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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SATURDAY MEDITATION SEPTEMBER 16, 2017

Group Question: The Confederation has helped us see our world as a place where all is well—all that happens is meant to be and that there are no mistakes. On the other hand, offering forgiveness is stressed, and Ra has said that in forgiveness lies the stoppage of the wheel of action, or what you call karma. This seems like a paradox in that if one accepts and understands that there are no mistakes and all that happens is meant to be, what would there be that would need to be forgiven?

(Jim channeling)

I am Q'uo, and greet each of you in love and light this afternoon. We thank you for inviting our presence this day. We are always honored to join this circle of seeking, for your seeking is of such a nature that it is as a bright light shining into the heavens above this dwelling, attracting those who rejoice with you at the ability and opportunity to seek again the One Creator, and to serve that Creator in whatever form that may be manifesting for us at this time.

We, as always, would ask you to do us a small favor: to use your discrimination in assessing the value of the words and the thoughts that we impart to you, taking those that have value to you, and leaving those behind that do not. In this way, you give us the freedom to share that which is ours to share.

The question this day concerns the seeming paradox between the statement that is always at the forefront of Confederation philosophy—and that is that all is well, and indeed, all will be well—with the

description of forgiveness being the stoppage of the wheel of karma, and why such forgiveness would be necessary in an environment or creation in which all was truly well. It is queries such as this one that bring us great pleasure in responding to, and also bring us a sense of appreciation for the thoughtfulness and the intensive study that is reflected in the query.

To begin, the creation in which we all dwell is a unified creation. It is that which has been created by the One Infinite Creator delegating, shall we say, the love that is so much a part of the One Creator to those entities that you call suns or stars, Logoi which reflect the love of the Creator in their activity of furthering the creation in which it holds true that all is well. For each Logos entity makes its own galaxy of stars, shall we say, using the material, the basic blueprint, we may say, that is given to it, to each one by the One Creator. Thus, the entire creation, in its infinity of beingness, can be seen on a macrocosmic scale to be that which reflects the One Infinite Creator and its desire to know itself in ways that are not possible without entities exercising their free will as they move through the densities of experience, learning the lessons of each density, and eventually returning again, in unity, to the One Creator, bringing the gifts of their free will choices to aid the Creator in knowing itself.

As you move further and further down, or into, the nature of the creation, you begin to see how each portion, and each entity, within every nook and cranny of the universe, reflects the One Creator in

some fashion that may be difficult to see for some, for there is much variety in an infinite creation that is based upon free will.

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 we are with this instrument. We would begin our communication through this instrument by thanking it for its challenge, and also, we would say, for the work that it has begun to do in creating an atmosphere able to receive a column of light that may serve as a protection for itself and its workings and for the group with which it works. This is activity which we endorse and which we would say begins to come to the lower reaches of magical efficacy such that there is now the possibility of further development along these lines.

We would suggest that with respect to the query at hand, that each here consider that it is a vulnerable entity, and vulnerable entities are in need of protection. But why, in a creation that is that of unity, should there be a need for protection? Why, in a creation of unity should there be those who are so unaware of that unity that they would conduct themselves in ways that have the potential for being hurtful to others? Why, in short, should there be a kind of diaspora of the Creator to the point that those who are the Creator, but are also individuated points of light, shall we say, should be capable of not knowing themselves in their origin, and also not knowing themselves in their destiny?

That is the mystery of the creation, my friends, in a nutshell, for to be a creature is to be vulnerable, and vulnerability is a mark of separation or distance from unity. Now, we assure you that there is no thing that you can say or do or that can happen to you that ultimately will separate you from that unity. But it is also true that to all appearances to the innermost resonance of your deepest experience it can seem that you reach for that unity in vain—that the unity itself could not be further than it actually is—and in that distance from Creator to creature, there lies the whole purpose and intent of the creation, for in that distance, the Creator finds that even while it is true that the Creator cannot be other than what it is, it is also apparently true, that it is just this. That is to say, other than it is.

Now, if you want to explore that question from the standpoint of the Creator, the answer that arises will be simply this: that the Creator needs to be other than what it is in order to be informed of what it is, and if we may put it this way, in order to grow. This is a living creation, and in life there is growth.

Having said that, from the standpoint of the creation, we would now turn our attention to the standpoint of the creature, which must be seen provisionally, shall we say, both to be a portion of the Creator and an entity self-sufficient to an extent, and to the extent that it must learn to stand on its own. It must do this so that what it has to offer in reflection back to the Creator can be taken in by the Creator as new, as a gift, as a point of revelation enabling the deepening of the sense of the great mystery of being.

