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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 19, 2015

Group question: We'd like to know how to determine where the inner light that is our birth right in the violet ray meets with the intelligent energy from the logos that is our daily gift of energy that comes in from our base chakra, through our feet, and through the groin area; how do we determine where that meeting place is?

(Jim channeling)

I am Q'uo and greet each in love and in light, my friends. We are happy to be with this instrument and this group, for it has been, what you would call, a while since we have had the pleasure of speaking to this group, and it is an honor for us to do so. As always, we ask one favor of you as you listen to our words, and that is that you use your own discrimination at all times with each word, so that if each word does not ring true to you, you leave it behind without a second thought, for we would not wish to be a stumbling block on your journey of seeking. If you will do us this favor it will help us greatly in being able to share our opinions with you—and we underline opinions—for we are not infallible sources of information, but what we have to share, we share freely and gladly.

You ask this day how it is possible for the seeker of truth to determine the level at which the seeking takes place as recorded in your energy centers—or chakra system—as a means by which to modulate and accelerate the inpouring energy of the logos that moves through the south poles of your energy field in a magnetic fashion, and seeks to unite with that

birth right which each has in the violet ray chakra; the guiding star of the self, shall we say. Each of you, as you move through your daily round of activities, experiences catalyst in a variety of ways. The catalyst is so called because it allows you to glean from these interactions with other selves that which is of value to you in your own journey of seeking.

There are many such interactions for each seeker in each day's round of activities. If you wish to analyze these interactions for their ability to assist your journey of seeking, it is well to reserve a portion of each daily period at the end of the day to enter into the meditative state and to examine what has occurred for you in this day, in the way of interactions which have moved you away from the compassion and understanding which is the goal of the seeker of truth. If you have felt yourself moved in one particular way or another, you may look at that movement that has, shall we say, taken you from your center of self, and assign to that movement a certain center of energy which is, shall we say, the home ground or bastion of that particular kind of energy expenditure.

At this time we shall transfer this contact to the one known as Steve. I am known as Q'uo.

(Steve channeling)

I am Q'uo and we speak now through this instrument. We would like to begin by thanking this instrument for challenging us in the name of the One Creator and along the path of service to others, for it is our understanding that there are many voices

in the universe; it being a universe full of spirits of every description, not all of whom are seeking in the way that those of this group are doing. That the contact may bear the character that you wish it to have, it is important to exercise discrimination at many different levels, but most of all, with respect to the question of the open heart. Those who seek with an open heart, my friend, are those who seek in the way that we do, and we are grateful for your seeking, for it assists us in providing the kind of service which it is our calling to provide.

The question of the energy centers is indeed among the most central for those of third density who wish to engage in that kind of spiritual work which can best be done in meditation. The energy centers can be likened to a musical instrument in the sense that the different centers each contribute to the whole by providing a tone, one could say, that when played well, provides an harmonic expression of the spiritual being. So while it is true that there is an hierarchical structure to the energy centers, it is also true that, in a well-tuned being, all centers are contributing simultaneously. So we would caution against attempting to occupy, in your meditations, simply the highest of the energy centers that you feel is accessible to you at the expense of the lower energy centers, which we would stress, do still form an important part of your being and indeed the more basic part of your energy system.

So, if we may begin by looking at the red ray energy center, as we have called it, which you may find at the base of your spine. This is the center at which energy is first taken up into the more etheric body and while work of a more individual or particular sort may not be done at the red ray level, it is yet an important consideration to have this energy center open, for it gives the entire system the initial fusion—infusion, we correct this instrument—of energy that comes in from below. The factors that tend to close off the red ray are those of fear, those of excessive anger, those of excessive lust. Such factors as these can so overwhelm the energy system that no further work may meaningfully be done while they prevail. So, a bright and cheerful attitude toward spiritual work is, what we may call, the best beginning.

Now, with such an attitude in place, one may move up the system of energy centers to that ray which we have called the orange, and we find there that the

attitudes that one has towards other selves with whom one has a personal relation are central to this energy center; and also the sense of self that one entertains for oneself is a factor of importance for dealing with the intake of energy at this level. Blockages may occur at this center when difficulties are discovered, either in the relation of the self to itself, or in the relation of the self to another. If these blockages are in place, it is well not to attempt to go higher, for to do so will mean that one is working with higher energies in a way which is distorted at a level below their proper sphere, and it is not possible to correct these imbalances while in the configuration of the higher energy center. Therefore, while for example, it may seem highly desirable to the seeker to be doing work in the blue ray or in the indigo ray center in meditation, this work will not be effective until the clearing of the lower energy centers has been achieved. When one feels joy in relation to others of one's immediate acquaintance, when one feels joy in being who one is, one can then make the effort to move higher in the chain of energy centers, and undertake work within the yellow ray center of activity.

The yellow ray center of activity is that center in which societal actions can be engaged and every individual within this circle of seeking has a highly articulated societal self and a highly complex set of societal relations that situate the way the energies are configured for each individually. This can constitute a very involved and complicated system of study. It is not that we would suggest that this system of study has to be exhaustively completed at every sitting but one does well to be clear that one is not carrying the effects of lingering discord at the third—or yellow ray—energy center before attempting to move higher up the scale, so to speak.

The principal effort typical of third density meditative work is the opening of the heart chakra—or the green ray energy center—for only when this center is opened can work in the higher centers be engaged in a way that reflects the polarity we have called service to others.

To be sure, there are those within your density that have chosen another polarity; that polarity being what we have called service to self. Those who function in the manner of serving primarily the self are those who disdain the opening of the heart center, finding it to be foolish to dwell there, for it

seems to those who have chosen this polarity to be such as to give away the authority or the power of one's being.

Now, it may so seem to one whose sense of self is such that it creates a kind of rotary pattern that moves from the yellow ray center back down to the orange ray center, back up through the yellow, and so on, and so on, and so on. We pause to call your attention to this configuration not because we feel that any within this circle of seeking are in fact polarizing in the direction of service to self, but we do find that the energy pattern typical of that configuration does, to some extent, persist in many, if not all who seek within your density, and so, it is well to be aware of that pattern, and it is well to be aware that that is a pattern through which one penetrates to gain access to the opening of the heart center.

With the open heart one gazes, for the first time, with new eyes upon the creation, with eyes of innocence and joy. It is with this energy that one may begin to make a springboard attempt into the higher energy centers. The danger—of which some have become aware—of an attempt to open the higher energy centers without a full investiture of the heart center is that one carries a polarity of a different sort than is the one desired into these centers, and if the polarity chosen is not fully consistent with itself, an imbalance of significant proportions can be the result.

As a consequence of this thought we would caution that it is always well to work on that work which is given to one to do, and not to judge the meditation as being better or worse based on how high one feels one has reached in the hierarchical arrangement of energies. If one's daily allotment has given to one a disturbance of the orange ray, that is where it is well to focus one's efforts. If the disturbance is of the character one can find in complicated social arrangements characteristic of the third ray—or, yellow ray activity—it is well to focus one's balancing effort in that ray. By doing so, one does the work of creating the pathway to the open heart.

Not every meditation, my friends, will be one of glory. Not every meditation will be one of pure joy, but much of the work that is done in meditation sets the table, so to speak, for the feast to come and we commend you to the activity of doing the work requisite for the more sanctified work, as we might

call it, that begins with the blue ray and moves into the indigo ray when it reaches its fuller height.

The indigo ray is that ray of the spiritual seeker which most embodies the highest aspirations to which that seeker is able to reach. The indigo ray is the site of sacred work which one does by invoking the power and presence of the Creator; a kind of drawing energy, if we may so call it, that reaches down from above and constitutes an inspiration and an invitation for the up reach of the energies coming from below.

In the indigo ray, there is a great feeling of blessing available. One can become quite intoxicated by this feeling of blessing. It is not unknown among your people to have serious spiritual seekers have experiences in which they break through to the indigo ray and feel themselves to be overwhelmed by the splendor of the energy there to be discovered. On such occasions, you do find those who feel they can now sally forth with the message that they can uniquely bring to a struggling humanity.

But we would suggest to you that when this happens it is often the case that a precipitous conclusion is drawn to the effect that a message of a particularly limited kind is the truth to be conveyed, and we would suggest that the limitations of the message are often reflective of the particular characteristics of that individual seeker involving work that has been left undone at the lower energy centers.

So, we would suggest that the question of raising the level of the energy center activation is, for the evolving seeker, not the only question to be addressed, but rather, it is of equal significance and increasing importance to engage in the process of balancing all of the energy centers in relation to one another. This requires continually going back down to the lowest and moving back up to the highest. and going back down and moving back up, and going back down so that one learns to play that tone poem which is the energy system with more and more skill, and more and more clarity, and more and more devotion to being the highest and the best and the clearest channel for the energies it is one's privilege to convey through the various expressions of the self.

We are those of Q'uo and we thank this instrument for its willingness to serve, and at this time we would pass the contact back to the one known as Jim.

(Jim channeling)

I am Q'uo and I am again with this instrument. We thank the one known as Steve for his service in allowing us to speak to the point of this query for this afternoon. Again, my friends, you are the arbiter of your own journey as you survey the energy centers affected by your daily round of activities. Look then to those where blockages are found, attempt to balance each blockage with its opposite that you may find an evenness of flow where before there was energy that was halted in its movement upwards, and in this fashion you may determine where your focus of attention needs be placed.

It is the journey of a lifetime to unblock each succeeding center of energy so that the white light of the One Creator moves unimpeded through each center of energy and remains white throughout the journey. However, do not feel that you have in any way failed if there is coloration to your light, for this is why you have incarnated. It is necessary to engage in the learning of various lessons in the overall plan of each soul's evolution. The way lessons are learned is to discover where there is a blockage in the overall energy patterns of each individual, and program these into the incarnational life stream that attention might be put upon them, and energies directed to balance and clear each center.

At this time we would ask if there is any further query upon this point before we ask for further questions. We are those of Q'uo.

Gary: Q'uo, if the main questioner has no follow up, I have a question that is relevant to the general question. In [session 74](#) of The Law of One, Ra says: "The indigo center is indeed most important for the work of the adept. However, it cannot, no matter how crystallized, correct to any extent whatsoever imbalances or blockages in other energy centers. They must needs be cleared seriatim from red upwards."

On one level I understand that you must work from the foundation upward, clearing and balancing each center to create a stable base from which to work in indigo ray; yet on the other hand, this notion is confusing to me because it seems like the consciousness of indigo ray is one that undoes the fundamental illusion. It undoes the illusion of separation, it undoes the illusion of the individual 'I,' and it is upon those illusions from which all of

the blockages spring in the first place: the blockages of the red ray, orange ray and so forth. So, it seems to me, that indigo ray gets to the root of the problem. So, I'm confused as to why the indigo ray cannot then undo the blockages and imbalances of the lower rays. If Q'uo could speak to that, I would appreciate it.

(Jim channeling)

I am Q'uo and I am aware of your query, my brother. The point of this response by those of Ra was that no energy center does the working for the seeker. It is the seeker which does the working by utilizing the various qualities of each energy center in order to bring balance to the entire array of energy centers, thus, the conscious, aware seeker utilizes the ability of each center in the process of balancing so that the activities of the day, which have pointed out to the seeker where work needs be done, may be then processed through a period and process of balancing in meditation the perceived blockages. It is therefore the seeker that does the work.

Is there a further query my brother?

Gary: No, thank you Q'uo.

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

L: Q'uo. I have a question. It doesn't have to do with the original topic if there's anyone that has one to do with the original topic I'd wait for that.

Nobody? Years ago I created a race of extra-terrestrial beings in a story I was writing, and years later I've encountered people that I didn't know at all who claimed to have seen and interacted with these beings in a way that seems very real. I was thinking of how this type of thing in general might pertain to inspiration or possibly just the creation of a thought-form. And I'm kind of wondering, would it be better in that type of circumstance to consider the idea of inspiration of information having come through and in related fiction? Or is it possible to create a thought-form of that depth to where it can impact complete strangers and how one might care for a thought-form like that? I'm not sure if that's a clear question.

