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Rock Creek Research &
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P.O. Box 5195
Louisville, KY 40255-0195

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SUNDAY MEDITATION

FEBRUARY 6, 1994

Group question: The question this afternoon is from N and it's concerning healing disease. The basic statement is that it appears that illness or disease, not chosen pre-incarnationally, are the last resources of evolution for the processing of catalyst during incarnation. This basic imbalance is addressed by the healing modalities in one or both of two ways that depend on the degree of Christ awareness possessed by the one to be healed.

Then N lists two different possibilities: the one to be healed may be aware that the illusion has presented the disease as a means of showing a deeper imbalance that can be healed, with the one to be healed working on him or herself and receiving assistance from a healer. The basic change would take place mentally with the realignment of beliefs.

There is also another chance for healing by a person that is not aware of the relationship of disease to the spiritual journey and in this case the one to be healed would go to an allopathic healer and surgery or medication or some sort of an allopathic treatment would be given and it would seem that this removes from the one to be healed the chance to grow, the opportunity being removed by the allopathic treatment.

The first question, of four that will address this area, is, "How does the learning occur, the unbalance addressed and the catalyst processed in the unaware person?"

(Carla channeling)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a pleasure to commune with this group. We thank each for calling us to your presence to share our thoughts with you on healing. Please be aware at all times that we give not dogma nor doctrine but rather opinion and thoughts to consider. Those which help any, each is free to choose. Any thoughts or concepts in which the receiver is not interested may quickly be placed aside for each shall recognize his own personal truth. Therefore, we leave these opinions to your discretionary use.

In addressing the stated question we find we would make introductory remarks. This step is taken because there are assumptions within the introductory paragraphs which we find to be other than our own understanding. Consequently, we will back up, as it were, from the stated inquiry and later ask that that query be read again, if this is satisfactory to this circle.

Jim: Yes, that's fine.

We are those of Q'uo. Very well, then.

It is a distinct privilege to be able to view the light of your sun using this instrument's eyes which, needless to report, perceive much differently than other physical vehicles belonging to other densities. In such a beautiful, glowing creation it is difficult from

a long distance to realize how much of the total of an incarnational experience is involved with issues of healing. Indeed, healing is a much misunderstood concept for healing and cures are not the same. Furthermore, the term of healer suggests a definition which is incorrect. That is, the healer does not do anything. The healer does not heal. The healer presents to the one requesting healing an opportunity.

In healing which has been termed psychic healing or absent healing or many other noninvasive healing procedures, the opportunity which is tendered to an entity is created from the crystallization of the healer's personality, shall we say, so that the healer becomes the equivalent of the healing chamber within the Great Pyramid. When surgery or chemicals are used by a healer this represents a physically objective means, visible to the eye, touchable by the hand, of offering the self-same healing opportunity. In every case the actual healing is a process which involves the unmanifested self.

Therefore, to the healer, we would always suggest the surrendering of that personal agenda which is natural for any healer upon viewing an illness or the physical evidence of an illness. It is so easy to feel that one shall do this and that and it shall operate in a healing modality. Actually, it is well to remain humble as a healer for the healer works upon its own self and in no case does the healer heal.

The strong and invasive avenues of affecting bodily health do in most cases affect the physical vehicle of the patient in the way expected by the healer. However, these are means of curing or masking the symptoms of ill health. They work to make a body function differently and, hopefully, more normally. In no case can a curing by invasive means function as a healing of the imbalance which the ill health is addressing. It is well to make a careful distinction, therefore, between the objectively provable change in health between before a pill was taken or an operative procedure applied and afterwards. This remains in the precinct of curing a physical condition.

Thusly, at all times, the one who wishes healing makes good use of the service rendered by a physician or healer but remains completely responsible for its own processes of healing. To the healer, therefore, all patients are the same. The processes of actual healing are in each case the same.

This is hard to see for healing modalities range from the work done in thought by spiritual practitioners to the most obviously invasive and life changing healing modalities of your allopathic practitioners. Yet, in all cases, the healer offers an opportunity and in all cases the healing is the choice and the business of the patient.

It may indeed aid in the attitude of healers who find themselves frustrated by seemingly uncooperative patients to realize that the patient's seemingly nonsensical complaints do make more sense when the struggle of the entity to heal itself, which is going on beneath the threshold of the conscious mind, is actually taking place. There are often strong unconscious motivations which drive a patient to alter and often worsen the medical picture. This is not the healer's concern and the failure to groom the patient so that it does all that it should is often not a battle the true healer wishes to win. When given the choice between a cure and a healing, which would each choose as patient? Which would each choose as a healer serving the infinite One? To whom, or to what agency lies the responsibility for asking these questions?

