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

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www.llresearch.org

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SATURDAY MEDITATION

APRIL 1, 2017

Group Question: The topic of our question today is about the process of traumatic death, especially those brought about by a war. Can you please tell us how those who experience such a traumatic passing are ministered and guided in their healing process from the other side, how we can participate and aid in that process, and how we can relate in balance and forgiveness to the aggressors who cause the traumatic events?

(Jim channeling)

I am Q'uo, and greet you in the love and in the light of the Infinite Creator this day, and come to you as those who also seek the love and light of the One Creator. We are, as you, pilgrims upon the path, the path which leads through all illusion to the One. It is our privilege to be called to you, and we thank you for this call. As always we ask that you take those words that we speak to you, using those that have value, leaving behind those that do not have value to you at this time. If you will do us this favor, we may speak freely, for we are not ultimate authorities; we are your brothers and sisters who have moved somewhat further down or along the same path upon which you find yourself traveling at this time.

Your query today is one which has great relevance to your world as it exists in this present moment, and has existed for a great period of time. Thousands of your years have passed as one civilization after another has risen to the heights of the third-density illusion by traveling the path of bellicosity, of adversary relationships, of wars, and death, and

destruction. This has been quite harmful to your Mother Earth in that it has passed on to her the heat of the anger, the seeming separation of the battles, the confusion of the deaths that result inevitably from such conflicts.

These are the outworkings of those disharmonies that many entities who promote the battles and benefit from them have within themselves, as well as the entities who participate in such slaughter, for each facet of your illusion is a reflection of the inner balance—or lack thereof—of those entities which find the necessity and the benefit of battle.

Yes, my friends, there are many who have thusly partaken in profiting from battles, those entities who seem to seek the One Creator upon a darker path, shall we say, who seek to enslave and control all within their view, and to take the power of the many for the few.

You asked today how those who fall in battle, and give their lives in the earthly sense, may be ministered to, both by those upon the inner planes—as you would say—to which they travel, and those upon the third-density material world that have compassion, concern, and love for those who are, shall we say, needlessly slaughtered in battle, the casualties of the conflict that are often seen as unavoidable by those who promote such engagements.

We can assure you my friends that there is much that is done for such entities, and much also that you can do, for your love and your light are actual

things, forces, energies, healing energies, that you may send to all those who are in need of such. The sending may be done most effectively in your prayerful states, your contemplative states, or in your meditative states, where your mind becomes settled, calm, and focused upon one point, and that one-pointed focus then is used to direct the love and the light from your heart, your being, your soul, to all who fall by battle's wicked edge of the sword, the bullet, and the bomb.

This love and light needs only the intention for those who so fall to find its mark—better than any bullet, any missile or arrow could emulate. Your intention is what is of most importance here, fueled by perhaps your heartfelt love and compassion, as these pour forth from your very being. Make this, if you wish, a daily ritual to include in your prayers, your meditations, in your images, those who need the healing effects of love, of light, of your empathy, and your thoughts, directed to them by your intentions. We cannot overstate the importance of this type of ritual action, for we all are one being, my friends. Thus, when you send this love and light to all who need it, it is as though one portion of the body responds to another portion of the body: the needs, medications or ministrations to heal a shared wound, for there is no wound that wounds any that does not also wound all.

We would go one step further, my friends. We would suggest to you that as you go through your daily round of activities you remember that you are dealing with, and interacting with the One Creator at all times. There is no time that this is not true. Thus, any act of kindness, generosity, or compassion that you have for another, redounds to the entire creation, most especially to your planetary sphere, to those who are far and near who cannot give love without all becoming aware of it at some level, for again, we are one. This is no platitude, this is no illusion, this is the way it is, my friends. We are one.

At this time, we shall transfer this contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo, and I am with this instrument. We would begin our communication through this instrument by asking you to reflect upon a simple question that may always be put in the first person: "Who am I?" And as you reflect upon this question,

we ask that you be open to the flood of answers to that question that come back upon you. The answers are many and diverse—are they not? To others I am brother, sister, son, daughter, father, mother; I am friend, fellow citizen, fellow member of a larger species; and indeed we would suggest, fellow members of larger interplanetary groups with deep and lasting affiliations that can have an effect upon the way you experience your lives at any given moment.