I am Q'uo and believe that we have the gist of your query, my sister. The thought-form indeed may be created or it may be perceived. The creation of a

thought-form is possible by the concentration upon such a form of thought which is, shall we say, manufactured by the conscious mind, or perhaps through inspiration from the subconscious mind there is the perception of a thought-form that has existence in another realm of the density in which you inhabit. Thus, you have two potential sources for this thought-form entity that took its places upon the narration and story that you have created. The first being, as we said, a creation of your own mind, the second the perception of your subconscious mind.

Is there a further query my sister?

L: How would you go about telling the difference?

I am Q'uo and am aware of your query my sister. We shall pause briefly as we are aware of the recording device having need of attention.

(Side one of tape ends.)

I am Q'uo and we would suggest my sister that in your meditative state you observe the qualities of the character in your story and observe how, in this state of observation, the character behaves. If you're able to see without any conscious intervention on your part how the character continues to move and evolve, you may consider it a product of a contact with your subconscious mind which has relayed to you a being which does exist. If there is no movement or development in the meditative state, you may consider the possibility that it is a creature of your conscious mind's creation.

Is there a further query my sister?

L: No, thank you Q'uo.

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

Gary: Q'uo, I have a question. My understanding is that this channeling process happens between incarnate third-density mind/body/spirit complexes and you whose origin is in the outer planes of fourth density, fifth density and sixth density. I wonder if the inner planes of this planet play any part [in the channeling process], and, specifically, if the entity who is a friend of ours known as Carla lends her energies to this process in any way?

I am Q'uo and am aware of your query my brother. The one known to you as Carla has an affinity for this group which is most solidly established through

her incarnation which has found its completion and has allowed her to pass into the world of the spirit; the time/space portion of your planet's environment. In this environment she is able to send her steadying energies into this circle of seeking, so that there is a kind of framework or solidity of vibration that aids in the reception of our vibrations, shall we say. In short, the answer is yes.

Is there a further query my brother?

Gary: No, thank you Q'uo.

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

(Pause)

I am Q'uo and as it appears that we have exhausted the queries for the nonce we shall say how delighted we have been to be able to speak to this group and to express—we correct this instrument—and to experience the collective energies of seeking of joy and of the sharing of love and light that is within this circle today. The light which you have generated may be seen on the inner realms of this planet as a beacon that shines brightly forth into the time/space portion and alerts all the angelic presences of your song of seeking, your expression of joy and your open hearts of love. We look forward to speaking with you again. Go forth, each of you, in joy, in peace, in love and in light. We are known to you as those of Q'uo. Adonai, my friends, adonai.



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SATURDAY MEDITATION OCTOBER 3, 2015

Group question: In the past, those of Q'uo have drawn a distinction between the "mind of the world" and the "mind of the heart." Q'uo describes the "mind of the world" as the analytical judging mind which we have been conditioned to use almost exclusively. They describe the "mind of the heart" as being a consciousness of love.

Corroborating Q'uo's thought, information is now available from different fields which say that the physical heart is much more than a pump but is also a specialized brain with endocrine electro-magnetic and neurological perceptive functions.

We would like to go deeper into the information Q'uo has already shared to help us open our hearts by asking how to shift the primary focus of our consciousness from the mind of the world to the mind of the heart, both its physical and metaphysical aspects, allocating to the computer-like brain a role seemingly more suited to its design, the role of a helpmate.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light through this instrument. It is our great privilege and pleasure to be able to speak to you this afternoon. We would, as always, ask you to use your discrimination as you listen to our words and be certain that you accept only those which you feel comfortable with, for we would not wish to place any stumbling block upon your path. We thank you for this favor my friends.

Today you asked about the difference between the "mind of the world" and the mind and functioning of the heart, and how one may access the "mind of the heart" and become aware of the extended functioning of this particular central organ of your physical vehicle. We are most happy to address this query and will begin by suggesting that for most of you, the nature of the mind of the world is quite well known, for each of you has been, shall we say, enculturated with this mind, for it is the means by which entities of your various countries, cities and regions are made familiar with the expectations of a growing being within your culture, or any culture, for that matter, my friends. This is the means by which the mass mind of the population of your culture is passed on to each succeeding generation so that there is a certain kind of order available to the entire culture, the expectations of which are specifically transmitted by those closest to you, those being your parental entities, your teachers, your friends, neighbors, and so forth. In this day and age, this is accomplished quite successfully by the increasing use of the electronic media which ensures that the message of conformity is well spread, shall we say, and taken into the mind complex which is processed through the physical brain.

Thus, each entity begins the physical incarnation of the basic elements of the process of becoming one of many that can be looked to in order to understand the necessary ingredients for being accepted within the various segments of your culture. Thus, one is able to take advantage of various opportunities for

education and socialization, the occupation and the earning of the means by which to facilitate the growing family. The process is meant to be cyclical and enhanced with each generation's production of new progeny. This, as you are well aware, is the momentum of the mind which causes the entity who wishes to proceed upon a different path some resistance, shall we say. For each entity—though well-prepared to pursue the cultural bias—is also the, shall we say, seedbed in which there grows the individual identity that seeks expression in many and sundry means. This self finds the cultural bias occasionally difficult, if not a burden, when this individual identity takes on facets of expression that are not generally understood by the larger culture or perhaps even by the smaller culture of the family and friends. Each has within its heart, shall we say, the desire to pursue what you may call “the seeker's path,” the desire to know more of what is the meaning of life, the whys and wherefores that are not covered over much by the mind of the world. This is where the mind and functioning of the heart is most important.

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

(Steve channeling)

I am Q'uo and am with this instrument. The societal complex in which you all participate carries with it a complex set of expectations that, as we have suggested, most often do not precisely fit the process of opening up to the larger experience that every individual feels as a need and a desire at some level of the being. The gap, shall we say, that exists between the world as it has come to be represented normatively to the aspiring self, and the world as it is felt to call from somewhere deep within the aspiring self, is a gap which is fed by many things articulated in many ways, kept as a gap by a great many factors.

Of these factors we would call attention to two major callings: the one kind—coming from what one might call judgments of value which have become sedimented in your social complex—yield a strictured set of requirements that are held before every individual self in such a way that in order to be worthy, the self is expected to conform to a pattern of selfhood which is already in place.

As it happens, this pattern of selfhood virtually never is a perfect fit for any individual self, and as a result,

every individual self, almost without exception, feels in some corner of its being that it has failed, that it is unworthy. When this judgment lies heavy upon the self, it causes that delicate membrane, so to speak, that constitutes the skin of the embryonic self to contract, to pull back inwards, and to tighten itself into a small knot. In this condition, the embryonic self finds itself locked into a heart center which is no center, and which cannot express itself as heart. There are, nevertheless, leavings, traces, residues of judgments, and fragments of judgments, and feelings of inadequacy that persist from one experience to the next, and accumulate over time, to form very often quite a rigid crust.

The embryonic self finds some degree of safety hiding behind this crust, but at the same time, feels trapped by it. Every experience in which the judgment of the world is taken in and held against the self, causes this crust to become firmer, to become more brittle, to become more imprisoning for the self that would prefer to feel itself to be free of judgment, to be free of that kind of demanding expectation that the world continually seems to place upon it.

This imprisoned self, however, is not without resources of its own. Over and over again it will make an effort, over and over again it will look to find those little apertures in the incrustation around it which will give it life, and which will let the light of the world flow in even as the inward light of the self begins to flow outward. With every additional act of acceptance of self by self, the crust begins to thin so that, over time, when this process is consciously empowered, eventually the crust may become thin enough that it no longer holds the heart in a constricted space, and the heart is allowed to expand and to inform the world with its love. When the heart reaches outward to the world in love, the world is reflected back as love, lovingly, and heart then begins to sing that song which is its native tongue, so to speak.

There is, as we have said, a second source of constriction of heart energy, and this source comes more from within. It represents those experiences which have proven to be too painful for the emerging self to countenance, to bring forward, to be felt; and so there is a tendency to postpone, if you will, the feeling of the thoughts, the feeling of the feelings, the feeling of the pain that is very often a

part of the process of catalyst that each here enjoys upon a daily basis.

Postponed feelings, however, are not feelings that go away forever. Postponed catalyst remains within the heart center as work yet to be done, and a heart that is burdened with much unprocessed catalyst, with much unfelt feeling, is a heart which feels leaden and heavy, and suffers from strictures of its own making. In some sense, my friends, we will say to you that this catalyst is amongst the most difficult you will need to process, for you cannot work through it without opening the heart, and each act of opening the heart, each act of releasing the tightness of the heart muscle, is an act also which releases those pent-up emotions, those pent-up memories, those pent-up repressions that have been felt at one point or another to be too difficult to deal with.

So the opening of the heart is not always undertaken in a condition of absolute joy. The opening of the heart very often will show to the self what the self has not been able to confess it carries; the pain and anguish or sorrow. The healing of anguish is something, however, that only the heart itself can accomplish. You cannot heal the anguish of the soul by thinking the correct thought any more than you can heal the damaged heart by a specific act of cognition.

The heart is the organ of acceptance. It opens the gateway to a world which is loving at its core, but we will say that there are, in this love, many layers of what you experience as emotion, and the emotion does not always seem immediately to be of a loving nature or to be of the nature of that which encourages a further opening of the heart.

Accordingly, the first act of opening the heart can very often quickly lead to a reaction which has the effect of closing it down again, or of restricting the area in which the heart will allow itself to be opened. This, my friends, is the moment where we would encourage you to look to the wee small act that might be called faith, for in this small act, there is the foolish expectation that within anguish there may yet be found joy; that within sorrow there may yet be found gladness; that within fear, within horror, within agony, there may yet be found hope.

The more one learns to expect joy as a consequence of merely one's capacity to hope, the more one is able to relax that heart muscle, the more one is able

to allow acceptance to build upon acceptance, until the heart feels itself to be an organ of reception for the ebb and flow of cosmic energy within the individual self. This is a refreshing flow for the self that has too long felt constricted—both from without by the heavy weight of societal judgment, and from within by the weight of unprocessed and apparently unprocessable experience. When this cosmic wind, shall we say, is allowed to blow through the heart, and the heart itself learns to express the rhythms of the universe, the universe itself may increasingly be discovered to lie within, and less and less does the individual self need to feel itself as something that must maintain itself by resistance to what lies without.

The natural flow of the heart corresponds and resonates with the natural flow of the cosmos. There are many ways that one can discover this flow. The artist discovers it in the act of creation; the naturalist discovers it in the act of participating in nature; and those who participate in the societal activities discover it in the natural flow of give and take as one offers ones services to others whose reception of these services is their gratitude, which in turn feeds back into the flow of the one who has given. The giving, the receiving, and the giving again, constitute the great flow in which every individual mind/body/spirit complex may participate and does participate more and more as the heart begins to open. In the opening of the heart one may experience healing, and in the closing of the heart, one always experiences the constricting, not just of the mind, but also of the body.

In your society, my friends, there are so very many factors working against the opening of the heart, that it cannot be surprising that so many difficulties of the heart find themselves expressed in what you might call "heart trouble." Sometimes, you can make progress towards an opening of the heart itself simply by learning to relax the body. As you attempt to relax the body, it can sometimes be difficult to begin from the heart itself, for after all, this is a bodily function which you call autonomic, which is to say it is a function which is not generally directly controllable by an act of consciousness. But, if you begin in meditation, to relax first the feet, allowing the feet to rest comfortably and gently upon the ground, allowing the feet to serve as receptors to that energy which flows from your earth upward so that it moves into your calves, through your knees and

into your thighs and into the lower part of your torso, moving still upward through your solar plexus center, arriving finally at your heart—which now can be seen to have released a kind of tension which it did not know it was holding—one has thereby effectively achieved in bodily manifestation an analog of that of which we have been discussing in relation to the more metaphysical or mental components of the process of opening the heart.

The resolve to open the heart must take root in the mind, for the mind is the original of the mind/body complex, but no mind can be shown to itself without that principle of manifestation which is called the body. When the mind is resolved in its heart to release those strictures which it has held, the body is only too glad to comply and feeds back to the heart a joy of the release of the tension that has held it in check for oh, so long.

This experience of opening the heart can come very slowly, or it can come sometimes with a great rush. We find that if the experience is too sudden, it can sometimes lead to a kind of reaction or recoil which has the effect of closing the heart again in due course. So it is well, my friends, to make a study of the practice of the opening of the heart, that it might mean something sustainable. A reliably open heart is a resource for the seeker like no other, for it is the platform upon which all further work of a positive nature may be undertaken. It is that act of acceptance of self by self, and of world by self, and the feeling of being accepted by the self and the world that allows the more radiant activity to begin to become manifest.