We would at this time request the first query.

Jim: The first query concerns, "How does the learning occur, and how are the unbalances addressed and catalyst processed in the unaware person?" It seems that you've spoken to this topic which means that we could ask the second question about, "Does the healer who's aware of the spiritual aspects of healing incur any karmic debts? Does the healer who is not aware of the spiritual aspects incur any karmic debts by helping with the healing process?"

We are those of Q'uo. There is no karma involved in the work of healing, per se, for the healer works upon itself, attempting so to balance and empower its personality, if you will, in such a stable and open condition that the opportunity can be offered to the patient for healing. The concern of the physician, then, is with its own spiritual situation. We refer not to the mood of the day or to surface frequencies concerning subjectively perceived spiritual states. One may be, as this instrument would say, in the desert, where the spiritual topography is alien and mystifying or it may be in the most exalted of subjectively perceived spiritual states. To the healer which is mature and therefore efficacious, this will

make no difference for the healer who is mature has become aware that the Creator is always present, that the power of the unnamable mystery is always infinite and that this power exists in every location, at every time and under any and all conditions. In other words, the healer learns to tap into that which lies beneath the experiences of the desert or the oasis. That deep level is as a sea which once tapped into offers the absolute inner subjective surety that faith is real and hope exists to save. The healer, in other words, turns from all appearances within itself before it turns away from the appearances presented in the patient.

Karma is a phrase [which is overused] by those meaning various things by it to the point that we feel it may be helpful to state our grasp of this concept. We see karma as a kind of spiritual momentum, [where] unbalanced acts concerning another, and unforgiven by the self and perhaps by the other as well, remain in motion in an entity's incarnational experience. Energies which have not been balanced on the level karma was incurred, or above that level, are carried over into another incarnational experience. This, then, provides for distortion of that experience in such a way as to provide for the entity the opportunity to balance this energy, to stop the momentum of this imbalance. The ...

(A loud crash of something toppling over is heard.)

(Laughter)

Carla: OK. OK. A little bit of retuning here.

(Singing)

(Carla channeling)

I am Q'uo, and am with this instrument again. We actually did not leave this instrument, however, the instrument's ears seemed to be much disturbed by the noises of your feline playmates. Therefore, we are glad to make a fresh start, as it were.

We were saying that perhaps it can be seen, then, that there is no karma between healer and healed. The actual predictable difficulty or incorrectness of perception for healers is that it is easy to forget that the healer is actually working upon the self. Then the healer takes responsibility where there was none.

Now, in the matter of curing, the healer applies the skill, whether it be with the surgeon's scalpel or with the specialist's detailed knowledge and pharmacopoeia. To cure conditions the healer which

chooses also to cure has the responsibility to apply this curing as sensitively and well [as possible]. There still, however, is no karma between the healer and the one who is cured, for the healer has but altered some personal circumstances of the entity needing healing. Another opportunity will replace the opportunity for healing which seemed to be taken away when the condition of the patient was cured.

Thusly, the healer simply needs to do that curing work it chooses to do in a spirit of joy. Joy that there is some way to reduce suffering. Joy in being of service, but not joy at changing a patient's experience for the patient itself will change its experience in response to its own inner agenda. It is well for the healer which is an allopathic practitioner, then, to speak to this when the healer finds it helpful, that is, stating that these are ways in which the condition presented can be controlled or altered to some extent but that the true work of healing will come from the patient as it deals with its new circumstances.

Is there another query?

Jim: I believe you've just spoken to whether or not the healer abridges the free will of the patient so I guess we can move to the last one and that is, "If the person seeking healing dies are these imbalances that it dies of worked on in the astral plane or is another incarnation necessary or how effective can the person do healing after the incarnation is over?"

We are Q'uo. There is healing which takes place outside of the environment of the physical incarnation, however, that healing is on a level of metaphysical wholeness and does not address physical, mental or emotional conditions as experienced while the entity was alive. Between incarnations, within the form-maker body, the spirit or soul will undergo much healing, not of the—we correct this instrument—not of this condition or that condition, rather inter-incarnational healings address the process within which the entity, shall we say, looks through the book of self, missing no pages, and then reintegrates the substantial significant self in a way which more accurately and lovingly places the various distortions and patterns within the unique entity, gradually preparing that entity for its next incarnation. It is within physical incarnation, not outside of it, that questions raised or imbalances, shall we say, within a previous incarnation are taken up again.