And so, within the range of possible answers to the query, "Who am I?", you have an embarrassment of riches. And, we use the word embarrassment advisedly because, indeed, you can find yourself in an embarrassingly distressed place in attempting to give an answer, because you find that not all the voices that rise in response seem to be in harmony with one another. Indeed, you can find within this question such a multitude of voices that, for all intents and purposes, it is not less multifarious than the voices crying out upon your planet at this time.

When you reflect upon the fates of those who have been given the opportunity to leave this planetary experience, you are perhaps overcome by sorrow, perhaps overcome by grief, perhaps overcome by horror, by anger, by a sense of the complete loss and wastefulness that so often attends careless human conduct, that you find it difficult to harmonize all of these different responses in your effort to reach out and be of help.

What we would like to suggest to you is that every event that occurs within your experience is an opportunity for working on integration on many different levels simultaneously. You are a mind, a body, and a spirit, all simultaneously arranged in a unit, if you will, that is both deeply, deeply integrated, and deeply, deeply disintegrated, or shattered. There can be no more shattering experience than that of becoming incarnate in third density. So shattered are you, that it is difficult to reach, even, for the connecting thread that allows you to say, "This is who I am; this is what I stand for; this is what I will be." That circumstance [of being shattered], however, is fully intended, for as one who incarnates in third density, you are asked to do a certain work for the creation itself. The work you have before you is one of becoming integrated, one of becoming one who can stand your ground and say, "This is who I am; this is what the creation

means in me, to me, and for me, that I may be in it, to it, and for it, in the clearest and most helpful way that I am able.”

When you undertake this process, my friends, you are not simply harmonizing the various elements in your own life, but you are taking energies that have become ambient in your environment—energies that come to you in a vast variety of ways, some of it merely by rumors of war, and bringing these energies into a condition where they may be integrated, or as we prefer to say, as they may be healed, for disintegration is as a wound. The creation itself may be seen to be a wounded one, if you reflect upon the separation that seems so pervasive throughout it. All healing is fundamentally a healing of separation.

But, my friends, separation is not something that can be healed by simply being overcome. It can seem paradoxical to reflect, but we find that to the best of our understanding, it is true that all healing has, in fact, already been accomplished. That is hardly a thought that you can make work from the standpoint of projects which you may be able to undertake as a portion of your third-density efforts.

But, we will say that when you have reached the point, as those here in this circle of seeking have done, that you are able to reflect on the self as a part of a higher adventure, so to speak, you may then begin to see that the healing that has already taken place is that which is on offer from that portion of yourself which we may call higher. The paradox involved in this thought stems from the fact that you could, under a circumstance in which you understand healing already to have taken place, nevertheless see that there is a real and present need for the healing that the self finds itself disintegrated, that the self finds itself distraught, that the self finds itself in a condition of dis-ease.

Yes, these things, too, are true; yes, selves are in a condition of confusion, in a condition of chaos, and within this condition are very distraught indeed—so distraught, in fact, that the outcry that comes from self after self, and a portion of self after portion of self, is one that raises a great outcry under the heavens themselves, where we hear, and where we feel that you, too, can hear. All of this sorrow pervades the land, and cries out for healing, and yet we say that all is already healed, that there can be no healing in the sense that one stitches together that which has become fragmentary, for that would

require, cosmically speaking, more stitches than there are stars in the sky. That which is already whole, that which of the self is already integrated, that which can be invoked as a resource for a rediscovery of the self as healed, is what we have called the higher self. It is to the higher self that you reach when you ask for healing, for it is from the higher self that you have discovered that there is in you, a need for the healing to take place.