An open-hearted person is, in your world, a rare jewel, but a jewel beyond price. My brothers and sisters, we commend you to the project of opening the heart, for it is an adornment to the entire creation when you do so.

I am Q'uo, and at this time we would leave this instrument in love and in light and return to the one known as Jim to complete our communication with you today. Adonai.

(Jim channeling)

I am Q'uo and am again with this instrument and greet each again in love and in light through this instrument. It is our honor at this time to ask if there might be any other queries to which we might respond.

Steve: Am I allowed to ask one Q'uo?

I am Q'uo. Of course, my brother. May we ask what your query might be?

Steve: Is there a more particular set of exercises that you could recommend for purposes of opening the heart?

I am Q'uo, and am aware of your query, my brother. We would recommend that you find those passages of a particularly expressive nature concerning the heart written by other authors who have made a study of such, concerning yourself perhaps with a few paragraphs, and then contemplate the meaning of these messages upon a regular basis, perhaps daily. When you feel you have digested in a mental fashion the gist of the message then, within your meditative state, take this fruit of your mentation and allow it to have its center stage, shall we say; allow it to move from the mind to the feelings, to the intuitions, to more of the arena of the heart.

Find more than one or two such passages. Use these in conjunction with further mentation and meditation until you feel that you have equipped your heart center with the trappings, shall we say, of unconditional love, of the giving and receiving of this love. Perhaps you could make it a personal experience in that you could then find a friend or family member who would perhaps enjoy and appreciate further discussion and elaboration of a mental nature upon these crystallized feelings and expressions of unconditional love.

Use the responses of family, friends, and so forth to further enrich the heart center activity so that there is a kind of priming of the pump, shall we say, no pun intended. Then you are able to feel the flow beginning in the heart center so that there is the automatic response within this center to your daily round of activities. When you see or hear a situation that, as one might say, tugs at the heart strings, allow the heart its response. That which perhaps has been neglected or repressed in past experience, allow it to come forward and to be able to share this burgeoning energy of acceptance, of love, within your own being before another being or situation. Your world, my friends, has many such situations easily accessed through your news media, if necessary. However, we are also quite sure that each entity has within its own realm of personal

experience those areas that could benefit by receiving the love offerings of your heart center.

What we are recommending is that you become more and more familiar with the qualities of love in an unconditional sense, and what they might feel like after having considered their mentally descriptive parameters. It is the feeling that is most important here, for as you move from the mind of the world to the mind of the heart, you are dealing with the emotions that can be expressed in no other center as in the heart center. The heart is indeed of the same nature as a muscle. As you exercise its qualities of unconditional and all compassionate love, these qualities are enhanced and your ability to experience and express them are also enhanced.

Is there a further query, my brother, upon this topic?

Steve: No, thank you, that was very good.

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

Gary: Q'uo, one quick one for me. We have a dear friend, whose name is Morris, who has been diagnosed with a particularly difficult condition. Is there anything we can do to be of aid to his healing process?

I am Q'uo and am aware of your query my brother. It is always helpful to any healing process to engage in the meditative and prayerful state of mind and being which sends love and healing thoughts and energies to the one wishing the healing. We may note, however, that it is always up to the entity and its own higher self, shall we say, as to how these energies shall be utilized. Thus it is well to send them with the hope of their eventual success in providing the healing benefits, but also being willing for them to be utilized in any other fashion that is useful and helpful to the object of the healing feelings as these energies are sent.

Is there another query, my brother?

Gary: Is there a method for increasing the effectiveness of the sending and the receiving, whether in terms of its quality or quantity or both?

I am Q'uo and I am aware of your query, my brother. We find that the various means of such sendings may be utilized, not only in the prayerful attitude, or the meditational stance, or the thoughts which are projected, but perhaps also with the simple communication via your normal means, be it

the mail system or the computerized mail system where you are able to express in clear and concise means the feelings that you feel, opening a channel, shall we say, for clear communication and the reciprocal receiving of such from the one known as Morris so that a clearer perception might be gained of both his condition and his thoughts concerning it.

Is there another query, my brother?

Gary: None for me, thank you, Q'uo.

We thank you, my brother. Is there a final query at this time?

(long pause)

I am Q'uo. We have enjoyed greatly the experience of speaking to your concerns in this circle of seeking. It is such a joy to us to see dedicated spirits joined together with hearts and minds open and sharing, creating the most beautiful vibrations of love upon the time/space planes that does indeed reach to your heavens. We commend each for the dedication to seeking that has brought you here and has joined you as a group of seeking.

We would at this time take our leave of this group and this instrument. We leave each of you, my friends in the love and the ineffable light of the One Infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai vasu.



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SATURDAY MEDITATION OCTOBER 17, 2015

Group question: In the past, those of Q'uo have drawn a distinction between the "mind of the world" and the "mind of the heart." Q'uo describes the "mind of the world" as the analytical judging mind which we have been conditioned to use almost exclusively. They describe the "mind of the heart" as being a consciousness of love.

Corroborating Q'uo's thought, information is now available from different fields which say that the physical heart is much more than a pump but is also a specialized brain with endocrine electro-magnetic and neurological perceptive functions.

We would like to go deeper into the information Q'uo has already shared to help us open our hearts by asking how to shift the primary focus of our consciousness from the mind of the world to the mind of the heart, both its physical and metaphysical aspects, allocating to the computer-like brain a role seemingly more suited to its design, the role of a helpmate.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light through this instrument. It is our great privilege and pleasure to be able to speak to you this afternoon. We would, as always, ask you to use your discrimination as you listen to our words and be certain that you accept only those which you feel comfortable with, for we would not wish to place any stumbling block upon your path. We thank you for this favor my friends.

Today you asked about the difference between the "mind of the world" and the mind and functioning of the heart, and how one may access the "mind of the heart" and become aware of the extended functioning of this particular central organ of your physical vehicle. We are most happy to address this query and will begin by suggesting that for most of you, the nature of the mind of the world is quite well known, for each of you has been, shall we say, enculturated with this mind, for it is the means by which entities of your various countries, cities and regions are made familiar with the expectations of a growing being within your culture, or any culture, for that matter, my friends. This is the means by which the mass mind of the population of your culture is passed on to each succeeding generation so that there is a certain kind of order available to the entire culture, the expectations of which are specifically transmitted by those closest to you, those being your parental entities, your teachers, your friends, neighbors, and so forth. In this day and age, this is accomplished quite successfully by the increasing use of the electronic media which ensures that the message of conformity is well spread, shall we say, and taken into the mind complex which is processed through the physical brain.

Thus, each entity begins the physical incarnation of the basic elements of the process of becoming one of many that can be looked to in order to understand the necessary ingredients for being accepted within the various segments of your culture. Thus, one is able to take advantage of various opportunities for

education and socialization, the occupation and the earning of the means by which to facilitate the growing family. The process is meant to be cyclical and enhanced with each generation's production of new progeny. This, as you are well aware, is the momentum of the mind which causes the entity who wishes to proceed upon a different path some resistance, shall we say. For each entity—though well-prepared to pursue the cultural bias—is also the, shall we say, seedbed in which there grows the individual identity that seeks expression in many and sundry means. This self finds the cultural bias occasionally difficult, if not a burden, when this individual identity takes on facets of expression that are not generally understood by the larger culture or perhaps even by the smaller culture of the family and friends. Each has within its heart, shall we say, the desire to pursue what you may call “the seeker's path,” the desire to know more of what is the meaning of life, the whys and wherefores that are not covered over much by the mind of the world. This is where the mind and functioning of the heart is most important.

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

(Steve channeling)

I am Q'uo and am with this instrument. The societal complex in which you all participate carries with it a complex set of expectations that, as we have suggested, most often do not precisely fit the process of opening up to the larger experience that every individual feels as a need and a desire at some level of the being. The gap, shall we say, that exists between the world as it has come to be represented normatively to the aspiring self, and the world as it is felt to call from somewhere deep within the aspiring self, is a gap which is fed by many things articulated in many ways, kept as a gap by a great many factors.

Of these factors we would call attention to two major callings: the one kind—coming from what one might call judgments of value which have become sedimented in your social complex—yield a strictured set of requirements that are held before every individual self in such a way that in order to be worthy, the self is expected to conform to a pattern of selfhood which is already in place.

As it happens, this pattern of selfhood virtually never is a perfect fit for any individual self, and as a result,

every individual self, almost without exception, feels in some corner of its being that it has failed, that it is unworthy. When this judgment lies heavy upon the self, it causes that delicate membrane, so to speak, that constitutes the skin of the embryonic self to contract, to pull back inwards, and to tighten itself into a small knot. In this condition, the embryonic self finds itself locked into a heart center which is no center, and which cannot express itself as heart. There are, nevertheless, leavings, traces, residues of judgments, and fragments of judgments, and feelings of inadequacy that persist from one experience to the next, and accumulate over time, to form very often quite a rigid crust.

The embryonic self finds some degree of safety hiding behind this crust, but at the same time, feels trapped by it. Every experience in which the judgment of the world is taken in and held against the self, causes this crust to become firmer, to become more brittle, to become more imprisoning for the self that would prefer to feel itself to be free of judgment, to be free of that kind of demanding expectation that the world continually seems to place upon it.

This imprisoned self, however, is not without resources of its own. Over and over again it will make an effort, over and over again it will look to find those little apertures in the incrustation around it which will give it life, and which will let the light of the world flow in even as the inward light of the self begins to flow outward. With every additional act of acceptance of self by self, the crust begins to thin so that, over time, when this process is consciously empowered, eventually the crust may become thin enough that it no longer holds the heart in a constricted space, and the heart is allowed to expand and to inform the world with its love. When the heart reaches outward to the world in love, the world is reflected back as love, lovingly, and heart then begins to sing that song which is its native tongue, so to speak.

There is, as we have said, a second source of constriction of heart energy, and this source comes more from within. It represents those experiences which have proven to be too painful for the emerging self to countenance, to bring forward, to be felt; and so there is a tendency to postpone, if you will, the feeling of the thoughts, the feeling of the feelings, the feeling of the pain that is very often a

part of the process of catalyst that each here enjoys upon a daily basis.

Postponed feelings, however, are not feelings that go away forever. Postponed catalyst remains within the heart center as work yet to be done, and a heart that is burdened with much unprocessed catalyst, with much unfelt feeling, is a heart which feels leaden and heavy, and suffers from strictures of its own making. In some sense, my friends, we will say to you that this catalyst is amongst the most difficult you will need to process, for you cannot work through it without opening the heart, and each act of opening the heart, each act of releasing the tightness of the heart muscle, is an act also which releases those pent-up emotions, those pent-up memories, those pent-up repressions that have been felt at one point or another to be too difficult to deal with.

So the opening of the heart is not always undertaken in a condition of absolute joy. The opening of the heart very often will show to the self what the self has not been able to confess it carries; the pain and anguish or sorrow. The healing of anguish is something, however, that only the heart itself can accomplish. You cannot heal the anguish of the soul by thinking the correct thought any more than you can heal the damaged heart by a specific act of cognition.

The heart is the organ of acceptance. It opens the gateway to a world which is loving at its core, but we will say that there are, in this love, many layers of what you experience as emotion, and the emotion does not always seem immediately to be of a loving nature or to be of the nature of that which encourages a further opening of the heart.

Accordingly, the first act of opening the heart can very often quickly lead to a reaction which has the effect of closing it down again, or of restricting the area in which the heart will allow itself to be opened. This, my friends, is the moment where we would encourage you to look to the wee small act that might be called faith, for in this small act, there is the foolish expectation that within anguish there may yet be found joy; that within sorrow there may yet be found gladness; that within fear, within horror, within agony, there may yet be found hope.

The more one learns to expect joy as a consequence of merely one's capacity to hope, the more one is able to relax that heart muscle, the more one is able

to allow acceptance to build upon acceptance, until the heart feels itself to be an organ of reception for the ebb and flow of cosmic energy within the individual self. This is a refreshing flow for the self that has too long felt constricted—both from without by the heavy weight of societal judgment, and from within by the weight of unprocessed and apparently unprocessable experience. When this cosmic wind, shall we say, is allowed to blow through the heart, and the heart itself learns to express the rhythms of the universe, the universe itself may increasingly be discovered to lie within, and less and less does the individual self need to feel itself as something that must maintain itself by resistance to what lies without.

