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SUNDAY MEDITATION MARCH 24, 1991

Group question: The question this afternoon is: From the Ra contact we learned that there was a price to pay for each service-to-others opportunity that was in a direct ratio: the greater the purity of the desired service, the greater was the price to pay for it. As a related principle, we also learned in the Ra contact that the use of any gadget to enhance evolution, such as meditating in a pyramid or using biofeedback equipment to deepen the meditative state, or using marijuana to enhance the perspective, necessitated the seeker's use of the enhanced evolution for greater service to others, or the use of the gadget would become negative. This is the Law of Responsibility.

Would you speak to the fact that both an increased desire to serve more purely and the use of gadgets to enhance our own evolution bring about a greater price that the seeker will have to pay in the quantity and quality of energy expenditures? Would there be any other kind of price to pay other than an increase in the kind or quality of quantity of energy expenditures, the efforts on the part of the seeker as a result of utilizing either gadgets or finding an increased desire to be of service. What I am really wanting to know is, why there is a direct ratio that requires greater effort on the part of the seeker when the seeker either wants to serve more purely or uses some gadget to enhance the evolutionary progress?

(Carla channeling)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a pleasure to join your meditation and to offer our very fallible opinions. We thank you very much for allowing us to be of service to you in this way, for it is in this way that we ourselves learn more of wisdom and compassion. We are especially pleased to address a question on service and the cost of service to others. Upon this day which is an holy day in the liturgy of your Christian church, that day called Palm Sunday, when a young man with dusty feet rode willingly to meet his passion, his false judgment, and his death, all counted as nothing in his consideration, when held against the privilege of doing the will of the Father.

Let us examine this portion of the story which Christianity tells about one man, a countryman, a peasant, a scholar, and depending upon whom you would ask at the time, a prophet, a savior, a political upstart, or a religious fanatic. This entity came into its incarnation with very little idea of the destiny it was to experience. Simply by following its own interests and disciplines it was able to unfold before its face those things which were important for this entity to be made aware of. He did not know, when he was studying the religious lore of his particular cultural group, that he would be an instrument of change for that group. He studied because he was in love, in love with the Creator that gave the law.

Through long years which are unrecorded in most history, this entity studied and journeyed in Africa, India and many places which now are called different names, Asia Minor, the northern portion of east Europe, and then back to the Galilean home from which he had sent himself in search of wisdom. There was a period during which this entity known to you as Jesus simply grounded himself in hard labor, working as his father had done before him as a carpenter and a worker in wood. His heart was at times full of love, full of romance, and full of an ever-increasing force within which began to guide this entity into the ways of an ideal which he could not find in the world about him, or in the testimony of his forefathers.

There was not one day when this entity awoke and said "Eureka, I now know what I must do, what my destiny is. I see every step and I am willing to take it." Rather, this entity was moved by a spirit and a voice that spoke not of the larger picture, but of that which was to be accomplished in the immediate present. It would be unwise and untrue to consider that the entity known as Jesus had a grand overview and simply observed the many changes and transformations which occurred during the entity's active ministry. This was not a god; this was a third-density human being, with every possible potential, both for the light and for the dark side of third-density human nature.

However, this entity had long loved his Lord. Day in and day out, year after year, beginning when he was but a child, he had turned every spare moment to the consideration of his own nature and the nature of the Lord he knew he loved, but wished very deeply to know how to serve. He received many, many guidances from the spirit that is with the Father, and, as his destiny came upon him, there was no Abraham to take him off the fire of sacrifice. In order to transfigure the written history of the Lord which he loved, the Father of which he knew he was the son, he found he must recreate a covenant, a spiritual covenant betwixt the Lord God and the people of the Lord.

Gazing at the strictures of the ten commandments given to Moses, he prayed for years to know the truths of what he found as shadows in those laws. And as he prayed, so did guidance come to him who prayed so deeply, so that he was able to say what he felt that new covenant was, not a list of things that

were not to be done, the tale complex and infinitely separating one from another of the children of the Creator. This entity chose to place these same laws in a simpler and positively oriented perspective. The first commandment remained the same, to love the Creator with all of one's energies and talents, gifts and abilities. But in the second law, he erased a dark, gauze veil of warning and fear that had hung over spiritual teachings within his culture for a millennium and more. The second commandment dispensed with all the "do nots," and offered two things to do: to love the neighbor, be that neighbor a stranger, a friend, or an enemy, under all circumstances, just as an entity loved himself. He specifically said that these two commandments, love of God, and love of all other selves as the self, fulfilled and replaced all the law and the prophets.