Why should there be such a need, you may ask? Why in a creation of love should there be that which feels lost, confused, unloved, even to the point of being utterly unlovable? Why? Why? Why am I, one must ask, so separated from myself, that the various figments and fragments of my imaginary being can hardly be brought into a condition of wholeness or health? And the only answer that we can give you is simply that what you are asked to undergo, as a creature who has ventured forth into individualized being, is a condition of being thrust out from the center so that you may bring back to that center awareness of itself. It is a going forth into oblivion, so that you may return from oblivion with a deepened sense of what it means to be what we all are, which is a one infinite central intelligent being. Those who seem to be thrust into the darkest of nights, therefore, are properly seen to be those who are gathering the filaments of oblivion, such that these may be brought back as a gift to the one being, that, like us, is constantly asking itself, “Who am I? Who are we? How will I be? How will we be?”

We have said to you that as a portion of the adventure of individualized being, each mind/body/spirit complex may reach to the resource of its unity as if that were something already fully achieved. Now, we will say to you that, in fact, it is already something fully achieved in the form of your higher self, although to tell you this in the context of your experience of time, will inevitably seem paradoxical. To heal is to discover yourself as healed, and we will tell you that as you gaze upon those souls that are under the forces of bellicose actions, compelled to leave this incarnation, that that same thought that you may take for your own integration, you may take for theirs, for at the level of the higher self, you may not be two, but rather one, and we know that at the level of the Creator, itself, all are one. All is already healed; all is already integrated; all sorrow is redeemed in joy.

We would leave you with that thought that all sorrow is redeemed in joy, and tell you that it is our experience, limited though this may be, that the very depths of sorrow, when sounded, can carry one to a deeper and more resonant joy than one would have been able to contemplate, would have been able to fathom, would have been able to sound, without the experience of the sorrow. You, to us, my friends, are a source of great joy, and in the name of this joy, we now leave this instrument and return to the one known as Jim to inquire whether there are further questions to which we may address ourselves. I am Q'uo, Adonai, my friends.

(Jim channeling)

I am Q'uo, and am again with this instrument. At this time, we would ask if there might be any further queries to which we may respond.

Gary: B asked: "Can you speak to us of the dynamic and process of invoking the higher self to assist us in self-healing?"

Q'uo: I am Q'uo, and am aware of your query, my sister. In invoking the quality and essence of the higher self, one must realize that it is a portion of yourself which has experienced a great deal more of the creation and its internalization than can be imagined by your mind/body/spirit complex. Yet, this concept of the higher self is that which is available to any entity which, through the heartfelt need and call, is able to open the self to the reception of this higher self's offerings. There are numerous ways by which third-density entities have been able to access this portion of the greater self. We would name a couple to begin with.

There is the prayer that is offered as a construction, not only of the mind, but also of the heart and of the soul of the seeker of truth within the meditative state. This one-pointed focus that is the product of the meditation may then move to deeper qualities of the self, passing through the lower levels of the conscious mind, the subconscious mind, and—in the image that might be helpful for the mind that meditates—moves into an expanding awareness, a seemingly nebulous form that contains all the possibilities of your incarnation's future, as you would see it. [This focus then] asks this nebulous quality of the higher self to organize a particular energy or cohesion of thought that responds to the seeker's heart's desire.

The form of the image offered by the seeker to the higher self is of the seeker's own making. You may offer yourself as one who asks for, shall we say, a mercy, a gift, a quality of redemption, a quality of inspiration, however you may clothe this asking according to what it is you wish to realize, and then send this image of that heart's desire to this greater portion of your own self, remaining open in both heart and mind, to the potential reception of a response that would illuminate a dimmer or darker portion of your own mind complex. Thus, the inspiration may be received as an image, as words, as thoughts, as what you would call a "feeling," and may then be incorporated into one's own program of pursuing the nature of truth for yourself.

Another means by which such imploring of the higher self may be accomplished is that within the sleep state where dreams become the language of communication, so that the same type of asking is offered before retiring for the evening, perhaps in the meditative state, in a prayer, or as an image supported by prayer, as you begin the process of moving into the sleep state. Thus, you take part in the programming, shall we say, of your own subconscious mind, to join in partnership with the concept of your higher self, so that images, actions, and information, may be formed in such a manner that the inward eye is aware of the content, the meaning, and the purpose of the response in the form of the dream.

Is there a further query, my sister?