The natural flow of the heart corresponds and resonates with the natural flow of the cosmos. There are many ways that one can discover this flow. The artist discovers it in the act of creation; the naturalist discovers it in the act of participating in nature; and those who participate in the societal activities discover it in the natural flow of give and take as one offers ones services to others whose reception of these services is their gratitude, which in turn feeds back into the flow of the one who has given. The giving, the receiving, and the giving again, constitute the great flow in which every individual mind/body/spirit complex may participate and does participate more and more as the heart begins to open. In the opening of the heart one may experience healing, and in the closing of the heart, one always experiences the constricting, not just of the mind, but also of the body.

In your society, my friends, there are so very many factors working against the opening of the heart, that it cannot be surprising that so many difficulties of the heart find themselves expressed in what you might call "heart trouble." Sometimes, you can make progress towards an opening of the heart itself simply by learning to relax the body. As you attempt to relax the body, it can sometimes be difficult to begin from the heart itself, for after all, this is a bodily function which you call autonomic, which is to say it is a function which is not generally directly controllable by an act of consciousness. But, if you begin in meditation, to relax first the feet, allowing the feet to rest comfortably and gently upon the ground, allowing the feet to serve as receptors to that energy which flows from your earth upward so that it moves into your calves, through your knees and

into your thighs and into the lower part of your torso, moving still upward through your solar plexus center, arriving finally at your heart—which now can be seen to have released a kind of tension which it did not know it was holding—one has thereby effectively achieved in bodily manifestation an analog of that of which we have been discussing in relation to the more metaphysical or mental components of the process of opening the heart.

The resolve to open the heart must take root in the mind, for the mind is the original of the mind/body complex, but no mind can be shown to itself without that principle of manifestation which is called the body. When the mind is resolved in its heart to release those strictures which it has held, the body is only too glad to comply and feeds back to the heart a joy of the release of the tension that has held it in check for oh, so long.

This experience of opening the heart can come very slowly, or it can come sometimes with a great rush. We find that if the experience is too sudden, it can sometimes lead to a kind of reaction or recoil which has the effect of closing the heart again in due course. So it is well, my friends, to make a study of the practice of the opening of the heart, that it might mean something sustainable. A reliably open heart is a resource for the seeker like no other, for it is the platform upon which all further work of a positive nature may be undertaken. It is that act of acceptance of self by self, and of world by self, and the feeling of being accepted by the self and the world that allows the more radiant activity to begin to become manifest.

An open-hearted person is, in your world, a rare jewel, but a jewel beyond price. My brothers and sisters, we commend you to the project of opening the heart, for it is an adornment to the entire creation when you do so.

I am Q'uo, and at this time we would leave this instrument in love and in light and return to the one known as Jim to complete our communication with you today. Adonai.

(Jim channeling)

I am Q'uo and am again with this instrument and greet each again in love and in light through this instrument. It is our honor at this time to ask if there might be any other queries to which we might respond.

Steve: Am I allowed to ask one Q'uo?

I am Q'uo. Of course, my brother. May we ask what your query might be?

Steve: Is there a more particular set of exercises that you could recommend for purposes of opening the heart?

I am Q'uo, and am aware of your query, my brother. We would recommend that you find those passages of a particularly expressive nature concerning the heart written by other authors who have made a study of such, concerning yourself perhaps with a few paragraphs, and then contemplate the meaning of these messages upon a regular basis, perhaps daily. When you feel you have digested in a mental fashion the gist of the message then, within your meditative state, take this fruit of your mentation and allow it to have its center stage, shall we say; allow it to move from the mind to the feelings, to the intuitions, to more of the arena of the heart.

Find more than one or two such passages. Use these in conjunction with further mentation and meditation until you feel that you have equipped your heart center with the trappings, shall we say, of unconditional love, of the giving and receiving of this love. Perhaps you could make it a personal experience in that you could then find a friend or family member who would perhaps enjoy and appreciate further discussion and elaboration of a mental nature upon these crystallized feelings and expressions of unconditional love.

Use the responses of family, friends, and so forth to further enrich the heart center activity so that there is a kind of priming of the pump, shall we say, no pun intended. Then you are able to feel the flow beginning in the heart center so that there is the automatic response within this center to your daily round of activities. When you see or hear a situation that, as one might say, tugs at the heart strings, allow the heart its response. That which perhaps has been neglected or repressed in past experience, allow it to come forward and to be able to share this burgeoning energy of acceptance, of love, within your own being before another being or situation. Your world, my friends, has many such situations easily accessed through your news media, if necessary. However, we are also quite sure that each entity has within its own realm of personal

experience those areas that could benefit by receiving the love offerings of your heart center.

What we are recommending is that you become more and more familiar with the qualities of love in an unconditional sense, and what they might feel like after having considered their mentally descriptive parameters. It is the feeling that is most important here, for as you move from the mind of the world to the mind of the heart, you are dealing with the emotions that can be expressed in no other center as in the heart center. The heart is indeed of the same nature as a muscle. As you exercise its qualities of unconditional and all compassionate love, these qualities are enhanced and your ability to experience and express them are also enhanced.

Is there a further query, my brother, upon this topic?

Steve: No, thank you, that was very good.

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

Gary: Q'uo, one quick one for me. We have a dear friend, whose name is Morris, who has been diagnosed with a particularly difficult condition. Is there anything we can do to be of aid to his healing process?

I am Q'uo and am aware of your query my brother. It is always helpful to any healing process to engage in the meditative and prayerful state of mind and being which sends love and healing thoughts and energies to the one wishing the healing. We may note, however, that it is always up to the entity and its own higher self, shall we say, as to how these energies shall be utilized. Thus it is well to send them with the hope of their eventual success in providing the healing benefits, but also being willing for them to be utilized in any other fashion that is useful and helpful to the object of the healing feelings as these energies are sent.

Is there another query, my brother?

Gary: Is there a method for increasing the effectiveness of the sending and the receiving, whether in terms of its quality or quantity or both?

I am Q'uo and I am aware of your query, my brother. We find that the various means of such sendings may be utilized, not only in the prayerful attitude, or the meditational stance, or the thoughts which are projected, but perhaps also with the simple communication via your normal means, be it

the mail system or the computerized mail system where you are able to express in clear and concise means the feelings that you feel, opening a channel, shall we say, for clear communication and the reciprocal receiving of such from the one known as Morris so that a clearer perception might be gained of both his condition and his thoughts concerning it.

Is there another query, my brother?

Gary: None for me, thank you, Q'uo.

We thank you, my brother. Is there a final query at this time?

(long pause)

I am Q'uo. We have enjoyed greatly the experience of speaking to your concerns in this circle of seeking. It is such a joy to us to see dedicated spirits joined together with hearts and minds open and sharing, creating the most beautiful vibrations of love upon the time/space planes that does indeed reach to your heavens. We commend each for the dedication to seeking that has brought you here and has joined you as a group of seeking.

We would at this time take our leave of this group and this instrument. We leave each of you, my friends in the love and the ineffable light of the One Infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai vasu.



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SATURDAY MEDITATION NOVEMBER 7, 2015

Group question: Q'uo, our question today is: what are those thoughts, activities and energies which strengthen, intensify and focus the will?

Also, and conversely, what are those thoughts and activities which dissipate, diffuse and weaken the will?

And finally, if you could speak to the point of what the highest function or use of the will is for the positively polarizing entity.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light this day. My friends, it is a great privilege for us to be with you, for we have listened to your circle of seeking, we see your hearts have laid bare your journey into that limitless love that lies before each of you. You come from the reality of your third-density illusion, and you bring purely that desire to seek the truth, as it is called, the truth of the unity of all things. In that truth and in that love and in that unity we are honored to greet you this day. We would, as always, ask that you take those words we have to share with, as you say, a grain of salt, taking those that have meaning for you, that strike home for you, and leave behind those that do not. If you will do this for us, it will be a great aid in our service to you, and we will have no fear of forcing words upon you which may cause you to take them without thought.

This day you have asked about that quality which you have called the will: how to aid it, how to hinder

it, and how to best use it. This is an excellent question, my friends, for within your illusion, your will is that which propels you through it. [Indeed] however you are able to go through it is a function of how well your will is working for you, how well you are able to use your will and to focus it, for you are creatures of free will. No one truly decides for you, they may offer you suggestions, they may offer advice, they may offer you inspiration, they may offer you example. However, what you do with that which is offered to you is your choice as it must be, for if your life experience is to have any meaning, it must be the result of your own choosing, your own directing, your own experiences, and so it is.

We would say that your will can also be described as that which is desire, or a purified desire. For what you desire, you put your energies towards achieving. Within the illusion about you, there is much of material sense which is desired by most: position, family, remuneration, recognition, and so forth. For those who aim, shall we say, more toward the heart for the meaning of your existence, there is also consideration in the regard to what is the purpose for the life pattern—who are you as an entity that has a life pattern to complete—and what is the meaning of it all, why are you here, what has brought you here, how shall you travel through this illusion, and what is the purpose of it.

Those qualities which strengthen your will are the qualities which meet whatever your pure desire is. If you look within your meditative state, or your contemplative state, or your prayerful state to the

nature of your heart, what it is that you feel is truly worthwhile—towards that will you focus your will. If you wish to improve your will, look toward what you truly desire, then exercise your will. Much as any mental or physical muscle, it may be strengthened by exercise, but exercise in what direction? In the direction of that which fulfills your heart, that which expresses your heart's desire, that which can answer those questions of who you are, why you are here, and how it is you shall live your life. When you can answer these questions to your own satisfaction—realizing you may not find the final answer at first, but use whatever answers you find to fuel your practice of will, your exercise of will, your focus of will—then you put your will in service to the highest and best that you can feature within your own consciousness. This is our recommendation to you for how to exercise the will and to use it in a strengthened fashion, shall we say.

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 am with this instrument. We greet you in the love and in the light of the One Infinite Creator. We return now to the circumstance which is quite usual among your people, and among those who dwell in third density generally: that the will, as it is conceived, and the desire, as it is felt, are not in complete alignment with each other. In this circumstance, the seeker can feel quite out of sorts, quite lost and unable to even address the deeper question about who the self desires to become; for, my friends, your experience in this density in which you find yourself so veiled from the deeper awareness of who you are, is a process of becoming. It is the becoming of who you want to be, but also a becoming of who you already are, and in that paradoxical circumstance, each of you finds that for the most part, the pathway of your life experience is muddled and unclear. So to find your way through the fogs of confusion, through the mists of doubt, and through the pathways of recrimination and regret, you need again and again to step back from those experiences which are most immediate and most compelling to you, and take a little distance, if you will; take an opportunity to reflect on how in this particular situation you might find the opportunity to serve.

Now “serving” is what you might call “a very big word,” because if it is a function earnestly undertaken, it is one full of intent, but intent is not always of one description. Intent can have hidden passageways, shall we say, and it can have false faces. And therefore, it is useful when you seek to serve others around you, and to be helpful, that you ask yourselves two questions: The first and most immediate question is “Who am I who seeks to serve?” and the second question is “Who is this to whom my service is offered?”

My friends, we must tell you that the answer to both questions would be largely concealed, so you must find your way with a hope and a prayer, so to speak, about who you actually are as the agent of the service, and who it actually is, is the recipient. Only when these two elements are brought together does one have service actually effectuated—only when these two elements are brought together do we have the fulfillment of the calling that the service represents, but it is a calling which ever and again must listen to the source to renew itself in the intention that comes forth. In this way, it can be the case that the nature of the service is transformed even in the offering of the service itself.

One does not know who one is that would offer this service, but one aspires to be the most serviceable; or maybe one does not know who it is that would receive the service. And, in fact, one very often discovers that the service on offer is a service refused, and this gives one the opportunity to revisit yet again, the source, the intent behind the service which very often finds no way forward with its current plan, shall we say.

A plan is something which each of you is well accustomed to make. A plan is an outline of how an activity or a set of activities may proceed, and it is customary to make a plan and then to align one's will with a plan that has been made. The difficult moment then comes when circumstances arise in which a plan that has been made is seen not to be particularly fitting for the situation one discovers one is in. At the point at which this initial discernment comes upon one, it is well to step back and to ask whether there is perhaps an over investment in the plan at hand; to step back and to ask who the planner has been; to step back and ask whether the plan best befits the service that is intended.

