G: No, thank you for being with us, Q'uo.

We are those of Q'uo, and we thank you, my brother, and thank each for the privilege of being able to share thoughts with you at this time. We would at this time leave each as we found you, in the love and in the light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai, my friends. Adonai. †

³ William Congreve. 1670-1729. *The Mourning Bride*. Act i. Sc. 1. "Music hath charms to soothe the savage breast, to soften rocks, or bend a knotted oak."