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SPECIAL MEDITATION

AUGUST 9, 2002

Question from T1: The question today is about pain and suffering, as I am experiencing pain in my nerves around the right side of my waist that leaves me sleepless and concerned about my future virility and health. Why do traumas such as pain and disease occur so often in the lives of spiritually sincere and seeking people? I know I'm a kind soul, so why would I or my higher self include pain in life? His Holiness the Dali Lama said the purpose of life is to be in happiness. I deeply agree with that. Some philosophy books taught us that pains would help us grow. I just don't feel comfortable with such thinking. Should I just communicate with my higher self and say, "Just tell me what to do to make you and us happy? Spare me from such a thing."

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator in whose name we serve with joy. We are most happy and grateful that we have been called to your circle of seeking this day. We thank you for allowing us to share our thoughts with you and to be of service in the one way in which we intended when we came to this sphere. We would ask that our words be heard with an open and listening mind and heart but that all of those ideas which do not resonate with the hearer or the reader be left behind. For we would not be a stumbling block before any but only those which are able to add to the resources which each seeker has in the awakening process.

This day you ask about the reason for, the value of, pain and suffering. Certainly, it goes against the values that are dear to the body and to the culture in which each lives to embrace suffering. The instinct of the third-density physical vehicle and the training and enculturation of childhood learning alike suggest the value of comfort, safety and the unimpaired maintenance of the self and those whom the self feels are dependents of that self and worthy of being taken care of. It would in no way be a plan of the conscious mind to invite suffering of any kind, whether physical, mental, emotional or spiritual.

Consequently, the question is most understandable, and indeed the conscious mind of the one known as T1 has not even once requested the painful difficulty that the one known as T1 is now experiencing within the physical body.

To begin to grasp why suffering exists, it is necessary to take a few steps back from the physicality and the immediacy of the experience of pain. So let us draw each with us as we retrain our focus upon, not pain itself, but the mechanism by which physical pain arises.

The goal of third density is the awakening of the self to the true and ever-deeper identity of that self. This involves several key concepts concerning the self.

One concept that is involved is the concept of change. The intent of the soul entering incarnation within the physical plane of your planet is to alter the condition of the vibratory rate and the vibratory

strength of the self. That is, the self desires both to change in the way the self perceives the illusion and the power which the self can bring to bear upon that which is focused upon, in the processes of recognizing and dealing with catalyst. The natural tendency of the third-density entity, whether awakened or asleep, is to resist change, and yet the purpose of the incarnation is never achieved without embracing the process of change.

Another concept that is involved in effecting the purpose of third density is an increased accuracy in the perception of that dynamic known to your people as polarity. What is positive; what is negative? What is service to others; what is service to self? How does this creature that you experience as your self respond to perceived light and perceived darkness; to perceived positivity and perceived negativity? Very often, those entities which wandered to this planetary sphere from elsewhere are those who are working very hard in sixth density upon the precise balance between love and wisdom. This means that chances to experience polarity and respond to it are precious, because only by gathering the harvest of catalyst and allowing the winnowing of that catalyst by the processes of conscious and unconscious portions of the self can one begin to redefine and more accurately balance the forces of love and wisdom within the self.

These two concepts work together to create a situation in which each entity receives a series of catalytic happenings, from self, from other selves, and from the creation about one. Each then is responsible for processing this catalyst, using the processed catalyst to incorporate and integrate new learning, so that catalyst is ripened into experience. Thusly, the self comes to know more about the self and about the dynamics of polarity within the self.

Because the self has begun to observe the self making decisions, making choices, especially with regard to polarity, this shows up most often in those choices which this instrument would call ethical. Within the boundaries of the third-density human experience, the illusion is thick enough that the entire experience of incarnation has some of the attributes of a stage play, where the characters are sometimes roughly drawn, the staging sometimes shabby and the lines sometimes poorly written. Every so often, it becomes quite obvious to the self that that which seems to many to be a smooth and glossy-surfaced reality is

actually a profoundly skewed illusion in which it is very difficult to see accurately, yet in which one is moved to respond, skillfully or unskillfully.

