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SUNDAY MEDITATION

JUNE 21, 1987

Group question: On why the question of death and suicide is becoming more prevalent in people's thoughts, not just considering other people's death and suicides, but thinking of their own.

(Carla channeling)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator of whom we are all a part. I greet you furthermore in stone and sky and fence and street and city. I greet you in the many details of creation, from the smallest to the greatest. I greet you in the riches of consciousness and of each others' consciousnesses. It is a great privilege to be called to your meeting for the purpose of talking about why many find thoughts of death and suicide to have happened into their minds in the last few years.

We find that there are two parts to answering this query. One portion is more basic than the other, and it is with that that we will start.

We have used the terms "the way of that which is" to describe the path of the positive polarity and "the path of that which is not" to describe the path of negative polarity. Both paths reach the same Creator. The mind is what is usually considered to the exclusion of any other asset or dynamic of an individual, and yet the body with its complex working arrangements and provisions for various contingencies of survival, constitutes another way of expressing and manifesting the path of that which is and the path of that which is not.

The body is by definition both positive and negative in polarization. Like the path of that which is, it grows, expands and develops. Following the path of that which is not, it seemingly dies. In general, then, you would say that there is a natural progression within the mind complex as the physical vehicle partakes less and less of growth and more and more of gradual self-destruction, that the mind complex would begin receiving as echoes from the body complex thoughts pertaining to the logical end of various minor frailties which begin to be experienced as a living entity increases in age.

As the body complex grows more and more to embrace the path of that which is not—that is, as the body participates more and more in that grand illusion of death and separation—so the mind is affected. Furthermore, as the body ages, so does the mind, and events begin to batter some mind complexes with their intensity. This grows more frequent as body and mind become more tired, worn and the feeling of inadequacy towards the physical situation or the emotional situation deepens.

We find that there is, however, at this time a second dynamic which has accelerated the process of what you would call aging. As mind and body housed together enter with the Earth itself new areas of space and new vibratory patterns of subatomic particles, the conditions upon your sphere are naturally changing, so that the mind is made more powerful than previously to affect the body. Year by

year, as we understand your time demarcations, the body becomes less and less able to distinguish between the thoughts in the mind complex and the thoughts, if you may call it that, of the body complex itself. Thus, woes and travails, that would perhaps not come into physical manifestation but would merely be dealt with as situations, are now taking their toll in illness, both emotional or mental and physical.

It is thought patterns that have always been part of the vocabulary of humankind, but year by year these thoughts become more powerful. Thus, more than ever before, we find it is good to stress the precious nature of positive affirmation. When the mind despairs, grieves, feels anger or has resentment, it causes the mind complex a certain amount of difficulty. More than that, as you have experienced with new diseases, it can cause physical illness and death.

In the fourth density you will find that these thoughts are, indeed, of that nature, that is, that that which is thought occurs. Each entity has the power at all times to think into reality a desired result. Indeed, the most general of affirmations having to do with the faith that all will work out well is more medicine than any prescription which can be offered by any druggist. That precious state of mind in which one is at peace and feels full of the life and spirit of the Creator ...

(Pause)

We are Q'uo and we apologize for this pause. We shall continue.

The positively oriented frame of mind is to be prized more and more, for it is the most efficient tool for protecting your third-density physical vehicles and insuring a continuing good association between mind, spirit and body. The intensity of events and feelings not only has been increasing, but will continue to increase, until at some point—we would not wish to guess how many decades from now—it will no longer be possible for the third-density physical vehicle to dwell upon planet Earth.

However, it will be unnoticeable to those who live and die in third density, for those now being born among your societal groups have a dual activated body. You will find these new entities far more full of energy than one would think possible. It is an energy to which third-density physical vehicles alone

cannot associate very well. It does not give each of you more pep and vigor unless the attempt is made on a regular basis to evolve the frame of mind into that frame of mind which avoids negative thought. This frame of mind, of course, is best pursued in meditation.

Look at that which is your consciousness with a cold eye, in the abstract, and you shall see at the heart a gem, invisible except by faith, and surrounding it the rough shape of the unhewn, uncut stone. The crystal qualities are there, but they lie waiting for the skilled hand of the artisan to chip and facet until the heart of the stone has been revealed in all of its polished splendor.