Now, this can be a difficult process because it is not an easy matter to separate the elements of planning from the feelings of desire to serve. These are generally pressed together in rather a compact way, so much so, that it can seem like one's entire being is being rejected by the one who prefers not to receive the gift of the service one has put forward. One feels that the fact that the service is not found to be desired by the other party suggests that one's own person is being rejected, and sometimes the gesture of rejection or the expression of denial can be forceful enough that it is most difficult not to take this point of view.

Once again, at this point we suggest that a stepping back or strategic withdrawal is most useful; that during those little acts of meditation that can bestrew your days, can be invoked for the purpose of regathering the self and making a new plan, so to speak. It is not always an occasion propitious for going forward with any plan that one could make at the spur of the moment, in which case it is simply advisable to go your own way.

We find, my friends, that it is most usual among your people that minds are torn this way and that; that they are drawn to one thing, then another, and that there is such a confusion of responsibilities, of duties, of callings for service of this kind or that, that one hardly knows how to proceed in a clear and integrated way. The confusion itself, however, has a certain value insofar as it reflects a confusion that has bubbled up to the surface of your life experience from your own deeper nature, and the practice of sorting out the possibilities of service, the practice of sorting out the individual desires and the individual acts of will that might be mated with these desires.

These practices, we say, need to be integrated, and can be in the course of a life experience a little bit at a time. So while it might be true that one is getting from this or that individual, or this or that particular circumstance, only a partial or a distorted reflection of the service that one offers, this partiality can be seen as a gift of its own—can be seen as an element in the process of learning to discover the true self, learning to discover the self who truly wills, learning to discover the self who truly desires. So while we may say in a general sense that will and desire, when properly seen, converge into a single phenomenon, very often it turns out that they are not in convergence at all, and that the two moments or two

elements are crying out, so to speak, for that kind of healing that can take place when they are brought into alignment. The will is strengthened when it feels itself fed by desire. Desire is straightened when it feels itself brought in relation to the will. The will and the desire are not two things, but one. The one, however, is also two.

And so, my friends, you perceive through the life experience with now a sense of strong purpose and clear direction, and now a sense of utter confusion and loss of self. This is the way that third-density experience, veiled experience, is meant to be. You know not who you are but do well to be about the business of finding out. You very often know not what you desire but do well to be about the business of finding out. And sometimes it will seem that the desire that you discover within is one you can hardly approve. Who is this that so heartedly disapproves of the desire which it nevertheless must own as its own? Who is this that must learn to acknowledge that it has desires which it wishes perhaps it did not? Who is it that can desire even against the grain of desire and finds itself twisted into quite a pretty pretzel as a result?

Who is it indeed? "It is I," you must whisper to yourself, "it is I, it is I who desire," but it is I who desire to desire ever more clearly. It is I who desire to desire in accordance with a desire that I approve. And you might ask, "What has gone into this process of a value which I embrace in order to approve what desires I wish to strengthen, and what desires I wish to allow to find their way into a condition of having been expended or used up?" We put the matter in this way in order to suggest to you that we find it unhelpful to use the value which you have discerned within yourself to use the value that you have aligned your will with, to judge harshly those desires which you have decided you wish not to promote.

A desire simply is life announcing itself within your own person. But life is multifarious and it can be quite random in its expression. It can run the full travel from fear to joy and back again in a heartbeat, and it is the practice of those who have gained experience in dealing with the life force and dealing with the vagrant friend one calls "desire," to learn to give it opportunities for self-expression that have a better chance of being aligned with other opportunities for self-expression that more and more

come to express a self which is The Self you are learning that you truly are. That which you truly are can, on occasion, be glimpsed through the mist of catalyst, through the mists of the stray and random energies one is surrounded by upon a daily basis, for out of these mists there can appear, glimmering at first, but more clearly as you proceed, a sense of who you are becoming, a sense of that which calls you to become who you feel you truly are.

My friends, we can tell you that that which announces itself within your person as desire is flexible enough that it can be transformed as it is given the opportunity to find its expression in ever higher modalities. Thus it is well to desire, to serve; and it is even better to allow this desire-to-serve to be transformed in the process of practicing the activity of serving. It is well to have a plan, but it is better to allow that plan to reshape itself as the realization comes about that there is for it perhaps a clearer mode of expression, that there is for it perhaps a truer correspondence with the will that is, even as you contemplate the matter, in the process of formulating itself anew.

And in this way, one can find that the self does not feel so much the need to be defended. The self does not feel so much the sense that it is enclosed upon itself. The self does not feel so much that the will that it expresses belongs to it alone. It is a will which may be seen as the will of the Creator. But who is the Creator? Who is the Creator but the One who here and now would create, and here and now one finds that to create, the Creator requires the cooperation of this little self: this little system of desires and intentions and, yes, doubts and hesitations that I have always called myself. And so the great process of the spiritual evolution goes on, my friends, as the little self gets a little less itself, and a little more creative, day by day, effort by effort, good intention by good intention, hope by hope, and joy by joy.

We are those of Q'uo and we have enjoyed being with you upon this autumn day. We thank you for hearing our words and at this time, we leave this instrument in the love and in the light of the One Infinite Creator, and return to the one known as Jim, to discover whether there are still questions upon the mind of those here. Adonai, my friends, Adonai.

(Jim channeling)

I am Q'uo and am once again with this instrument—we pause—I am Q'uo and we are again with this instrument, and would ask if there might be any further queries to which we may speak from those within this circle of seeking.

Gary: Q'uo, you spoke amply, insightfully and, if I may add, beautifully to the first and third portions of the group question. Would you also be able to speak directly to the second question, which asks: “What are those thoughts and activities which dissipate, diffuse and weaken the will?”

I am Q'uo and am aware of your query, my brother. We apologize for falling short in our answering of your query in all of its portions. Those qualities which tend to weaken the will are those which would weaken an entity's ability to make choices in a clear and rational fashion, for when an entity finds there is doubt which may not be addressed, and which takes its place in the forefront of the mind, then this is one quality which weakens that which you call the will. Such a will will remain in a weakened state until there is information or inspiration available to the seeker which can resolve or remove said doubt.

We find that this is the primary cause of most entities inability to exercise the will, for when information is lacking, or the desire to find information is lacking, then the will has no means by which to be exercised. This, often times, begins a, what you would call, “downward spiral” of decision making and movement of the mind/body/spirit complex along the line of the evolutionary process, for oftentimes there is a weakening of information, weakening of processing of information, and a weakening of the desire for seeking information that can resolve doubt and reinvigorate the quality of the will. There is, what you may call the Catch-22 in such a situation: until one can generate sufficient pure desire or will to work upon this blockage of the will, then the will remains blocked.

The difficulties in searching and seeking for that which can dissipate doubt, are oftentimes experienced by those who have just, shall we say, entered the conscious portion of the path of seeking the truth, and have not yet discovered how to deal with the setbacks, the turns and twists upon the trail that the doubting seeker shall surely find. There is the necessity in such cases for the blending of the energies with others of like mind, for within the

group of seeking souls there can be the encouragement to the young seeker that it be able to overcome the doubts, to move past the difficulties, and to reassert itself in its own journey of seeking its inner truth.

Oftentimes such doubt is placed there by others who have less regard for the process of seeking, shall we say, and may question the entity in ways in which it is unable to answer, and unable to fathom how to make a portion of its own journey when the queries are either not properly understood or properly addressed by the seeker. There is sometimes the assistance that a group of like minds can give to those within the group that may fail from time to time in the exercise of the will and the continuance of the seeking. Those who are willing to seek together are more likely to find that which is sought, and we recommend the joining together of all entities who wish to find the Holy Grail, shall we say, upon the journey so that each may lend assistance to each.

This is a journey which is not meant to be made, shall we say, entirely by oneself, although in its very essence it is a singular journey which no one else can travel for you, however, those friends and associates who are on similar journeys can lend an assistance of inspiration, or of example, so that each within the group is bolstered and strengthened by such sharing of the love of the seeking, the love of the journey, and the love of those within the group.

Is there a further query, my brother?

Gary: On that question, no. That reply would certainly inspire me to stop dissipating my will through indulgence in self-doubt. Thank you.

I am Q'uo. We thank you, my brother. Is there another query within this group?

Steve: Is there, Q'uo, an instance where will becomes overbearing?

I am Q'uo and am aware of your query, my brother. You ask an interesting point in this regard. This is a possibility which is not often seen, however, it is one which does have its own reality in those entities who have had a success, shall we say, in other areas of seeking besides that which you may call "the metaphysical journey of seeking the truth." Perhaps there has been success in the material world in obtaining those objects, items and stations of respect and abundance, and these attainments may make the

entity who has achieved them, feel that it is, shall we say, "all powerful," that the exercise of will in this regard can become that which can aid others even when they are not asked, shall we say.

In such cases, we recognize that the successful application of will in one area may give the portion of the mind which you have related as the "ego mind," a false sense of security and even a mission, shall we say, that it make other entities aware of its success, and lead them along a similar path. However, this type of success is not that which can be passed on in a one-to-one sense in most cases, for there is the necessity for any potential follower to be able to choose that path for itself and when one has had such success and wishes to impart it or impose it upon others, then there will be the dissonance between the goals of each entity so that there is little success that is experienced by the followers, and only the sense of being subservient and in control of another, shall we say. In such instances, it is hoped that the entity which attempts to impose its will upon another can see itself reflected in the mirrors of those about it, who tend to shy away from such a powerful imposition of the will of another upon themselves.

Is there a further query, my brother?

Steve: No, thank you.

I am Q'uo, and we thank you my brother. Is there a final query for the afternoon?

Gary: A short one, Q'uo: How would you define a strong will for a positively polarized entity?

I am Q'uo and am aware of your query, my brother. Those positively polarized entities who exhibit the strong will, shall we say, are those who have been able to increase the nature of their own beingness so that the positivity begins to be shown about one, much as the sun upon a cloudless day. Such entities are more likely to show by example than by word, are most likely to seek to share in service when asked, and are most likely to continue their journey of seeking in a solitary fashion in every level of their daily endeavors so that there is no portion of the daily round of experience that does not benefit from what this entity seeks within, for a positively polarized spiritual seeker seeks the One, and finds the One, everywhere, for there is nothing but the One. Such an entity will see the Creator and give the Creator the love that is the Creator's own given to

this entity and shared back and forth. For such a seeker, the daily round of activities is a continuing opportunity to seek and share the love of the One Infinite Creator.

We are most appreciative to you, my friends, each and every one for allowing us to speak to you this afternoon. It has been our great privilege. We see this circle of seeking as a source of great light that reaches beyond this dwelling place into the realms of the metaphysical where many are aware of such a seeking and rejoice with you at your seeking and lend their energies to it, especially when asked, for these are also forces of light that seek in service to others.

We would, at this time, take our leave of this instrument and of this group. We leave each as always and as we find you in the love and in the light of the One Infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, Adonai.



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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 NOVEMBER 21, 2015

Group question: Dear Q'uo, this world is beset by recurring stories of intensive conflict, disharmony and suffering. One recent example is happening in Europe where hundreds of thousands of refugees have left their troublesome home countries to find safety, security and a new chance at life. There are a lot of welcoming energies awaiting these refugees, but also a lot of resistance and, in some places, even violent xenophobic attacks.

Our principal focus today is upon the meaning and purpose of these events. Are these catalysts designed, you might say, to serve as mechanisms for global catalyst that affect many, if not all of those within the illusion? That is, do these catalysts awaken the global identity, helping us to face tough questions about love and who we are?

The secondary focus of our question is upon service. For those who react to these troubling moments and determine that they want to serve and want to shine love, how can they minister to the needs of refugees and all those who suffer oppression? Indeed, what can we really do in our daily lives and in meditation to bring peace to this burdened planet?

(Jim channeling)

I am Q'uo and greet each of you in the love and in the light of the One Infinite Creator. It is our great privilege to speak with you this afternoon in your circle of seeking. We have been aware of the questions upon your mind and within your hearts, and we hope that we will be able to add some small bit of understanding to those concerns as we address

them this day. We would ask you, as always, as a favor to us to use your own personal discrimination as you listen to our words so that you may take those which have meaning to you, leaving behind all others, for we would not wish to be a stumbling block to you.