He did not deny the history of his people, but when he felt, through intense years of prayer, the guidance of a voice which he trusted, he made himself available to do that which the Father had sent him to do. In the name of love, truth and life, he endured hate, lies and death itself. It was faith alone that allowed him to say, "Though these bones be dust, yet I shall be risen from the dead," a spirit clean at last before the Lord God, clean of humanity, clean of trouble, clean of the depth of confusion that the incarnational experience inevitably offers. And he did, indeed, keep the promise he had made in faith. In that story lies the path to eternity for many millions of your peoples. He created a life worth the telling by the purity of his desire to serve his Father, the Creator of all that there is.

Now, let us bring this discussion to all of third-density humankind. We may see that there is a certain percentage of those who, though alive within their bodies, are dead unto their spirits. These entities, because of their lack of desire to serve either themselves or others, experience the pleasant life insofar as it may be experienced, for life is always filled with loss and private anguish. Yet a simple, sunshiny day is enough for those who sleep to feel at one with all things, and the next day, if it rains and clouds and storms they should feel completely out of sorts and unhappy. Those who sleep blow with the wind and do not desire a path.

We speak to those who do desire to serve with excellence and purity. Gaze upon your desire. Do you burn? Do you hope? Do you desire more than

anything within the illusion the opportunity to serve the one infinite Creator? There are many whose desire is simply to be with the infinite One. These are not lives which make great stories, although the light of those lives is very strong. There are others to whom we speak who desire not only to experience oneness with the Father, but who wish to follow that second request of the one known as Jesus, to love other selves as the self is loved by the self.

Now, you have asked why those who desire most keenly to serve purely experience difficult incarnations, and why those who use gadgets, such as pyramids, crystals and magical rituals, also run into a good deal of difficulty in the life experience as perceived subjectively.

Let us take the case of those who are using gadgets such as drugs, or shapes, or methods of focusing concentration, in order to aid their service to others, for their difficulties arise from a different level than others. Those who are willing to use a crutch in order to vault themselves upwards into the light, whether the crutch be drugs, or magical rituals, or whatever other occult science may be used as a gadget, have literally pulled themselves to a place for which they have not worked, and for which they well may not be ready. Whether or not they are ready to experience the wisdom and light, the love and compassion, of intercourse with the deity they must reckon with the falseness of their position in the light. Drugs wear off. The magical personality may crumble between the grocery store and gas station. Occult wisdom may leave one without resources when something occurs that is completely against that particular dogmatic method of perceiving the archetypical mind. And alone at last with itself, this entity who has no crutch now, finds itself committed to dispensing actions and words and the very beingness of its self in a way congruent with what it has learned. The crutch is gone, but the entity is responsible for the light that that crutch has gained.

Thus, it may be seen that those who by any means other than natural move themselves to transformation, must needs be responsible for that which has been gained long after the crutch has been thrown away. The more effective the use of the crutch has been to an entity, the greater will be the disparity between that entity's awareness of truth

and that entity's ability to show it forth in the life experience.

Thusly, we have always encouraged entities who seek spiritually to do so honestly and naturally, having infinite patience for the wayward, conscious self. It is in fact a breach of the love of self to use any crutch whatsoever to gain knowledge of the most high, for it is an action of one who does not love or trust the self as much as it loves and trusts other selves. It finds itself quite unworthy, and must needs use this crutch to gain access to spiritual awareness. Entities, therefore, that have experienced difficulty because of using a crutch of any kind that alters the consciousness of the self, will find themselves in a difficult position, for they have attempted to serve others before they have learned to love themselves, and therefore to love others without stint.

Now, for those entities about which this question was asked, the path is honestly walked, the desire is felt within more and more the central portion of the activity of thought, intuition and action within the incarnational experience. Such an entity is hungry for good works. If it could be a fisherman, it would wish its nets to overflow, as with Jesus' aid the fishermen experienced the great catch. Even with meditating, focusing the self, learning to love all portions of the self, and wishing most intensely to serve others, to share with them the love and the light of the one infinite Creator, they will find that inevitably they have perhaps been too greedy for gain.