Each of you has some control over this process of crystallization of the personality. It takes a great deal of dedication to correct lifelong habits of negative assertion, and we are aware that although many may see this information and nod, very few will be those that will actually attempt a continuously positive mindset. Moreover, we find that among your peoples the distractions of your culture have become the dumping ground for negatively oriented thought patterns, and that often the ceaseless voice of the media speaks to those who have the choice between distraction and negative imprinting and coming face to face with the intense reality of the moment and forging for the first time a truly positive mindset.

The desire to trust is in everyone. The belief in the possibility of crystallization of the personality, of betterment of the personality, of mastery of the self lies within everyone. The discipline which will bring about a continuous effort towards seeking the positive viewpoint in each and every situation is very difficult to maintain.

Yet we say to you that these things are but trifles of the moment. Much of what you attempt will be attempted in such a way that failure is inevitable for reasons that you cannot see within third-density experience. Yet that which has occurred within the mind will live and will be your new personality as once again you gather yourself together for further experience along the road we all travel, the infinite road to the face of the Creator.

Failure, my children, is completely irrelevant to the value of your attempt. You see, each of you will be claimed by death, or so it will seem. The reason for this is that illusions are just that—illusions. They are created and they have their moment and then they

pass. That which is at your center, at your core, is a portion of the infinite love, the great original Thought which has never come into manifestation and is not manifested within you, but lies rather as the dynamo, the reality that fires and underlies all experience. It has sent out into the creation, for a marvelous merry-go-round of infinite proportions, your spirit in exploration.

And so you explore and report and gather your strength and again explore. And so do we all. The fire that lies within you can never be touched, can never be altered, but can only be eventually found because you have honed the personality until it is brilliant and clear and the properties of the crystal are yours. Then may you carry light as the Creator is Light. You do this now, but in a distorted manner. You ponder now, you suffer now. May we hope that you also heed that side of you which is most in touch with the light and love within, so that you may see the impermanence of all that seems to die.

We find that we have tired the instrument somewhat. It has been some time since this instrument has channeled. We are disappointed, for we had more to give her. However, we feel that it is best left to another time. We would at this time transfer this contact to the one known as Jim. I am Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the capacity of attempting to respond to queries which those present may find have risen in the mind. As always, we remind each that we give but our opinion and wish that to be understood in order that we may speak freely without overweighing any consideration. May we ask if there is a query with which we may begin?

J: Yes, I have a question. It goes along the lines of the words that were just delivered. I've heard a lot of different things about the thought of the person [that] "takes their own life." Some people seem to think that you hardly have a right to do that, and that you build up an awful lot of extra lessons, if you will, that you have to learn, as karma as some people want to call it, crime and punishment, however you want to view it. But I've heard other schools of thought that say that a person, since they are in charge of their own life and responsible for it, and a portion of the Creator, if you determine that that's

the end of it, you've done all you can here, you are justified, or you've had the right to go ahead and get out of this life.

Like I say, I've heard that both ways, and I tend to sort of lean toward the last one, but then again my gut feeling, my emotions, would sort of make me afraid to do something like that for fear that I would have to come back and learn a lot of things over again. Can you comment? And is the answer to that maybe just dependent upon the person's belief system, maybe it's that sort of thing?

I am Q'uo, and to answer in a general fashion is misleading, for each entity is one which pursues a course of learning which has been determined by that entity's higher self to be appropriate, each course being pursued within the confines of what you call an incarnation, where the scope or reach of view and experience is limited by birth and death and the veil which separates the conscious and unconscious minds. Thus, it is not so much the act itself within any one incarnation which carries the potential of building a momentum or bias which needs to be balanced at some point within another incarnation that is of importance, but the biasing or building of momentum itself, no matter what the action is which builds this momentum.