B: Yes, in the first description of accessing the higher self, it sounds to me so similar to making an intention, and I wonder if by us making an intention, where we intend something that has already happened, if, in fact, this is one way of accessing the higher self?

Q'uo: I am Q'uo, and am aware of your query, my sister. Indeed, this is accurate perception of our illustration, that which you call the making or setting of an intention. We speak of the same quality in this regard. Thus as you intend from the deepest portion of your mind/body/spirit complex, and do so wholeheartedly, you are offering an opportunity for information to be exchanged between you and your higher self, and thus, the efficiency of the exchange of information is predicated upon what you may call "your sincerity."

Is there a further query, my sister?

B: Thank you, this is enlightening. Thank you.

Q'uo: I am Q'uo, and we thank you once again, my sister, for your query.

Is there another query at this time?

Gary: We've had an query from the Taiwanese Law of One Study Group outstanding. They ask, "Do multiple timelines really exist in our universe, and if so, what's the spiritual significance of knowing the nature of timelines?"

Q'uo: I am Q'uo, and am aware of your query, my brother, that is asked for those from the study group in Taiwan. Indeed, there are what have been described as "multiple timelines," for an individual, or a group, for a nation, for a planet; for each is an entity in regards to having the ability to learn and to grow according to pre-determined possibilities, determined previous to a certain incarnational experience, or evolutionary cycle, depending upon the nature of the entity of which we speak, be it individual, group, or planet.

These timelines are probability/possibility vortices that contain within them a variety of ingredients that could be seen as talents, proclivities, desires, balancing karma, adventurous discovery, and so forth, that are determined in order to offer greater possibilities for growth in the seeking and the serving of the One Infinite Creator. That there are a variety or multiplicity of timelines indicates that at a certain point in any entity, group, or planetary process of evolution, there may be refinements or adjustments to the planned process of learning and serving, that are deemed necessary if other probability/possibilities occur that were deemed most likely previous to the experience of whatever entity.

Thus, the multiplicity of timelines gives any grouping of entities a kind of flexibility in responding to the unknown, the unexpected, or the surprise, shall we say, for these are always qualities that are liable to spring up, shall we say, in any interaction of entities, all of whom demonstrate free will choices and the ability to change the mind, or the direction, or the purpose, or the intensity.

Is there a followed query to this query, my brother?

Gary: No, thank you, Q'uo.

Q'uo: I am Q'uo, and we thank you, my brother. We would ask if there might be a final query at this time.

Gary: Q'uo, a quick one. I've recently discovered the joy of planting, specifically planting trees where I live. Is there a means that is efficacious for gifting the tree with love in a way that can be best received at the tree's own level of intelligence?

Q'uo: I am Q'uo, and am aware of your query, my brother. We would suggest that this is indeed so. There are numerous ways available to any entity who wishes to open a communication with an entity that we would call the tree, or any plant, or any item of existence within the one creation, for indeed, all are truly the One Creator and contain intelligence at the very heart of their being.

You may image that love and light that you wish to send to the tree in whatever form has meaning to you, be it a cloud of love descending on the tree and completely soaking it completely through with your love, a beam of love offered to the tree, perhaps the roots and the trunk, the branches, the leaves, or all of the above. You may simply speak to the tree in words that have meaning to you, not so much as a prayer, but as an offering of love and of joy to the entity that is the tree, knowing that these words will be understood by the tree in their very essence so that the word "love," becomes translated into a feeling of being, a quality of expanded awareness that includes compassion, joy, inspiration, and so forth.

We would, at this time, thank each, once again, within this circle of seeking, for inviting our presence this day. You do us a great honor by calling to us and offering us the opportunity to be of service to you, for this is the way by which we also progress upon our path of service, for as we serve the One Creator, we move along this journey of seeking as do you when you serve the One Creator, which is all about you, and within you as well. That is your great challenge and your great joy, my friends, to find the love and the light of the One Creator in every moment you experience, in every face you greet. Peace, joy, blessing to each of you. We are known to you as those of Q'uo. Adonai, my friends, Adonai vasu borragus.