You see, gain is not only a gain of money or power. One who wishes to gain for the kingdom of truth and love as many entities as possible also has a very human third-density ambition that pushes that entity, causes that entity's orange and yellow rays often to become muddy with impatience, and the desire to save all of the planet's people, if possible, within the next twenty-four hours. While this ambition has in many cases been the foundation of a beautiful spiritual life which is of great aid and comfort to other seekers along the path of truth, it is far more common that seekers who have piled their plates full of intended good works shall find themselves full in the middle of the meal of incarnational life, that there is more to be done, more to be digested, more to break and bless and give, and for many the heart wavers, the soul stands aghast at the job before it, and it asks itself, "Why

have I been given this guidance and these desires, only to find them the rose with the thorn, the bed of nails, the crucifixion as well as the resurrection?"

In the case of those who genuinely love themselves and wish to serve others, because of their understanding that they are of the light and love of the infinite One, they will be at some point within the lifetime in a position where there is seen what to do, and how to do it with the energy and joy of spiritual comfort, while the physical body, which has been inundated with the powerful experiences of spiritual transformation, begins to fail in one way or another because the energies that are being taken into the web of consciousness are those which are beautiful to the self which is infinite, but destructive as a fire would be to the physical animal which is the vehicle of each third-density field of consciousness.

It is important to note that the Creator allows an entity before incarnation, who has gained the right to choose incarnational patterns, to choose as many lessons to learn and services to offer as it wishes. Some entities have a beautiful simplicity about them, and are happy with an humble life, a simple witness, an ever-prevailing spirit of love and peace. You will find these saints in menial jobs, in highborn houses, and in all places in between. What marks them out is their peace of mind and their lack of ambition; they have desired only to witness to the Creator through the normal practices of living, raising children, having relationships and treasuring them, and moving to a peaceful incarnational death, in every expectation of eternal life.

These souls are rare because of the headlong impetuosity of young souls, and each soul is young no matter whence it comes when it enters into incarnation. By far the majority feel that they can handle the absolute utmost of personal lessons, and the absolute utmost use of the gifts and talents which have been given them. Is it any wonder, then, that when spiritual eyes are larger than the spiritual stomach, the physical vehicle which is finite begins to burn away because of the mismatching of vibrations between the incarnational, outer experience, and the inner vibrations of practicing the presence of the infinite One? Always, such an entity continues to burn with desire to serve regardless of circumstance, and it is quite usual for such entities to lose their health, and their incarnational lives, as they press forward ever onward to a more perfect use

of their talents, a more perfect expression of the love of the Creator.

What shall we say to those who are experiencing this? We would suggest firstly that entities who are seeking spiritually begin to become aware of the power of humility. The greatest error made by those who wish so much to serve is that they are too impatient to listen to the guidance within. Thusly, they well may not note when their time has come to witness, and when it is time to remain silent, when it is time to burn with the glory of the infinite One, and when it is time to rest the physical vehicle from all the vigors of transformation that occur in the spiritually oriented life.

The spiritual polarity may be understood to be in direct proportion to the strength of the field of consciousness, that is the I AM of you. The more polarized and sacrificial the life, the stronger the field of consciousness, the greater the spiritual gravity, and the more appropriate and seemly appropriate rest shall be considered.

So, we ask those who are burning perhaps too quickly with the love of the Creator and of service to all to spend time, not asking what more they can do, but allowing the Creator to minister to them, for love from the Creator flows through them, why should it not include them? So many entities drive themselves as if their vehicles were used cars, unrespected and unloved. Consult the physical vehicle, all of you who seek. And when the physical vehicle, with its emotions, its thoughts, its fears and its plans, are crying out for rest, know that the one infinite Creator is guiding you to pay attention to that need to rest, for is not the primary service of those who love simply to be love? Is there not great virtue in resting in the tabernacle of the most high? In walking through second-density woodlands, exulting in the sheer majesty of the Creator? Would you not give even your worst enemy a rest when he is tired? Yet how you drive yourselves, those who seek, to accelerate the pace of their spiritual evolution, and how unnecessary it is for you to drive yourself.