For each entity within each incarnation seeks to pursue an exploration of the creation of the one Creator in a fashion which in a cumulative sense throughout all incarnations shall build as a structure of the soul, a foundation and framework which is balanced in nature, in order that the further evolutionary process may be constructed upon firm ground and partake of a symmetrical strength that reflects the wholeness and balance of creation. Thus does each individualized portion of the Creator reflect the wholeness and balance of the one Creator. The entity within any incarnation is the one Creator with the full rights and responsibilities, shall we say, that one may ascribe to such a portion of All That Is.

It may be, however, that when one leaves the boundaries of the incarnational experience, that the increased ability to view that which has come before and that which shall proceed from the incarnation will present to the entity a picture which will convince it that certain actions and thoughts within the incarnation are in need of further balancing experience or that which you call the karma. Thus, it may not be said with definite surety that any one

action or even a series of actions or thoughts will guarantee that there will be the building of the momentum or karma that must be balanced within a future incarnation, for it may well be that such actions or thoughts are themselves the balance to previous ones which now in a completed sense will allow the entity to pursue further lessons in other areas.

May we speak further, my brother?

J: No, thank you. Thank you very much.

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

Carla: Maybe I didn't understand you correctly. You said it depends upon the circumstance a little bit whether taking your own life would be balanced or imbalanced. And it just seems to me that any time you took your own life it would be a definite embracing of the path of that which is not, and therefore it would be an unbalanced act. You're saying, then, that there are balanced suicides, are you not?

I am Q'uo, and we mean to leave the room for the possibilities that in some cases this is so. However, in the general run of the third-density incarnational experience, your assumption concerning the nature of the taking of one's own life is correct in that it is a partaking in that separation of self from the incarnation which reflects the path of that which is not, and this path in its final form pulls that which is and there must eventually be the balanced point of view which the building of the karmic momentum will necessitate within a future, as you would call it, incarnational experience.

May we speak further, my sister?

Carla: Well, it comes to me that perhaps Jesus the Christ was one example when he turned towards Jerusalem of a man who basically committed suicide—he knew he was in trouble when he went there, I mean, he was telling people he was going to die and be raised in three days before he ever went there. And he knew all that was going to happen and it still happened to him, but he thought that he could save other people by it. Is that the kind of suicide that would perhaps qualify for being in balance?

I am Q'uo, and this is correct, my sister, for the taking of one's life or the laying down of one's life

for the benefit of others is an action which partakes of that path which is and that path reflects the desire to give of the self in a manner which is of service to others, even if the giving requires that all which one has be given. Thus, one finds within your culture many instances in which the life is given for others and the giving may take a great portion of the incarnation, such as the sacrifices which many of the parents, as you call them, make for the offspring over a great portion of the incarnational experience. Or the giving may be of a moment's inspiration, such as when one of the young soldiers, as you call them, throws itself in harm's way in order that a comrade may survive.

May we speak further, my sister?

Carla: Then, this would presumably extend to psychic danger? If someone threw himself on a psychic grenade it would balance suicide more, wouldn't it?

I am Q'uo, and this is correct, my sister. Though of far, far less occurrence, it is that which is indeed possible.

May we speak further, my sister?

Carla: No, thank you.

I am Q'uo, and we thank you, my sister.

C: Yes. Change the subject a little bit. Once the connection has been made between two people, whereby each can experience, each one is able to pick up on another's problems or virtue, things of that nature, take on part of that to themselves rather than the other, fully experience it, such as one feels an emotional or physical pain and the other is able to absorb part of that. Once a connection like that has been made, does it ever break, short of death?

I am Q'uo, and this type of bonding between entities, my brother, is one which is of strength and soul significance, shall we say, and reflects the garnering of a great amount of experience, usually within a number of incarnations, though it is possible to build such connections within a single incarnation. These connections, when in place and functioning, are those pathways of communion which allow entities to share the conscious experience of the creation in a fashion which not even the process that you call death can separate. This type of connection, however, may be enhanced

or reduced in its effect by the attention which is given it once it has been established. However ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. May we speak further, my brother?

C: How does it work if one doesn't consciously seem to share the experience, yet it still occurs?

I am Q'uo. In this instance, my brother, we find the situation analogous to the piano which has been allowed to go out of tune. The melody is still recognizable, yet there is much of clarity which has been lost.

May we speak further, my brother?

C: I'm not sure I understand what you meant.