The work of inter-incarnational healing, that is, the healings between incarnations, is, indeed, most necessary and does constitute a vast array of healing modalities. However, these do not shine through to those within incarnational experience unless the entities deliberately pursue the creation within incarnation of a, shall we say, window whereby the entity within incarnation can climb, shall we say, into a special place which has access to the higher self, as the form-maker body does between incarnations. This can be done in some cases by what this instrument calls regressive hypnosis.

My brother, is this the last query?

Jim: I believe that was it, Q'uo. We appreciate your responses and I'm sure N does as well. Thank you very much.

Thank you for your thanks. Is there a query which any would make which has come as a result of that which we have offered at this time of working?

Jim: Not from me, Q'uo. Thank you very much, once again.

We are Q'uo, and thank each for the kind words. We would speak finally requesting the continuation of queries concerning this area. We realize the difficulties involved in asking questions from a distance and because of this instrument's thoughts shared fully with us earlier we know that the one known as N is full of regret that it cannot put these queries to us in person. We would address this.

Within this instrument's mind are many stories from her holy work called the Bible. There are many, many instances within this work in which healing occurs. The one known as Elijah demonstrated the extent to which a healer will go to express a literal understanding of healing ...

(Side one of tape ends.)

(Carla channeling)

... asked to heal one who was dead, lay upon the body of the patient, hand to hand, foot to foot, mouth to mouth, literally breathing life into the patient. The one known as Jesus healed even when it was not aware it had been asked. We refer to the incident where a woman who was ill touched the hem of the one known as Jesus' robe and was healed. The one known as Jesus knew healing had taken place for it felt the power go forth. It did not intend

this personally. It was an instrument through which healing came.

We would ask simply that the healer to whom we now speak, the one known as N, if this entity would find it desirable to allow the concerns, and there are many, to recede on a daily basis, perhaps there is energy for a good meditation, perhaps there is not. We ask in this latter case, then, that the one known as N simply begin to contemplate a few concepts. Primary among these concepts is the practice of the simple presence of the infinite One. How can one practice this presence without the meditating? In the case where meditation has become difficult or impossible to the self as it perceives the situation we would suggest some physical means, however momentary, of dwelling within the creation of the Father. Contemplate the sun, which gives so generously that life and light which is so welcomed as the springtime nears. Stand beneath the tree which is generating itself from light and offering oxygen to its companion upon the earth plane, the human and all animals, while all animals move about their business, breathing out just that which trees and plant life need, your carbon dioxide. Observe the way in which events fall, seeming, when looking back upon them, so right, so inevitable. Gaze about the self to find any arrhythmic or out of place detail in the creation of the Father. Is there any except that which man has imposed upon the creation of the Father?

The nature of faith is that it is what one claims it is. Questioning faith is useful only in the context of a life in faith where the seeker has become able to posit faith as the promise that never becomes a lie, regardless of all appearances. Thusly, faith is often quite incomprehensible. However, faith is served by the simple act of will, the refusal to stop believing. We commend this to the attention of all seekers. The simple assertion of a life in faith creates, when persistently invoked, the life in faith. Harder and more rewarding work for the spiritual seeker cannot be conceived.

May each, while crashing upon the craggy reefs of doubt and disbelief, confusion and inner anguish, stand firm on one thing: that is, love. You may call it faith or love or truth or, as this instrument often does, Christ, but the claiming of this precious thing is a most creative choice.

We leave this instrument reluctantly. We so enjoy these workings, so enjoy the converse with each dear entity. We bless each, thank each and leave each as always in the love and the ineffable light of the one infinite Creator. We are known to you as those of the principle of Q'uo. Adonai. Adonai.

Carla: If you don't mind waiting just a little bit more, there's a lot of pressure here. Is that all right? I think there may be ... OK, thank you.

(Carla channeling)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We wish to thank the one known as Carla for being aware of our presence for this instrument is somewhat fatigued as is its nature and practice within this particular incarnation and could easily have missed our request. We have no need to speak at length at this time, however, we are aware of the call of the one known as N. We simply wish to confirm this entity's knowledge that it has our constant company when we are so requested, not to give answers but to aid in what this instrument would call practicing the presence of the one infinite Creator.

This is all we wished to communicate and would therefore leave this instrument and this group, thanking each and praising and thanking the infinite Creator. May each comfort himself with the knowledge that all desire and seeking for that vibratory level which is the love of the one infinite Creator is felt and does indeed change the inner balance. Therefore, we do encourage a steadfast desire for love, truth and a life of service. No matter what the outer appearance, these thoughts result in the desired inner changes.

We leave you in love and in light. We are Hatonn.
Adonai vasu. ✨