If you would do us this favor, we would feel most free to speak our opinion—and we underline “opinion,” for this is what we have found to be true; we do not claim to be infallible sources of information. As one of the great writers of your history, the one known as William Shakespeare, said: “All the world’s a stage,”¹ and all the people merely actors; each plays in its time many roles and this, my friends, we find to be true throughout all of your recorded history, and true as well today, for the events upon your planet, each and every one of them, has some relevance to each and every entity existing at this time within your third-density experience.

Your planet, as you know, is quite well-seated within the fourth density in the time/space realms of your inner planes. There is a great movement of thought

¹ From Shakespeare’s *As You Like It*, the opening of Act II Scene VII:

All the world’s a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts...

energy into these realms by many upon the surface of your planet, as the experiences, the times, the intensities, and the varieties shift and increase, and move from entity to entity, from country to country, allowing the hoped-for expansion of the green-ray energy center that will be able to share its unconditional love and understanding with all about upon the surface of the planet.

This is the time of graduation, the time of harvest, upon your planet, and all those here at this time are hopeful and capable of being harvested in their soul essences. However, each has projected into the third-density illusion a fragment of that essence with the hopes that the remaining lessons—that will provide the ability for graduation—may be learned within the “short time,” as you would call it, that remains of the third density for this particular planet.

Thus, each entity has programmed, shall we say, the opportunities for the learning of those lessons which will allow for the opening of the heart chakra, so that unconditional love may move through from the red, through the orange, the yellow, and to the green heart ray, and therefrom shine outwardly to those about each entity. As you would imagine, there are various levels of success in this program of opening the heart chakra. Entities may program any type of experience that you can possibly imagine, and many that you cannot imagine, in the hopes that this opening of the heart chakra be accomplished.

For many entities the learning occurs more on of a mass level, shall we say. These entities being those who have found themselves within the nations of your planetary sphere which are usually described as being of the “third-world variety,” which in general terms in the third density would mean less of the resources of the planet available for their use, the need for individual expression being somewhat blunted and the, shall we say, dictatorial expression of governing and rulership, which would, in its turn, cause a type of turmoil within various cultures that feel the uprising and upwelling of the need for the expression of personal and individual freedoms. As these freedoms find boundaries and limits within the accepted cultural milieu of various numbers and masses of entities, the portions of the culture that feel most oppressed begin their expression of rebellion, as indeed, this country itself in which you now exist found its need to rebel many of your years

ago in what has been called “the shot heard round the world”² in this afternoon’s session.

Thus, all entities at some time within their incarnational experience, find the need to express the individual liberties and freedoms in whatever manner is possible. When it is not possible to do so as a normal routine or experience within the cultural illusion, then it is that what you would call the rebellions, the guerrilla warfare and so forth, which occur. We find that within many of the countries which are now providing [for] what you have called the immigrants—the masses that are leaving these areas because of internal strife and the civil war, as you would call it, who find themselves moving to those areas of hoped-for safety within the cultural expressions that you would call the European continent—that within these entities comes the opportunity to welcome such souls in search of safety as are traveling in their direction with hope in the heart and very little but the clothes upon their back. And then there is the opportunity for expressing the heart chakra energy by accepting these entities or not, as in the case of many within this country’s division of states which have declared that such shall not occur.

You have, indeed, great masses of entities within the planetary sphere now engaged in a lesson of a great learning whether or not the principles that are taught within the religious systems of each country’s culture are indeed lessons by which the culture itself shall live, or whether perhaps they shall be ignored; whether perhaps the green-ray energy center shall remain closed as the borders within certain countries or states, or whether there is the possibility of opening the heart chakra on a level great enough to welcome great numbers of entities who have little to which to cling in the way of daily sustenance, and the future expression of freedom and home of a life lived in more normal circumstances.

It is the great test of your planet’s population at this time that one may liken to the final examination which many undergo within your educational

² From the Wikipedia page of the same name: “The phrase is originally from the opening stanza of Ralph Waldo Emerson’s “Concord Hymn” (1837), and referred to the first shot of the American Revolutionary War. According to Emerson’s poem, this pivotal shot occurred at the North Bridge in Concord, Massachusetts, where the first British soldiers killed in the battles of Lexington and Concord fell.”

system at the end of the school year. This, my friends, is the great examination of the heart; whether it can be opened to those who are called strangers, to those some would call dangers; whether it can be seen that—indeed, as the tuning song played before this session began—is God truly one of us?³ Is the Creator somewhere observing all of this occurring, or is the Creator here amongst you, within you, experiencing all that you feel, see, and imagine?

My friends, we believe you know the answer to this question. Indeed, the Creator is within all. All entities upon this planet are expressions of the One Infinite Creator that has taken this opportunity to give freedom of will to each of its portions so that lessons may be expressed and learned, and the fruits of the learning of experience may be offered to the Creator as a means by which it may know itself in ways that would not be possible without free will being exercised in the manner in which it is now being exercised.

Make no mistake, for indeed there are no mistakes, that the Creator may learn from every decision made by each entity upon the planetary surface. Some of the lessons that are learned may be that, in some circumstances, there is a limit to the amount of green-ray energy that some entities may be able to offer to those who seem different enough from themselves to be denied this universal energy of acceptance, of understanding, and of tolerance. There may be the need for most of the entities upon the planet to repeat this great cycle of learning upon another third-density planet, if the lessons cannot be learned here. Indeed, much of the population of this planet has been cycled again to this planet from others where these lessons were not learned.

It is our great hope that more entities upon this planetary surface can look more deeply within their hearts and see where there is room for other entities;

³ The tuning song for the session was Joan Osbourne's "One of Us," a song released on the album *Relish* in 1995 with a chorus that says:

What if God was one of us?
Just a slob like one of us?
Just a stranger on the bus
Trying to make His way home?

that the embrace of family may reach beyond the household, beyond the community, beyond the state or even the country, that all entities, in the end, may be seen as the Self, seen as the Creator. We realize this is not probable, my friends, however, it is ever possible, and we hope that each of you may take these lessons to heart quite literally, and find within your own hearts the path of service to those about you that will express your true feelings concerning the One Creator.

We would, at this time, transfer this contact to the one known as Steve, so that we might address the second portion of the query for the afternoon. We are known to you as those of Q'uo; we transfer this contact at this time.

(Steve channeling)

I am Q'uo, and am with this instrument. We would begin by thanking this instrument for the care with which it challenges us prior to our communication, for it is our understanding that there are many voices which would wish to blend theirs with ours, and not all of these voices are of a disposition to serve the One Creator in the manner, and in the polarity, with which we have chosen to serve, and so we welcome the discrimination and the resolve to bring forward only those energies that do resonate with the open heart. We are, ourselves, creatures of the open heart, and we welcome in our hearts those who seek likewise.

In turning to the question of how one might integrate, shall we say, the catalyst that comes upon a planetary scale with that catalyst which is part of the daily allotment, so to speak, we find that it is well to keep in mind that you are living in an environment which is much differentiated with regard to various paths of seeking, and as you well know, not every path shares the same fundamental aspiration or the same polarity.

There are those who seek the One Creator by neglecting the opening of the heart. These individuals are strewn throughout your social complexes in such a way that they often confuse and confound the trajectory of seeking that is sought by those who wish to form groups of seeking in concert with one another. [They are often] those who have responsibilities for the organization of your societal complexes, your participants in the so-called political life.

The dynamics that arise as a result of an interaction of individuals, of groups, of states, of religion, of people of various languages and cultural traditions and ethnic backgrounds, can give a certain sense of chaos to the experience that is available to all upon this planet, and never has this chaos been so dramatic and so wide-spread as it is today.

To some extent at the point of transition of any third-density planet, it can be expected that there will be a certain amount of disorganization and confusion, for it is a time of opening in which many patterns of energy which have, over ages, assumed a closed form, will begin to break apart, will begin to lose their hold, will begin to take on new and unexpected forms; and this, by itself, can be confusing for those who are living in turbulent times.

When one adds to this fact the additional point that, in a planet undergoing a mixed harvest, the directions of travel will not all be going the same, when the fundamental commitments of spiritual seeking seem to be at loggerheads, one reaches a level of confusion that is much greater yet, and it has been our observation that this planet, in which you enjoy your current life experience, is particularly noted for the wide variation in kinds of energies as well as the experience of oppositional energies that it undergoes. There is, as you might say, a very active loyal opposition, and this opposition is not confined to your earth planes.

This can be rather difficult for you to deal with, particularly when it happens that inexperienced souls opening their hearts for the first time discover that they are given opportunities for service that are really in quite strong distinction from their fundamental intent, and so it can seem that one serves the all, one serves the Creator, and one serves one's fellow seekers best when one undertakes activities that to most others seem quite hostile. This can seem like a genuine form of service, and if the spiritual seeking is particularly strong, and the discernment is not particularly strong, one can find that earnest souls express the strength of their seeking in ways that are really quite destructive.

Now we would ask you to consider an analogy. That is to analogize the circumstances of planetary chaos with similar circumstances of individual or personal chaos which can occur at points of transition in the individual life patterns. When one undergoes

changes in the personality, it almost inevitably occurs that there are certain older patterns of behavior which are shown increasingly to have no further use, which it would be well for the personality to be able to slough off⁴ so as to move into a more robust or healthy configuration. However, these older personality features, these older patterns of behavior or forms that have been invested over the years with a certain energy, this energy has a life of its own, if you will. It is as if there were a little possessing entity that has learned to live within a larger host organism, and having taken up a home in certain portions of the organism, is reluctant to give up this home, is reluctant to give up the authority which it has found it enjoys exercising within this portion of the personal being.

Such a possessing energy, if we may so call it, is very likely to put up a resistance when it is being asked to release that domain which it has so long jealously guarded, and it is quite capable of behaving in ways that are anti-social, in ways that are counter-productive, apparently, in relation to the total welfare of the organism. It is quite capable of sending out danger signals, and of attempting to convince the larger self that to change in this area that the larger self has already resolved to change, would, in fact, be quite a risky proposition, would in fact be quite dangerous, not only for the self, but for perhaps others around it, and for the social life as a whole.

In fact, whatever target of opportunity might be invoked in defense of this small bailiwick⁵ that this little backwater energy of the self has resolved to defend, can be seen as vital for the very survival, can be projected as necessary for the future wellbeing of the organism. And it can create a condition in which one of two things seem to be possible.

In the first place, one may reject this portion of the self that is crying out for acknowledgment and sacrifice it upon the altar of progress, so to speak.

The second path is that of accepting this portion of the self that cries out for acceptance, and allowing it the voice it feels it needs until such time as it is enabled to understand that it is not itself threatened by the changes that are being proposed, and, in fact,

⁴ slough off (verb): to shed or peel off some outer layer, especially by rubbing or scraping

⁵ bailiwick (noun): one's sphere of operations or particular area of interest.

have advanced to the point where they are now inevitable.

It seems to us, my friends, that the second path is the more useful for those who would open the heart, but we will admit that the second path is, in many respects, more challenging, because this requires that you take on those portions of the self, those portions of your own personality that have learned to dwell in the shadows, that have learned to embrace the shadows, that have learned to love the shadows, and have learned to speak from the shadows, and to call these portions of the self part of yourself—to acknowledge these portions of the self as part of yourself, to accept these portions of the self that to you now seem unacceptable, as indeed, acceptable.

Now, that is not to say that you are now inclined to celebrate the little mischievous imps that dwell inside your personality; that is not to say that you wish to embrace—as a principle of your own future development—any of these stray darknesses that yet reside within you, but it is to say that these voices that speak out in anguish are voices that are also in need of love. They are voices that ask not to be judged harshly, but to be given a space, to be given a hearing, to be allowed to speak out their agonies so that when the echo of these cries of anguish finally dies out, the voices may begin to look to a deeper source. and find there are different modes of expression beginning to become available to them so that in that chorus of voices which each self is, new harmonies may be seen slowly, and we emphasize this point—slowly to arise.

In the process a more fulsome personality may be seen to come about, a personality which is less defended on two fronts: one, the front of the external relation to the society as a whole, or others within the society; and two, the front which addresses those energies within the self that have long suffered restriction, repression, and rejection. A less defended personality is one which is more able to express, in an open-hearted way, who it is, and to allow otherness to find its expression within that sense of who:

Who am I?