The creature who thus stands alone bears the brunt of the possibility that arises inevitably in a creation in which there are many disparate, discrete faces of the Creator, because the information that is communicated back to the Creator arises in very great part from the interactions among the individual creatures, and these interactions can be very complex and, as you well know, very distressed.

And so we could rephrase the query that we have been asked by asking merely why must there be distress? Why must there be the possibility of disharmony in order for the Creator to learn of itself? The disharmony arises from difference—the difference arises as a product of the disbursal, shall we say, of energy from the one Central Sun so that each scintilla of the creation, constituting an individual creature, begins a long journey back to the Creator from a position of dispersion, in which, at first, nothing at all is known. Even so radical is the question centered in the mystery of being that it must be posed against the background of not being, or nothing.

Now, we will say that this disbursal into the nothing carries with it a background resonance which can be seen in two ways: It can be seen as a kind of dim recollection of a harmony of complete immersion in the one original being, which, as we have said, is creative; but it can also be experienced, this resonance, as abject terror. It is the terror of being removed from the center, and we will say that every creature carries the legacy of this potential even as they carry the legacy of the memory of unity.

And so, to be a creature is, in a way, to be a twofold entity—an entity that is vulnerable to the upper limit of that concept, absolutely, completely, vulnerable, and an entity which is equally absolutely and completely invulnerable. There is a perfection of sorts in that balance. Now, the adventure of the creation involves a double movement, shall we say, a movement outward into the vulnerability of individuation, and a movement inward, into the invulnerability of unity, which we might also call love. The vulnerability, therefore, we might call “unlove,” or the feeling of the loss of love.

Now, love, itself—to the extent that it prevails, to the extent that it embraces the creature, to the extent that it constitutes a kind of energy so encapsulating the creature that the creature knows no other reality and it feels no separation—such a love as this, can, from a certain point of view, be seen as confining. It is supporting, it is nourishing, but it is also confining. And, as an analogy, we would suggest that you consider that there comes a time in the life pattern of those small beings upon your planet known as children that they must leave the comfort and security of the home and go outward into a world in which the protective embrace of the mother, the protective embrace of the father, is not available for them, and in this capacity, they are, indeed, more vulnerable. But, were it not for this leaving of the home, the young being would not have the opportunity by confronting the challenges that are part and parcel of the vulnerability which they carry with them into their life experience. They would not have the chance to grow, to develop, and to cultivate those unique gifts which they may then, subsequently, bring back to home and hearth, to the great joy of all who dwell there.

So, it is by analogy, with respect to the creation as a whole, for you are cast out into an experiential domain in which it is fully intended that you do not know that you are immortal in the root of your being, and so the vulnerability can seem, in that case, to be absolute; can be unbalanced by the knowledge that in the heart of hearts, all continues to be well, that in your heart of hearts, you are already completely well. We say, then, that you do not know this as a creature—you do not know this as a creature in first density, you do not know this as a creature in second density, where the instinct for survival begins to be cultivated to the point where

defenses are set up so that one entity may be protected from the intrusions of another.

Now, entities will intrude upon each other. And that, too, is part of the plan; for the overstepping of the bounds of one entity and another creates the conditions, the catalytic conditions we would say, that enable an articulated sense of the self to be cultivated, that enable a sense of the self as unique to be developed. And in the vast infinity of the creation, we would say that every spark of beingness is absolute in its uniqueness. When one contemplates the vastness of the creation, the supply of such uniqueness is, indeed, staggering, my friends. And, it is at the level of this uniqueness that the cutting edge of the creation unfolds. It is at the level of this uniqueness that your life is lived.

Now, in present, you enjoy a density we have called the third, which is somewhat unusual in that it involves beings that have come to the ability where the knocks and tribulations of creaturely existence have come to be registered consciously in such a way that a conscious pattern of beingness, itself unique, has come to be central to your experience. But, at the same time, the question of who each here is, is also shielded so that—because of the veil of consciousness, characteristic of third density—you are vulnerable in a rather deeper way than you are if the adventure of your life pattern is defined merely as a struggle for survival or a struggle for domination. For the very nature of the being, that you have for a great period of time been in the process of creating for yourself, is that it can suffer the difficulties it encounters in incarnate life in such a way that these difficulties can begin to unravel the very threads of its being. Therefore, you are doubly vulnerable.