I am Q'uo. If one has neglected the conscious exercise of the pathway of communion that enables the consciousness of another to be shared with greater and greater clarity of perception and accuracy of perception, this accuracy and clarity will become somewhat muddled and unclear so that the finer nature of the emotions shared is lost and the more obvious or gross nature of the emotions is that which is communicated over the pathways which have been neglected, shall we say.

May we speak further, my brother?

C: No thank you.

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

Carla: I have another query, but I'm still thinking about what you and C just went through, trying to see if I could work on that a little bit, because I thought that was interesting material you gave. I took it that C was saying, "At one time there was communion, and then at some point one stopped wishing communion. Can it be dissolved?" And basically you said, "It doesn't get dissolved—it just goes out of tune." Is that a correct perception of what you said? So, basically what you're saying is, "By avoiding the harmonizing, or your desire not to communicate, deadens you, not the other person." Is that what you're saying?

I am Q'uo, and this is basically correct, yet it must be remembered that if such pathways are unused by

the conscious neglect of either party, each will feel the deadening effect.

May we speak further, my sister?

Carla: No, not on that. I would like to ask a question about an experience that I had at the beginning of meditation. I was sitting with my hand in the other instrument's hand and the other hand on the other side of my body and my feet touching at the ankles. And I got a heat buildup to the point where I couldn't believe it—I was really steaming hot. For me that's extremely unusual, especially in my feet. It got so uncomfortable, that just out of impulse I shifted my weight and I moved my feet apart and it felt like a breeze was blowing over me again, which is the way I usually feel when I'm sitting under a fan—which I am. What happened? Where was the heat coming from and why did it go away when I moved my heels apart?

I am Q'uo, and we find that there has been in this particular meditative gathering the influx of energies from our contact which has accentuated a difficulty with the heat-sensing portions of feet, specifically, that have been in recent times more sensitive than usual due to certain effects of the medications which you have been ingesting.

May we speak further, my sister?

Carla: That's interesting. How did I change the situation by moving my feet? It was definitely that movement that changed things.

I am Q'uo, and this gross physical realignment of the feet was analogous to opening a circuit so that the energy in this case manifesting physically as heat was no longer able to move freely and was thus drained away as an open circuit is wont to do.

May we speak further, my sister?

Carla: Not on that subject, thank you.

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

J: I don't have a query, but I do have a comment, because I felt the exact same thing. I was sitting over here burning up for about ten or fifteen minutes. And I believe I took my socks and shoes off and that helped a lot. I was grossly (*inaudible*), so it was the same thing.

I am Q'uo, and we shall comment upon your comment. We find that this particular group is one

which has for some period of your time enjoyed a harmonic communion which allows an easy blending of the seeking energies, and this greatly enhances our ability to make contact with this group. And with this enhanced contact, each within the group may feel some physical manifestation, the heat being the most easily and commonly perceived manifestation of the harmonic blending of energies made possible by this particular group configuration. We apologize for any discomfort which our contact may cause and appreciate the comments which alert us to these discomforts.

Is there any further query at this time?

Carla: Well, I've been pondering over in my mind—I'm afraid when I channel I don't really get everything. But it seems to me from what I've got out of the message, that we can help each other, not by throwing ourselves on physical grenades or even psychic grenades—that's for heroes—but help each other by being there. In other words, it seems like sympathy, given out to another person, from some of the things that were said, is truly helpful if the other person catches enthusiasm from it or finds a more positive attitude from it.

It also seems that natural healers, people that can make contact with the harmonics of other people's bodies and minds and souls, have got a real problem. How do they defend themselves from having a life-term relationship with everybody that they meet? How do they avoid the responsibility for what they know about people? Those were two other things that I pondered from the session. If you care to comment, I'd be grateful.

I am Q'uo, and, indeed, it is so, and has been designed in this fashion that each within your illusion has the ability to be of service to those about it in the most basic fashion of simply sharing whatever experience is of concern to another. If there is an experience which is difficult, in that disease or fear of any kind is brought into the conscious mind, the sharing of this concern with another is that which begins the healing process, in that the energies expressing themselves as difficulty have an easier movement through the being when they are freely discussed and shared with another. Thus, the entity with the difficulty is assured at the most basic of levels that it is acceptable to another and that another cares for it and is willing to share with it on the difficulty.