I am more than I ever imagined I could be.

I am you.

I find that you, also, be me.

Now this is not an easy exercise, we acknowledge. It is made much more difficult when one encounters others in one's environment who do not seem to share the same commitment to healing, do not seem to share the same commitment to the openness of the welcoming heart.

So it is one affair when one encounters the hungry stranger, the stranger who is cold, the stranger who is lost, the stranger who is forlorn, to open the door and provide sustenance, warmth, and acceptance. And it is another affair to contend with those who have the intention not of accepting in good grace the welcome you have to offer, but of defeating the master of the house, of overturning the existing order, of achieving domination over others, of introducing the dark stranger of fear into the body politic.

We do not downplay the difficulty associated with this latter possibility, for it is a difficulty that resonates on many levels throughout the creation and is not confined to your planetary experience. But at your time of transition, it reveals the very great confusion that arises when those whose general inclination is to open the heart then encounter hearts that have no intention whatever of being opened, and, in fact, have every intention of doing everything they can to prevent the opening of hearts around them.

When confronted by this adversarial energy, it is a common inclination to recoil in horror, to mount the defenses and even to take an aggressive posture to those who have demonstrated the energies of war. We sorrow with you, my friends, that to some extent this defensive withdrawal seems necessary; but we would caution that you have available to you great powers of discernment, so that you may see where an energy on offer, well polarized to the negative, has no opportunity for successful engagement.

But you may also see that there are many examples around you of those who, like yourself, are attempting to open the heart, but who have staggered under the weight of heavy catalyst, and have begun to recoil in opposition to this catalyst in a manner which seems to share the character of that catalyst which it opposes, which is to say, which seems to take on the very negativity which it rejects.

To be sure, it takes, as we say, discernment to tell what response is of a thwarted open heart, and what

initiative is that of a thrust of negative energy with intent to achieve control or domination. The latter, we would remind you, is relatively rare in comparison to the former. And so we invite you to consider that it is not well to use a judgment against those in the midst of whom you find yourself should it merely happen that they have taken a point of view other than your own, or have responded in a more dramatic way, shall we say, or perhaps with more hostility to some traumatic catalyst that seems to be of extremely negative provenance.

These ones who respond in this way, no doubt are discovering within themselves the old resonance of this shadow self that has lurked long these generations. They are no doubt discovering these small pockets of negative energy they themselves have harbored, and they no doubt are allowing these pockets of negative energy to be energized by the catalyst which is on offer.

That, however, does not mean that these souls who in so many other ways are fellow seekers with you are to be despised, are to be thrown on the rubbish heap of humanity, are to be rejected or harshly judged, for who is there amongst you without a little pocket of negative energy, and who can say what catalyst will be capable of unexpectedly energizing these little pockets of negative energy? We ask you then to consider what it is that might heal these pockets.

The principle most important in this regard is the simple one that negativity begets negativity; judgment begets judgment; and so when a friend, a companion, a fellow seeker is thrown into a condition of reactivity, of anger, of horror, of hate, the worst thing that you can do is to react to the reaction, to hate the hate, for that merely allows emotions in the negative register to continue to reverberate down through the ages, as indeed they have done in your social energy complex.

Healing is an event which takes place one little bit at a time. It takes place in the gentleness and in the quietude that may be discovered when one realizes that difference is not, by itself, threatening; that just as the Creation is many and diverse, and the color spectrum infinitely articulated into hues of every mixture and every description, so too are the processes of human being infinitely variegated. And within this variegation there is still yet integration possible precisely to the extent that the difference is

celebrated, the differences welcomed, the difference is accepted even when it comes forward to one explicitly as that which is unacceptable.

Few planetary experiences are as challenging in their very nature and in the structure of catalyst that abounds as the one whose experience you now share and partially constitute. It is a wholesome meditation to contemplate that every last portion of the planetary experience is part of a whole which will, in the fullness of time, be healed. Every last voice will be invited to sing in the choir.

To be sure, it takes an attuned ear to begin to hear the echo of the choral celebration that will arise and fill the very heavens. It is perhaps more than can be expected to put upon yourself the task of living every moment of every day with this sound playing joyously in your background, but there is a thought there—maybe it is only a stray hope on the wind, maybe it is a scent borne on a summer evening, but it is a thought that in troubled times may provide just a little nourishment, and just enough, to see you through that moment. And the moment joyously embraced builds upon another moment joyously embraced, one can begin to find that the cares of the day are less burdensome, and one can begin to find that that catalyst which is heavy, though still difficult, can yet be borne.

We see many courageous souls upon your planet struggling under burdens that are shockingly difficult, and yet from time to time the whisper of a smile can be seen upon the visage of all brave souls, and there, my friends, is where the hope lies. The hope lies in not condemning the planetary criminal element, but in realizing that in the end all are one. You, who may seem criminal to me, and I, who may seem criminal to you, are—in the outreach of me to you and you to me—one.

We are those of Q'uo and have been most pleased to join you and your seeking for it gives us also the opportunity to deepen our seeking, even as we find given to us the opportunity to transmute sorrow to joy. It is a project which we share with you at this juncture, and we thank you for giving us a little presence in your world, and for the opportunity to feel the beautiful efforts that are being made within this circle of seeking, for my friends these efforts are a beacon of hope that shine into the very heavens.

We thank you my friends. We are those of Q'uo and at this time we would leave this instrument and return to the one known as Jim to discover whether there are further questions yet on the minds of those here who seek. I am Q'uo. Adonai, my friends, Adonai.

(Jim channeling)

I am Q'uo and am once again with this instrument. We would ask if there might be any further queries to which we may speak as this instrument has some energy in reserve. Is there another query at this time?

Gary: Just one Q'uo. How can the wanderer respond to all the chaos, violence, conspiracies, and service-to-self energies—in short, all the bad news—in a way that fulfills their primary function to lighten the planetary vibration, and to serve as a beacon or shepherd to others?

I am Q'uo and am aware of your query, my brother. It is a query well worth considering, for those entities within this circle of seeking fall within that category which you would call the wanderer, and each wonders itself how to accomplish this particular mission, shall we say. Each has incarnated within this planetary sphere in order to aid it primarily by adding its own light vibrations so that the vibrations of the planet itself are lightened and reduced in their severity, shall we say, in the expression of disharmony.

Each wanderer also has the specific task of finding a way by which it itself may evolve not only through service to the planet in general, but to those about it in a particular sense on the daily-round-of-activities basis. We would recommend the use, once again, of the meditative state in order to explore that which each feels is the primary possibility for learning in service to others, and explore that to the extent that one is firmly aware of this particular service, its ramifications and its expression within your being. And then to fully pursue the expression of this service.

When one finds the news, shall we say, disturbing and disharmonious to the extreme, one may send the light-filled vibrations of healing and love to such areas or entities in need of such, or indeed may send it to the entire planet, for that which you see upon your news is only a small portion of the difficulties that are being expressed on a planetary scale. One may keep the eye open, shall we say, to the

opportunities that come one's way, for there are no true coincidences, and those opportunities to be of service in an expanded fashion will, if they are appropriate for your being, find their way to you so you may say give energies of either the activities of your physical vehicle, the financial means by which energy is offered, or in any other fashion; the creation of poetry, the creation of music, the creation of the surroundings that are supportive of those who need support in any of the many ways that entities are failing in their daily round of sustenance and liveliness.

There is no set pattern or rule in this regard. One must realize that what is appropriate for each to do will find its way to you for again, there are no mistakes, and all has been planned as an opportunity before the incarnation so that all may be accomplished if one is, shall we say, paying attention.

Is there a further query, my brother?

Gary: No, thank you, Q'uo.

We thank you, my brother. Is there another query at this time?

(long pause)

I am Q'uo, and as it appears that we have exhausted the queries for the night, we shall once again express our great gratitude to each present in this circle of seeking for sharing your love and your light with us, and allowing us the opportunity to partake within your circle of seeking. This circle is, once again, producing a great beam of light which reaches into the starry skies beyond all eyesight or vision.

We thank you for your dedication to service, for your desire to be of further service, and for the open hearts that exist within this circle. We are known to you as those of Q'uo. We shall take our leave of this instrument and of this circle of seeking at this time. We leave each, as always, in the love and in the light of One Infinite Creator. Adonai, my friends, Adonai.



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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 DECEMBER 5, 2015

Group question: Today we'd like to ask about service. How can we identify our service as positive? How can we know our actions are in line with our desire to serve? How do our intentions, desires and actions play in to our service?

(Jim channeling)

I am Q'uo and greet each of you in the love and in the light of the One Infinite Creator. We are honored to be able to speak to you this afternoon in your group of seeking for that which you call the truth. It is always a pleasure to join a group such as yours, for the light that is created by such seeking is as a beacon, not only to draw us to you, but to many who hear the words that we are able to share through this instrument and the one known as Steve, and hopefully there will be the service of explaining somewhat the concepts of which you ask.

First, however, we would ask you to do us a favor; that is to use your own discrimination as you listen to our words so that you take only those which have meaning to you at this time, leaving all others behind. In this way we may be assured that we shall not become a stumbling block to you, for it is our desire to serve you in a way which is helpful in your own journey of seeking the truth. Indeed, this afternoon, your query concerns the very concept of service—what it is, what are its components, what is necessary in order to truly be of service, is there anything you can do that is not of service?

To begin we shall answer our own last query by suggesting that there is nothing that you can do that

is not of service, for all around you is the one Creator, and whatever your actions may be, that which you do, that which you do not do, all is a service. However, we are aware that you ask more specifically of how you can be of service in a positively polarizing fashion that truly aids the one whom you serve, and that which may also—as a by-product, shall we say—increases your own polarity as you increase your service.

Thus, we would speak first of the motivation of the one who seeks to serve. Indeed it is an important feature of any action that you wish to call service that your desire in partaking in an interchange of energy with another be to truly serve the other being. This is what we may call “enlightened service.” It is far more than simple interaction in a catalytic way with other entities which you undertake on a daily basis, sometimes without thinking, sometimes with thought taken—for to desire to serve is to mold your efforts, your abilities, your, shall we say, training or study in a metaphysical sense, so that you are able to offer yourself as one who has an abundance to give, a point of view to offer, a way of presenting information that can be absorbed at the level where it is needed, shall we say, depending upon the particular energy center that is involved in the situation in question.

Many times people who wish to be of service enter into such service with desire, but with little else at the spur of the moment, for the immediacy of the moment requires some kind of response that may or

may not have thought behind it, may or may not have as many resources offered to it that you have available to you as a result of your own experience. This is why when you are in your meditative states doing what we call the balancing exercises for the day, you look at those experiences that you have shared during the day to see what has stood out in a spontaneous fashion, for most times when you are of service to others or interact with others you are not able to prepare yourself for that interaction in a way that would be most efficient to the other self.

However, each of you, as you have moved through your incarnations, has become aware of the journey of the spiritual pilgrim, and has studied in many areas that are available to you on perhaps an unconscious basis so that it may become the fabric of your own being, thus not requiring as much careful preparation in the attempt of serving others as might be necessary for those who have not studied as long or as hard as have you upon the path of the spiritual seeker. So when you are in the midst of the service, shall we say, interacting with another who is requesting of you—by perhaps word or deed or previous arrangement—to be able to take advantage of that which you have to offer, it is well to see this other being as another portion of yourself, as a portion of the Creator, and to look upon this entity with love as the foundation of that which you wish to offer. If you can color or imbue that which you offer with the quality of love, you have done the greatest preparation possible and have made the situation far more amenable to a successful service, shall we say.

Thus, beginning with this view of the other as the Creator itself, another portion of yourself, then offer yourself as freely as you can in that which you share of thought, of experience, of possibilities, of questions, of doubts. Allow an interchange and exchange of information so that the flow of energy is a two-way flow, so that you are both teach/learner and learn/teacher, for this is the situation in which all entities find themselves, even those who are far more learned in a particular category that is being discussed than are those who are receiving the information for all teaching results in learning, and all learning results in some form of teaching. There is a balance to each experience; a balance to each incarnation, and the balance to the teach/learning process. Thus, when you give of yourself in this fashion, based upon love, sharing freely from the

blue ray (or throat chakra) as well, you are offering in a balanced fashion that which is the best of what you have for this particular moment, calling upon those inner reserves and resources which have been dearly bought by your own study in service. We feel that this is a beginning exploration into the nature of service, looking at it from the point of view of one who wishes to be a conscious server of another. There are other areas in the process of service which we would discuss now through the one known as Steve. We would now 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. Once again, we would like to begin by thanking this instrument for the care with which it challenges us to make clear the mode of service that we have to offer, for indeed, there are many ways of service and among the many ways there are two major modalities, shall we say: the one which serves others, and the one which serves the self.

