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INTENSIVE MEDITATION

JANUARY 10, 1991

(Unknown channeling)

I am Q'uo, and greet each of you this evening through this instrument. We are pleased that this instrument has been able to receive our initial contact.

We would speak to you this evening on the subject of suffering. This is a subject which many of your peoples do not wish to pay attention to, a subject which many wish to ignore or avoid as much as possible. It is also a subject with which each serious seeker is personally quite familiar and we know that each in this group have given much thought to the nature and purpose of suffering as it has been observed in each life and the lives of your other selves.

We are aware that there are differing so-called popular views of the role of suffering in the life of a seeker. Traditionally, many groups among your peoples have held that suffering is necessary for the purification of the soul or the advancement of the seeker on the path. This concept has been "adopted," shall we say, by others in the more general society, as well as may be observed by the term that is in this instrument's mind, "No pain, no gain." There is also, as you are aware, a group or groups, especially in the so-called New Age movements among your peoples, which hold that suffering is not only not necessary to spiritual growth, but may even be a sign that individual has

not taken whatever steps are necessary in order for it to be truly a seeker. We would suggest to you that both of these views are extremes and that suffering is neither a necessity for spiritual growth, nor a sign that spiritual growth is not taking place, but rather simply a byproduct of that which you call change.

Now, as you are aware, the process of spiritual growth involves much change and this takes place on many different levels. Change is at times most welcome and it may not be perceived at those times that there is any suffering taking place. However, each choice that is made involves, of necessity, a sacrifice of all other choices at that moment and suffering may be felt on many levels.

It is possible to follow the paths outlined by the more traditional viewpoints that adamantly hold to the view that suffering is essential for purification, for growth. It is possible to adopt this viewpoint in whole or in part, to use suffering in the life intentionally to accelerate one's process of spiritual evolution. As you aware, the conscious use of catalyst in this way is the means whereby one's growth is accelerated.

You are aware that there is much catalyst among your peoples that is unused, indeed, much that is little even noticed. This is to be expected as the nature of your illusion is most heavy and you are constantly bombarded with more than your senses are able to focus on.

Thus, the role of suffering in each seeker's life may, in actuality, be chosen by the seeker. It may be catalyst on which the attention is focused and therefrom much understanding and much growth may take place. It may be ignored or avoided as much as possible, but we would suggest to you that, as a seeker, this would not be the most desirable course of action if progress on the path is what is desired.

Many among your peoples have gone to great lengths to provide certain types of suffering for themselves in their life in order that attention may be brought to the life, to areas that need examination, to provide a focus that will eventually lead the conscious mind through the illusion. For this is the first thing desired by each entity as it enters this (*inaudible*) incarnation, that the illusion be pierced. The realization occurs that this indeed is illusion.

How great is the suffering among your peoples and how many there are who suffer completely within the illusion, not realizing the opportunity it brings them. The sorrow within and we hope that our humble words may perhaps be the means by which some are enabled to begin to pierce this illusion.

We are grateful for the opportunity to speak to this group and would at this time transfer to the one known as Jim. I am known to you as Q'uo.

(Jim channeling)

I am Q'uo, and greet each of you again, in love and in light with this instrument. We would at this time offer ourselves for the answering of queries if that is appropriate. (*Inaudible*). May we ask if there is a query at this time?

Questioner: (*Inaudible*).

I am Q'uo, and we are aware of your query, my sister. At this point in the progress of each instrument in this circle, there is but one necessity and that is to persevere. Each has a firm grasp of the process both in the mechanical sense of how the process works and also in the sense of the inner discrimination and ability to speak the words that are given and which appear within your minds. Each entity is now striving to become aware of more of the richness, shall we say, that may be found within the concepts and the words and phrases that we give each during the contact.

There are potential avenues of exploration that are open to all instruments no matter the amount of experience involved for there is indeed an interconnectedness between all things and it is possible to be finely enough tuned that ways of describing that which is given begin to open more easily as practice is accomplished. Thus the subtleties and nuances of the message for each practicing instrument can enrich the process and the content of each contact. Other than continuing to practice (*inaudible*), we would not have any recommendations for additional tools or procedures at this time.