When you are vulnerable in a way that involves self-consciousness, you must develop patterns of defense so as to be able to preserve the threads of your being at a very deep level, but these defenses can, themselves, be breached, and they are so routinely by strong catalyst.¹ The biggest breaches we find are from self to self, and when you feel thus breached, you can take a wound that is more than the wound of an accidental event, but the wound of an intrusion that feels like it has full intentionality behind it. These are the wounds that cry out to be

¹ “There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.” 95.24

healed, and as we have said, the great healer is forgiveness. The great healer is forgiveness, and forgiveness itself is a twofold phenomenon. The self must be forgiven by itself for being the one that is vulnerable; the one who offends the self must be forgiven as the one who has thus shown itself to be so deeply offensive.

Now, this forgiveness of which we speak, is perhaps, the most difficult activity that an incarnate entity must undertake, and indeed, it is almost the hallmark of third density life that it requires forgiveness in very many different ways in very many different capacities; and it requires this forgiveness to be registered again and again and again, for one who undertakes to forgive, rarely, if ever, fully comprehends the scope of the wound that has been inflicted. And that requires the healing that only forgiveness can give.

And so, the first act of forgiveness can be likened to the beginning of a scab, shall we say, the second act can further the process, and so on, until the wound is healed, and that can only be the beginning of a longer process in which the scar that has been left finally resolves itself as well. And thus, we say, that an act of forgiveness is placed upon another act of forgiveness, and another and another, and another, and another, and it can seem as if this process is truly never-ending. But, my friends, we will assure you, that there is what we would call a resolution to the process, and there comes a time, when on a bright shiny day, you may wake up and discover that the wound you have taken no longer exists except as a memory, and in the memory itself there is now a certain joy. In that joy, there is the realization of work well done, for when you have healed yourself in this way, you have healed the very creation—you have set in balance a portion of the creation that was unbalanced, and given the Creator the proper perspective from which to see the inner nature of the very interactions through which the Creator becomes informed of itself. You stand at the very fulcrum of this work that is the purpose of the creation.

We thank you for this most insightful query, for it has given us an opportunity to speak to an issue which cannot help but be central to your process at this time, and we would assure you it is one that is central also to our process, for we speak now of the nature of the creation itself. We commend you to

your process, my friends, which continues now, as it has for a long time, to be an inspiration to us. You are courageous seekers, and we rejoice in your successes.

We are those of Q'uo, and at this time we would leave this instrument and return to the one known as Jim, to ask if there are further queries upon your mind. Adonai, my friends, Adonai.

(Jim channeling)

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

Austin: Q'uo, you were talking about the path of incarnation is that of vulnerability through Steve, and it seems as though you were highlighting forgiveness as that of the positive spiritual path. I was wondering if you could talk about whether or not forgiveness is any part of the service-to-self path, and if not, how do they relate to that vulnerability when that's been infringed upon?

Q'uo: I am Q'uo, and am aware of your query, my brother. Again, a very thoughtful query. The vulnerability that is felt by a positively-oriented entity is that vulnerability which has been pre-incarnatively recognized, shall we say, for your third density is one which, as we mentioned, is pursued on the other side of the veil of forgetting, and yet, each soul which enters third density is aware that it will forget the perfection of the creation, the love in every moment, and the light which forms each portion of the creation. Thus, it willingly takes on this vulnerability that has the function of allowing it to learn lessons that may, shall we say, involve trauma, the vulnerability being exposed and utilized by the nature of the third-density illusion in which there is the feeling of separation and the need to explore this feeling of separation in such a way that there is a growing sense of unity that results from the seeming opposite. Thus, the positively-oriented entity willingly exposes itself to the vulnerable situation in each incarnational experience in order to gain the increasing knowledge of the sense that all is well, the sense of unity that is, indeed, the nature, the true nature, of reality.

However, upon the negatively-oriented path this sense of vulnerability is not utilized by the individual who may be its subject or its victim, shall we say. It is utilized by those which would enslave the

negatively-oriented entity that is vulnerable, for this is the nature of the negative path: separation. That seeming separation exists for the positive entity for only as long as it is unable to penetrate the veil of forgetting. The negatively-oriented entity, therefore, *seeks* the separation from all other selves, and the control and domination of all other selves, and will use any vulnerability that any other self might express or exhibit as a means by which this domination and control might be effected.

Now, there is a certain benefit, shall we say, to the entity so controlled and dominated through its vulnerability—perhaps the vulnerability being only that of possessing lesser power and the inability to exercise it over others as well. However, as power is exercised over the negative entity who has been vulnerable to its domination, this entity will gain in the desire to further its own negative polarization by so dominating those who may be more vulnerable than was itself. Thus, the vulnerability is used in a reverse fashion, just as the entire path of the negative polarity is based upon that which reverses each portion of the positive path.