We are those, as are those of this circle of seeking, as we understand it, who seek to serve others first and foremost. To us that means to serve with an open heart and in such a way as to honor the free will of others who seek each in his or her own way. We feel that we have, through the instrument known as Jim, come to the heart of the matter in saying that the nature of service is of the nature of love, and that where there is love, there is no mistake in service.

We would now ask you to consider that in the intention with which you approach service to others there is very often an admixture of motives, and very often a set of energies that are promulgated within the self, not all of which harmonize with all others; and so it is possible, my friends, that you may look at your motivational life as many-hued, and of tendencies, trajectories, feelings, and impulses which can be quite scattered. It could be said that each individual act you undertake, each individual effort of being of service is an attempt to integrate all of the motivations presently at work within the self.

However, as each here is well aware, the self, as you experience it in your third-density life, is typically torn this way and that, and finds itself in a position over and over again where it must act in a circumstance in which there is not a great deal of clarity concerning where the greater path of service

may lie. And under these conditions there is a skill, shall we say, that is called for, a skill which we might name by the word “judgment.” We would caution, however, before we speak to this concept that judgment is a term in your vocabulary which has many meanings, and which is very often the carrier of a heavy meaning directed as a value judgment against the self. Similarly, the value judgment can also be directed against others, and it is most easy, my friends, to allow judgment to be infiltrated by negative energies, negative feelings, in ways that are quite subtle, in ways that are ambiguous, and in ways that have a point of origin beyond the conscious mind of the acting individual.

With these points of observation kept in mind, we can say that on the positive side of the ledger with regard to the function of judgment, there is, in every case, a considerable amount of personal experience that you may draw upon in forming an estimate of how your service might be taken by another or a group of others that you intend to serve. Therefore, it is well to take into account those anticipations which you may have of areas of difficulty widely experienced, either by another self or another group of selves, such that a service which could well come from the heart, may well be grounded in love, might yet be seen to be unlikely of a positive reception on the part of the other. Under these conditions, it is well to exercise some restraint in that which you have to offer, for the best of intentions can go awry when the circumstances are not right for the reception.

Now, given the complexity of the world in which you live, and the complexity of every individual with whom you deal, it is, to be sure, virtually impossible for you to be so well informed as to be able properly to anticipate every reaction that you might receive for the service which offer. Consequently there is very often the opportunity to do what you might call damage control, after the fact, which is to say, after you have come to realize that the manner in which you have sought to be of service has proven not to be successful in the occasion at hand. It is well under such a circumstance to be prepared to pull back and to allow the other self, or other selves, to have sufficient space to be able to find themselves in relation to whatever catalyst your attempt to serve has made available to them.

Now, it is not infrequently the case that—when service well intended is found not to be useful by the one for whom it is intended—a reaction occurs within the self, and the self finds itself in a condition of full recoil. “If you do not wish to receive the service I have to offer,” the self might say, “then I will offer nothing at all.” And such a response can then be punctuated by something of the order of “so there.”¹

Now, one’s self has suddenly been given an opportunity to reflect on the nature of service that was being proposed. One is given the opportunity to look into that service, to look into the array of intentions that were brought together in the act of service which had been offered, and to look with a careful eye to discover whether there were slight impurities perhaps in the intention; whether there were, in the intention, elements that perhaps tended to move in a direction contrary to the prevailing intention under the rubric of which the service was offered in the first place. Now, it may well have been these subtle subtexts, so to speak, that your interlocutor was picking up on. It may well be that there was a hidden source of meaning which was not fully intended upon a conscious level by yourself. The rejection of the service can indeed be an opportunity to inquire into such a question, an opportunity to reflect upon the intricate matter of the subtle energies at work informing your intentional life, and this is an opportunity well taken, my friends. It is an opportunity to allow your own proposal of service to reflectively serve as catalyst to your own further development of efforts to be of service.

But we would caution you. We would caution you that the too quick propensity to lay a heavy judgment upon yourself is counterproductive. It is well in undertaking those moments of reflection wherein your own motivational life comes into view to keep in mind that you are as much a part of this glorious creation as those that you aspire to serve, and you are as much in need and worthy of the greatest care, the greatest consideration, and the greatest and most earnest effort to serve as are all of those about you. And so the humility with which you may sally forth into a big, a broad, a confusing

¹ so there: An English idiom meaning something on the order of, “Take that,” or, “I’ll show you.” A response often resulting from feeling slighted, or unjustly treated.

world is also a virtue with which you may retreat into the smaller world, the microcosm which you yourself are and to tread lightly, shall we say, in relation to those little acts of discernment by means of which you seek to sort out strands of intention and dedicate them ever anew to service in the highest and best sense. Be gentle on yourselves my friends, for you are part of the One, every bit as much as the ones you seek to serve.

Now in the process of self-examination, you will almost inevitably find strands of intention which do not fully harmonize with the primary intention which you have proposed. These are strands which perhaps carry as a distant memory some pain, some hurt, some resentment, some reaction or fear, and which, while not having arisen to the state of complete cognizance, continue to dwell in darkened corners of your life experience. It is a part of the significance of the life experience which you currently enjoy that these elements of your being shall be ferreted out, shall come to light, shall be given an opportunity to discover themselves, and in discovering themselves begin a process of being transformed by the loving energies with which they may be surrounded.

These loving energies are already well underway to the extent that you have dedicated yourself to a life of service, and having dedicated yourself to a life of service, have brought yourself to the point of the difficult enterprise of opening the heart. Oh, how many are the opportunities to shut down that heart. Oh, how many are the invitations to recoil back into a more protective configuration of the self where you might decide it is far better not to risk rejection, where it is far better not to risk misadventure, where it is far better not to risk getting the little spiritual fingers burned, shall we say. Oh, how easy it is to decide that the game is simply too risky to be played. And oh, how easy it is to find catalyst coming from within precisely to the same effect; that is, it is easy to suppose that one is so unworthy that to mount an effort to be of service would be inevitably to offend, would be inevitably to expose the impurity of one's own motives, would be inevitably to sin against the clear motive of service.

Clarity in motive, my friends, is a jewel dearly bought, for it is formed in the depths of a self which must be perpetually mined and brought, element by element, to the surface. Much will be seen to be of

the nature of dross, much will be seen to be something there is a great temptation to reject, and much, therefore, can form the content and residue of judgments one may hold hard against the self.

Consider, though, that if you contemplate the process, even of ineffectual service on the part of a child, you are not inclined to judge that child harshly. You may provide gentle guidance here and there where opportunity affords, but you do not harshly judge a child for unartful attempts to be friendly, for unartful expressions of the self, or unartful openings of a heart which is still fledgling in the world. Perhaps, then, one could consider oneself as that child, and be aware that there will be many occasions in which the attempt to open the heart to genuine service will be awkward, will be unartful, and may even be mixed with motives of which one does not approve. Nevertheless, consider the importance of the carrier wave of the intention, the primary intention, the true intention—the more that one focuses upon the truth of the intention, the more that one repeats the intention in its truth, the clearer the intention is likely to become, the clearer the service that results from that intention is likely to be.

Clarity of service is no guarantee that the service one proposes will be gladly accepted; the clarity of service is no guarantee of the clarity of the reception of that service; but a service that has been clarified by repeated acts of seeking out its own truth, of seeking out its own true intention, is one which is less likely to feel the need to recoil in harsh judgment against itself when its service has not been found useful.

Your judgments concerning the way that the world works, the way that the various occupations of the world work in relation to one another, and the way the subjectivities of the world are formed and come into contact with one another; all these judgments inform your efforts to serve, and it is well to be aware of what the parameters of possibility in general tend to be. When great opportunities to be of service, however, do not present themselves, there is still the possibility that service in a more subtle way may be registered.

We would ask that you not underestimate the significance of the stray smile, the gentle touch, the gratuitous act of approval—for the energies of the self tend to be far more responsive to these factors than one typically realizes, factors that, on the

surface, can seem to be merely incidental to larger interactions. And it is part of the process of balancing one's efforts to serve to allow these apparently incidental features to have more and more play, shall we say, and the more play that they have, the more eloquent can become the acts of service which are of a more obvious or overt nature.

We find that we have spoken perhaps long enough on this subject today, but it is a subject which is of great importance, not only to you, but to us as well, for we continue to learn these lessons of service in ever more rarified context, in ever more intricate ways, and it is one of the most central factors in all of spiritual development and all of spiritual seeking throughout the densities as they are known to us.

We commend you to your service, my friends, and we would leave this instrument thanking you for giving us the opportunity to discover those intricate reaches of our own service as we attempt to communicate with you in these words, which are words not of our density, but of your own.

We leave you, glorying in the love and in the light of the One Infinite Creator and return to the one known as Jim to discover if there are further questions to which we may offer our service. We are those of Q'uo. Adonai, my friends, Adonai.

(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 which those present in this circle would have for us.

Austin: I have one Q'uo. There may be times that we wish to serve a greater good but by doing so seem to infringe upon another in a way that they don't consider service. One example might be removing an individual who may act in a way which is harmful or disruptive to a group. Is there a way to approach these situations in a positive polarity?

I am Q'uo and am aware of your query, my brother. In all such group situations there is a group consciousness which each within the group will hopefully identify in such a manner that it would be possible to explain that there are certain situations and circumstances that are expected to be observed when partaking in such a group. This would be much like the requirements for any group that would be presented to potential members. If this is understood in the process of forming the group and

admitting new members, then it would be possible to explain to any member who was not able to express the necessities, shall we say, the ways of performing or behaving, shall we say, that are required of each group member, then in a loving fashion, it could be suggested that the entity take a break.

We would suggest that this is a—we have heard it called before the session began—as a “time out,” shall we say, so that there may be thought taken on the part of the one asked to take the time out, to reevaluate the relationship with the group and the desire to be within the group; for if it is well understood by all who enter such a group situation that there are requirements for partaking within the group, then it would be no surprise to those who were not able to be, shall we say, observant of such requirements, to be asked to take the time out.

Is there a further query, my brother?

Austin: No, thank you.

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

F: I would like to ask a question. I wondered if you would speak to whether it is self serving to have a desire or an intention to maintain a focus of service or an area of service where you feel a talent, or being drawn to this area of service to the exclusion of other areas of service which you don't feel a talent, or feel it's distracting you from the area you are most interested in serving, if that makes sense.

I am Q'uo and we believe we grasp your query, my sister. We shall attempt to respond.

When you evaluate those desires that you have for service, and look for the means within yourself to be of such service, it is well to be able to designate the strengths of your own inner resources in order to be of the most service. To follow one's passion is not service to self, my sister, it is to follow that which is your gift, not only to yourself but to others as well. Be aware that all service that you give, however purely it is given, will come back to you as bread upon the waters. You shall receive service as well. However, your desire, as we understand it, is to be of service in a way that you are able most effectively to serve, a way in which you have excitement, interest, inspiration and ability. Thus, to so serve is the greatest service that you may offer. Is there a further query, my sister?

F: No, thank you.

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

Is there another query at this time?

(pause)

I am Q'uo and it appears that we have, for the moment, exhausted the queries. We hope that we have not exhausted your patience as well. We have been most honored to have been part of your circle of seeking this afternoon. It is a joy and a privilege which we do not take lightly, for there are few groups to whom we may speak in this fashion, and when we have this opportunity, we are filled with the greatest of gratitude and we share that with you now. Your circle of seeking produces a light which is most enjoyable as an attraction to our own vibration and as a means by which we may verify the One Creator that exists in all of the Creation.

At this time we shall take our leave of this instrument and this group. We leave each of you as we have found you, in the love and in the light of the One Infinite Creator. Peace be with you, my friends. In joy, we leave. We are known to you as those of Q'uo. Adonai, Adonai.