This being said, we may look at that which the one known as T2 spoke of, in the conversation preceding this meditation, which was that the one known as the Dalai Lama Spoke of being in joy, being in happiness, not necessarily the cause of any perceived catalyst but because the being itself was in that state. This is a challenging concept to one who assumes that, in order to be happy, one must be safe, comfortable and secure. The one known as Elkins frequently said to this instrument, when it was alive in incarnation in this density, "Happiness is not an objective." By this, that entity meant that the state of being happy had little to do with the state of one's spiritual awakening. However, as the Dalai Lama is perceived by us to have used the word, happiness, there is more of the expression of an abiding and universal state of mind which is bliss or joy; not happiness that is the result of a comfortable life but happiness, joy or bliss that is the result of having found the center of the self, found the point of balance within the self and thusly found the peace of a certain degree of self-understanding so that the self is at peace with the self and is able to release all fear.

The one known as T1, in wondering why there must be pain and suffering, is absolutely accurate in feeling that it is not necessary to suffer and have pain. However, it is almost inevitable, for the simple reason that change is inevitable, and the process of change is uncomfortable to almost all entities.

Now, as the one known as Ra has said, the energy of the self is first that of the mind. Catalyst comes first to the mind. The body is the secondary receiver of catalyst, and it receives that catalyst which the mind does not balance. Those who do achieve a state of bliss, joy, peace, realization or happiness in the sense the Dalai Lama used, achieve this state because they have been able to use the catalyst in such a way that the value of the catalyst is honored, the response of the self is known and honored, and those areas within which the self feels it needs more discipline are addressed.

The first receptor, then, is the mind, and when there is catalyst that moves into the mind and is not used by the mind, that catalyst moves into the physical vehicle and resides there as points of distortion, sometimes causing the symptoms which could be

considered suffering or pain and sometimes hiding from the detection of the observer because of an efficiency of repression that buries the unused catalyst like a treasure beneath the earth of the body. Indeed, many are the entities who have mental difficulties because of an inability to recognize the truth of catalyst or inability to respond fully to the catalyst.

However, this question has to do with physical pain, so we focus upon those catalytic experiences that are not used by the mind and are instead repressed and unexamined. These move into the portions of the body that represent some aspect of the particular catalyst that has been received.

For instance, within this instrument, the present catalyst has to do with an overload of items that must be handled: chores and duties that must be attended to, physical things that need to be done. Consequently, as this entity began to settle down and prepare for this meditation, it discovered that there was pain within the wrists and that it was substantial enough to require the work braces that this entity often wears. Why would this entity experience pain within the hands and arms at this particular time? Because there is too much to handle. It is not precisely on this instrument's shoulders; it is moving through her hands, and her hands are carrying too many items.

It may be productive for the one known as T1 to examine the area of the body in which this distortion that is causing pain is taking place. The solar plexus energy center is the characteristic energy center that expresses this planet; it is the yellow-ray energy, and included in the yellow-ray energy are issues of society: the relationships with the birth family, with the marriage and children, with the work, with the various groups, such as nations and sports teams and companies, with which the incarnated entity has to do. This is a way of beginning to enter into the process of unraveling the tangles of emotion and fear that have distorted the normal, open flow of energy through the energy bodies.

There is tremendous subtlety to this subject, and we do not wish to suggest that there is a simplistic solution that would render one free from pain and suffering. Rather, we would suggest that there is great strength and power in realizing that the self is not bound by any detail of incarnation but rather is

one who is here within incarnation to learn, to experience, to change.

Now, large changes within the physical incarnation do not show up as large changes within the context of the entire soul stream of an entity, that is, that entity which includes all incarnations, past and future, as well as the present incarnation in one great circle of soul being. The changes one is attempting to make are not that which they seem on the surface but rather it is through a filtering system of experience that, very gradually, realization itself begins to alter the perceptions of the entity within incarnation so that catalyst may be more skillfully used, and thusly the perception of pain and suffering will respond to that skill and art of beholding that which seems to be and seeing within it that which is. It is an eternal winnowing of truth from fiction.

And this is not easy when all of the details are steeped in illusion and human opinion. How many are the distortions which are fed to the entity with his mother's milk? How many are those that are added through the processes of schooling, relating with others and, more and more, beginning to tell the self stories about the self that make us seem like this or that character upon that stage of incarnation that you were speaking of earlier?

Sometimes it is possible to have a sudden realization that cuts through all the layers of illusion and distortion, especially within the lives of those who experience an intensity of seeking, whether it be for a short time or for a long time, as any process of dedicating the life to self study. The realization can come quickly, however this is not usual. Usually, there is a step forward, a step back, two steps forward, one step back, and so forth, so that the net result is a very slow garnering of a wonderful harvest which is self-knowledge. As the self-knowledge increases in quantity and in quality, the self begins to discern patterns of distortion that do not serve to increase understanding within the entity. Once these types of unskillful reactions to catalyst are identified, it becomes possible to intervene in the process of distortion in order either to remove or at least to lessen the distortion that is being processed from catalyst into experience.