One who seeks to become that called the healer and which on a regular basis places itself in this relationship to another suffering the difficulty, the one serving as healer must, after a portion of experience in this field of service, develop the ability to give of itself to another in a fashion which does not retain the residue, shall we say, of the difficulties being healed. This manner or technique or shielding the self is one which must be constructed by the self in a manner which is congruent with the healer's concept of the healing, the disease, and the part each plays within the greater picture of the incarnation in particular and the creation in general. Thus, the protection, shall we say, must be that which reflects the healer's philosophy of life, as you may call it.

May we speak further, my sister?

Carla: Yes. It seems to me, then, that you're describing two kinds of healing where you could call one of them active, where the healer is sympathetic and sharing and takes on pain in order to ease pain, and impersonal or passive healing, where the healer is nothing more than a catalyst, and actually takes no part whatsoever in the healing. I gather the latter perception from conversations that Don Elkins had with Ra, and the former kind of definition of healing from what we've been talking about here. They seem to be two different types of healing altogether. Would you care to comment?

I am Q'uo, and this description is one which we would suggest describes one process, that of learning to become the healer.

Carla: I see. So the thing to learn is how to get out of the way and not take on pain in order to ease pain, but simply be there. Take in nothing, give out nothing, but be there and act as catalyst. That must be a powerful lesson to learn.

I am Q'uo, and, indeed, my sister, it is one that does partake of that quality known as power and the discipline which is necessary to seek it. Each entity within your illusion may serve as the simplest form of healer by sharing another's difficulties. As one refines the desire and the practice, becoming a healer, one is able to move further along the line of learning this art, so that it is indeed without will and a passive conduit through which the energies of the Creator may move in the most appropriate fashion for the one to be healed.

May we speak further, my sister?

Carla: Yes. And is that why the first person a healer must heal in the traditional mystical literature is the self, because until one can have the self understood and grasped, one can't get it out of the way?

I am Q'uo, and this is correct, my sister. May we speak further?

Carla: No, thank you very much, it was very interesting.

C: The situation where you're not consciously seeking to heal someone, but your subconscious continues, what best can you do as far as not going to the point where you're damning yourself, taking along others?

I am Q'uo, and it is difficult, my brother, to speak in a specific fashion with the information that is given. However, there is one particular means by which such an entity may at once seek to aid another and yet refrain from absorbing the difficulties of the other. And the means by which this may be accomplished is composed of the heartfelt desire being generated for the well-being of the other, and this desire being given to the other without condition, while at the same time, shall we say, the condition of the other within the mind of the one seeking to heal being seen as whole and perfect and being given over to the greater forces of the higher self for the appropriate action, shall we say. Thus, to give without condition and to see the one which is in need, it would seem, of the healing, as receiving that which is needed and appropriate from those forces of light which surround and inform each entity within each portion of the incarnation.

May we speak further, my brother?

C: I'm only just speaking from personal experience that I'm in a form of almost gun-shy of trying to help heal, but it seems like it still occurs though. It seems that without seeking to do it, others who have sought me out to do it, and I'm not at the time thinking that, yes, I'll take this on, and want to share, but it occurs anyway, (*inaudible*) thoughts where it almost feels like it's damaging to me, just going through the mood changes and physical depression that goes along with it. I know that I want to help, but it seems like at the same I'm doing it involuntarily also.

I am Q'uo, and in this instance, my brother, we may suggest the reflective meditation in which one seeks the deepest level of one's desires that one can find in

order that the mind and the heart may join hands in one unified direction in order that the self does not fight against the self.

May we speak further, my brother?

C: No, thank you.

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

Carla: Thank you, Q'uo. It was very interesting tonight.

I am Q'uo, and we are full of gratitude for each in this group as well, for we have learned much during this evening of seeking which we rejoice in the learning and in the sharing. We remind each that our words are but opinion and we wish each to be considered as possibilities. We shall take our leave of this group at this time, rejoicing in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai vasu borragus. ❄