Is there a further query?

Questioner: (*Inaudible*).

I am Q'uo, and am aware of what you are asking. We would agree in general terms that your estimation is correct. However, though each of you have a more finely tuned receptive ability awaiting further exercise and therefore are also in need of looking for the finest tuning within that can be found, and the most appropriate phrases for the chiseling of the concept. The entity known as Jim, through which we now speak, has this need, as you have surmised in more obvious configuration as it tends to synopsise both in thinking and in speaking as a result of the receiving in like manner.

However, we would not wish to omit that (*inaudible*) each instrument can receive both more finely and more clearly with the practice and the developing of the inner sensitivities that allow certain portions of our words to be as seeds and to speak what may spring from them, rather than speak only seeds. We attempt at this time to use this analogy to make an image appear within this instruments mind that allows concepts to permit. We shall retrace this thought, not wishing to (*inaudible*).

These seeds are cast upon the ground. They are crystal concepts. Instead of speaking each concept discretely, these can be allowed to blossom, to grow, shall we say, so that there is a trail that is followed.

We apologize for the moodiness of this response, but we were, in this response, allowing this instrument to do that which was given as an exercise.

Is there a further query, my sister?

Carla: (*Inaudible*).

I am Q'uo, and we are of your query, my sister. We would answer in the affirmative that you have a good grasp of that which we would have many more words to express. Is there a further query?

Carla: The other question is about (*inaudible*). Something that just came up when we were talking before (*inaudible*) and I got all of that, if I am on the right track. (*Inaudible*).

I am Q'uo, and am aware of your query. You are quite correct in your assumption that each instrument can construct a model or inner visualization to use as a sensing device and by attending to this tool may receive an impression as to the nature of the protection that is available to each circle that is seeking such as this one. The visualization may also, for those that are more able to utilize the inner senses, be that which allows the sense, the tone of the circle, to be perceived in much the same fashion as the tuning fork when placed in motion (*inaudible*) here. We take this instrument as an example whereby the feeling for the group would be internalized so that the circle was felt to be (*inaudible*) body and the, by virtue of the circle, monitored in this fashion. Others may be more comfortable with a visualization that would give a momentary image to the instrument as the means by which the protective vibration of the circle could be monitored.

Is there another query?

Carla: (*Inaudible*).

I am Q'uo. We thank you for your assistance in aiding each instrument and improving (*inaudible*). Is there another query at this time?

Questioner: (*Inaudible*).

I am Q'uo, and am aware of your query, my sister. Indeed, there is a great opportunity each day for each instrument, we find, to refine these sensitivities. In that at any moment with there are stimuli reaching into any of the senses of an instrument a few moments may be taken to focus as carefully as possible upon each stimulus and the response that each feels within. There will be a reflex kind of response as the first response in a situation in which the instrument has paused for a moment in order to receive some of the inner workings of itself. Thus, you may find yourself in a crowded room with a number of conversations occurring and by taking five to ten of your seconds—we believe this is

correct—in inner silence one may take an inventory of the vibrations that are resonating within in harmony or in disharmony and one may also note the flavor or color of harmonious or disharmonious vibrations so that there is a coding or checking, careful noting of these responses as this inner inventory is practiced more frequently. The sensing ability will be energized even more acutely, much as any learned activity becomes easier with repetition. Thus you may decide to take such as needed, [an] inventory of vibrational sensing two or three or more times per your day as a regularized exercise.

Is there a further query, my sister?

Questioner: (*Inaudible*).

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

Questioner: (*Inaudible*).

I am Q'uo. We are most appreciative for each opportunity to speak our thoughts to this group for we find that each asks that which is both upon the mind and the heart. It is well that all faculties be brought to bear upon it, the learning process with this group for utilizing all the data tools and for expressing your dedication, your desire to be of service. My sister, we shall take our leave of this group, thanking each again for renewing the opportunity for us to join you this evening. We are known to you as those of Q'uo. We leave each in love and in light of the one infinite Creator. Adonai, my friends. ❁