Is there a further query, my brother?

Austin: Not to that one, thank you, Q'uo.

Steve: I have a query. It occurs to me that in the case of a negative entity, there is still an instinct for unity working, but it just seems that the unity is something the negative entity wants to arrogate to itself. It seems that in doing so it is rejecting its own vulnerability, and one could see that rejection as grounded in fear, but at the higher levels of negative polarization, it seems as if the driving energy is no longer that of fear, but is something more like anger, or I don't quite know what the word would be, but can you tell me whether the driving energy behind negative polarization continues to be fear throughout, or whether there is something else, perhaps newly discovered, in the course of negative polarization, that would be the driving energy.

Q'uo: I am Q'uo, and am aware of your query, my brother. A quite thoughtful query—we shall begin.

The drive towards a certain kind of harmony of which you spoke, or unity, not necessarily harmony, is that which is utilized only up to a certain point for negatively-oriented entities, for there is seeing in the beginning fourth density experience of the formation of the social memory complex of negative polarity

that there is a reason to begin an alliance, shall we say, a means by which further power may be gained when one back is scratched and promises made to scratch your back, shall we say. This type of joining together in a common purpose has only limited value for the negatively-oriented entity as it climbs the steps of gaining polarity, for at some point the anger, which you have described, or the dissatisfaction with others selves to the point of separation, domination, and control is replaced by that which you would call greed, or the desire for more power, greater power, power of a certain kind, power that leads to recognition, adoration, submission, and the various degradations of the self that are willingly undertaken and described by the negative entity as worthwhile, up to a point.

Each entity which has been so dominated then, may use the anger at being dominated to rise within the levels of negative polarization until those levels have been achieved to a height where there is no longer the need for anger, for there is great success at domination. Therefore, the greed then is the more prevalent force that is utilized by such successful negative entities in their process of polarization. There is also a kind of desire to join in total unity with the One Creator, as is also the desire of positively-oriented entities. This desire to become the One Creator though, is that desire which sees only a limited view of the nature of the One Creator; the view which sees the universe as that which shall be put in order and the one which puts it in order will be the self which has manifested the Creator in a great enough degree to do so.

Is there a further query, my brother?

Steve: No, that's very informative. Thank you, Q'uo.

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

Austin: Q'uo, switching back to the positive path again, on the theme of forgiveness, it seems like some things are harder to forgive than others. I think some people on the positive path find it easier to forgive things done to themselves versus things done to other people, and there are some things that just seem unforgivable, and understanding that this is a process of evolution, and growing love to more and more acceptance, do you have any advice on what to do if we find something unforgivable, and we just

can't seem to break through and offer love to something that seems so abhorrent to us?

Q'uo: I am Q'uo, and am aware of your query, my brother.

When seeing a situation that seems unforgivable, the positively-oriented entity would do well to look within the self for that experience which either has been experienced by this entity at a very early age, the age of the formation of the personality structure, the first few years of the life, so that perhaps a memory can be recovered that has been quite painful, and has been pushed into the subconscious realms of the mind, being too painful for the conscious mind to consider.

There is another aspect to looking within the self for that which seems unforgivable, and that is the reverse. That is that the entity which cannot forgive a certain action from another may look within the self to that time which this action was undertaken by the entity which cannot forgive it in another, and the entity was unable, at that time, to forgive itself for accomplishing this action, which seemed then to be right, but quickly viewed as wrong, and the self was castigated by the self in such a manner that once again, the memory was so painful as to be moved within the lower regions of the conscious mind, or the higher regions of the subconscious mind. Such inner reflection and investigation, perhaps in the meditative state, or in the trance state when hypnosis is utilized, can reveal to an entity that which it itself has hidden from itself for reasons just mentioned.

Is there a further query, my brother?

Austin: No, thank you.

Q'uo: I am Q'uo and thank you once again, my brother. Is there another query at this time?

(Pause)

I am Q'uo. As it appears we have exhausted the queries for this session of working, we would, once again, wish to thank each of you present, for being so kind as to invite us to join your circle of seeking this day. As always, we are most overjoyed at this experience. We are most impressed with the purity of your desire to seek the truth, the willingness to open the heart, and the ability to exercise the mental capacity to express that which seems inexpressible in the nature of queries further exposing the unity of the creation, where it was not seen before.

We are those of Q'uo. We shall leave you at this time in love and in light. Go forth rejoicing in the power and the peace of the One Creator. Adonai, my friends, Adonai vasu borragus.