Many times, the reason for distortion is some opinion concerning the self that is negative. Sometimes the self interprets catalyst to mean that it has been abandoned; sometimes an entity may

interpret catalyst in such a way that he feels that he is not good enough. Whatever the negative perception concerning the self, such perception robs the self of its own peace, talent and magic. If an entity is not pleased with itself, if an entity does not feel that it is doing well, it is simply, by this attitude, hampered in the accurate determination of the nature of catalyst, because all negative perception tightens a net of fear about the soul, and within that net the soul within cannot breathe and cannot express itself with freedom and accuracy. It is only within an atmosphere of love that the self begins to be able to see the self clearly.

This does not mean that it is possible for the self to be, specifically and generally, completely pleased with the behavior and the functioning of the self. The removal of fear from the self simply means that, when the self perceives the self to have failed, that failure is loved, honored, accepted and forgiven with the same facility and gladness with which the self is able to pat the self on the back for perceived excellences and virtues.

Moving back into the thought of polarity, it is important to love the negative portions of self, the shadow portions of self, as much as the sunny, daylight portions of consciousness that one is most desirous of sharing with the world. Blessed is the entity who is not only able to share positivity with the world but is also able to share the perceptions of his own negative nature with a calm and peaceful heart, with a forgiving and accepting heart.

This does not mean that an entity embraces the darkness of self and becomes the murderer, the rapist, the thief, the sloth, the prideful one, and the one who disrespects or covets or lives in envy and hate. It means that, when those emotions are encountered within the self as response to catalyst, that the self is able to gaze upon itself with an unblinking eye, not troubled by judgment but remaining within a peaceful and unconcerned heart. To be afraid of the shadow side of self is to invite the entrance into the life of increasing numbers of what this entity would call vampires or those who attack or greet psychically.

For there is the polarity of the light and the dark that is willing and ready to amplify the basic truth of that person as perceived by itself. Thusly, if that person is able to embrace its perceived failures, its perceived suffering, its perceived disharmony, there

is no bias incurred towards punishing the self through the contractions of fear that one is not behaving well or not doing enough or not being supportive enough. It is very easy for an entity experiencing negative emotions to begin a spiral that moves ever downward, where there is self-judgment and self-despising and then the outside consensus reality gradually offers an increasing number of mirrors that project the self to the self, showing images of fear-producing feelings. Thusly, the entity considers itself more and more of a failure; it becomes more and more willing to live in fear, and therefore it shuts itself off from those feelings of harmony, unity and the open flow of catalyst and experience. And thusly suffering occurs.

However, there is just as much efficacy in the smallest improvement in releasing fear. As the entity perceives fear where before it did not, thusly it begins to perceive those key elements which provide the catalyst that increases fear. Once these imbedded points of entry for negative catalyst are located, it may be seen that these are like triggers towards contraction, self-protection and fear. Thusly, the process becomes more and more transparent to the seeking self, and the self begins to be able to disconnect the seemingly fear-producing catalyst from the actual process of turning catalyst into experience. It is a matter of identifying that point when an entity is entering into fear, and, as we said, this is a subtle and usually long-term process. It is an awakening that is most salubrious and certainly, usually, most dearly bought.

There are those things which enrich and deepen an entity's ability to work with catalyst, and predictably we feel that this bliss begins with the silence. Entering into silence is an unnatural decision to the earth-bound entity. There is a tremendous amount of letting go implicit in the training of the self to enter into the silence and to release the contents of the intellectual mind. We heartily recommend this entering into the silence upon a daily basis, because it is a kind of training that is like the exercise of the body that strengthens the muscles.

There are improper exercises that are too strenuous for the body, in that instead of building up the body, they break the body down. It is entirely possible to break the self down through an unwise and excessive use of silence. There are few entities who can work with silence all day, every day, for the change rate is

dependent upon the amount of time spent in silence. Thusly, we suggest a moderate amount of meditation, producing a moderate rate of change in which the self is not drowned in mind, body and spirit-altering catalyst but rather is able to keep the nose above the water of chaos that describes the nature of change in process.

A further refinement of the entering of the silence which is quite appropriate for the process of getting to know the self well is that which this entity calls the balancing meditation¹, which is recommended to be done at the end of the day, perhaps as one is seeking one's rest, whereby the self moves through the day in imagination, remembering those feelings that were either negative or positive in any degree of intensity and substance. These are the points of catalyst; these are the points of entry into the self of those gifts of destiny and synchronicity which produce for the entity that unceasing flow of incoming catalyst that is designed by the self as it expresses its biases within the incarnative days and weeks and months of its living.

It is an ongoing process, and it does not stop. There is not a point at which one may say, "Now I understand; now I am through with my seeking process; now I am a realized and blissful human being who has entirely awakened and who now is a creature of fourth density, not third density." This is in fact never so. The learning within third density does not stop until the breath is removed from the body, and the consciousness moves on from the physical body to that which this instrument would call Etheria through the processes of the death of the body.

¹ From *The Law of One, Book II*:

QUESTIONER: I am going to make a statement and ask you to comment on its degree of accuracy. I am assuming that the balanced entity would not be swayed either towards positive or negative emotions by any situation which he might confront. By remaining unemotional in any situation, the balanced entity may clearly discern the appropriate and necessary responses in harmony with the Law of One for each situation. Is this correct?

RA: I am Ra. This is an incorrect application of the balancing which we have discussed. The exercise of first experiencing feelings and then consciously discovering their antitheses within the being has as its objective not the smooth flow of feelings both positive and negative while remaining unswayed but rather the objective of becoming unswayed. This is a simpler result and takes much practice, shall we say.

It is as though there were a certain amount of food that is on the table, and the food will continue to be brought to the table until the meal is over. When the meal of life is over, the Creator calls the soul out of incarnation and into the beginning of its next experience. Once this incarnative process has been accomplished, once the plan has been completed, the spirit moves on, freely, easily, indeed effortlessly.

So the issue becomes how one wishes to sculpt and self-create the story that is playing out on the stage of incarnation. The one known as T1 at this point is experiencing catalyst that creates fear. How shall the one known as T1 respond? The answer to this lies within the learning processes of the spiritually-awakened and very sincere seeker. We would not solve this puzzle for the one known as T1, but we hope that the thoughts we have shared offer many points that will aid thinking about this situation.

Remember that each is in truth love itself. Love does not contract; love does not fear; love drives out fear. If the entity is at heart a being of love, and if an entity is able to experience the self as a being of love, this is a tremendously important step towards becoming more skillful in the process of experiencing the self as a person of power, peace, bliss and magical effectiveness. That which is perceived as the truth will become the truth. Thusly, be extremely choosy about that which is accepted as the truth.

One can either protect itself, or one can move into a lack of fear, release protection and embrace learning, with all that that suggests. This would seem to increase pain and yet in effect it works effectively to reduce the pain of living.

None within incarnation is ever alone in this *jihad* or spiritual struggle of self with self. It is tempting to sacrifice the self in various ways in order to reduce suffering. However, it is not skillful. Rather, seek to embrace that which is not understood, asking for understanding but not demanding it; not waiting for it in order to forgive and accept the self and to move on without fear into the daylight of each new morning.

We are always glad to enter into the meditation of one who requests our presence in order that we may help to deepen the state of meditation, and there are many, many others within the inner planes that are glad to be of help if help is requested. Within this instrument's spiritual belief system there are angels

and archangels and saints, a savior and names of the Creator that color this instrument's ways of addressing the issues which it perceives. Within the mind and the heart of the one known as T1, there are also aspects and names of the Creator as perceived by the self, ways of thinking that have been developed by the self. And these are very personal and intimate and individualistic. Consequently, each entity's path is different.

Each entity's pain is unique to it. Not all entities suffer physical pain, but we assure the one known as T1 that all of those within incarnation are no strangers to negative catalyst or to the suffering that is the inevitable concomitant of life within third density.

We ask you to look at this not as a punishment but as a fertilizer that enriches the soil of self and enables it to grow a better harvest of blossoms and fruit. We wish to each the utter beauty of the blossoming spirit that is increasingly aware of its creator-self and is increasingly willing to lay aside the fears and perceived limitations of the self in order to embrace the one original Thought that is the Creator and that is that Logos which is creative love.

We feel that this is sufficient for this question at this time and welcome further questions if more is desired upon this very interesting subject. For the present, we thank this instrument and those who are members of this sitting group, as well as the one known as T1, and we would leave this group embracing each and enveloping each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. ❀