Those who have caught fire from the love of the one infinite Creator will do their utmost, and cannot be accused of laziness because the physical vehicle must rest. We suggest that respect and love and compassion are not those gifts that you give only to others, but primarily and firstly to the self, for you

must honor your physical vehicle. And if you have piled your plate too high, and feel quite unaccomplished because you have not been able to do everything you intended, cannot the spirit within you see that if you attempt your utmost when you are strong, that you may also attempt a quiet love that knows no surrender, and needs no ambition, while you are still? If you wish others to receive heavenly food, shall you then deny yourself that perfect rest, that gentle light, that fullness of being?

We ask those who have begun to burn out upon the spiritual path to quench that fire with the gentle water that slakes the spiritual thirst forever. Imagine the self standing beneath a waterfall of heavenly rain, rain that renews and refreshes, that honors and respects all that it touches, that connects the heavy chemical body back in appropriate working order to the desires of the field of consciousness that you are. In other words, there is no spiritual law which says that you must, at all times and under all circumstances, do one particular thing in service to others. How narrow would be the capabilities of the spirit of the living I AM if this were so. It is indeed not so, so we ask spiritual students to reckon honestly with their own spiritual ambitions. Ask yourself how do you wish to serve? What do you wish to learn? And how deep and full of grace is the consciousness that is doing these things? It is easy to reckon with the first two questions. Reckoning with the third tends to be seen upon the part of spiritual seekers as a way of admitting weakness, inadequacy or failure.

My brothers and sisters, you have given yourself a lifetime. You see before you the present moment. If you see in that moment a high ambition, and ideas upon how to serve, and what gifts to use, which are bouncing forth from you before any consultation with the spirit within, then it is that you must have compassion on yourself, and love yourself by letting ambition and service go for the moment, for to serve, and to hope to serve, are steps which are taken after reckoning with the self.

Have compassion on the clay that carries you. Have compassion on the soul which was not reckoning with the limitations of incarnation, who asked far too much. Know that there is not the one test given to all, the one body of service of knowledge that must be known by all. Know instead that insofar as you have trusted and have faith in yourself and

hoarded yourself as a miser would, so that each gift and talent may be offered as directed by the spirit, so the seeker has learned to use more and more clear and lucid polarity, not asking that self be negated, but asking that the self be used to its utmost capacity.

If you can rest in the peace of stopping when you are tired, and starting when you are inspired, you shall be at all times learning as much as you can, transforming your field of awareness in positive ways to the utmost, and honoring the Creator of all. If there seems to be something that you wish to do that cannot be done, avoid frustration and judgment, and instead speak to yourself, this body that has carried you, in words of love and comfort and divine peace. In this way your sacrifices shall be those guided by the spirit of infinite wisdom, and you will know when your time is upon you, and when it is far better to rest and recoup your strength for the ordeals to come.

We would not in any way suggest that there is a way in which a spiritual life can be lived with particular ease. It is an increasing difficulty to change, and change again in the pursuit of positive polarity. The vibrational mismatch begins to take its toll upon the physical vehicle. Entities whom you love may no longer love you, and almost certainly will not understand you. And as you gaze upon your gifts you know that the stewardship of them is a great responsibility, ever greater as the gifts and talents are perceived as greater. And so the spiritual seeker strives, struggles, loves, breaks itself, and dies to the world, entering larger life as a warrior of peace and love, in a field of consciousness much transformed by the rigors of manifestation.

May all who seek and all who wish to minister to others ask first of the Creator, "What is Thy will for me?" This simple meditation will create a wealth of rest.

We are sorry that we have talked overlong, but felt that it was necessary to use as much time to express the complexity of the question in some way which seemed to us to focus on helpful answers. As always, we ask that you be aware that these are opinions, and to be taken as such. We would now close this working through the one known as Jim. I am Q'uo, and leave this instrument with thanks, in love and light.

(Jim channeling)

I am Q'uo, and greet each of you again in love and in light. May we ask if there are any queries at this time to which we may speak further?

Carla: Did you wish to speak more on this topic at another time?

I am Q'uo. We feel that we have addressed this query as it was presented to us in sufficient detail at this time, and would reserve any further response to those further queries which you may have for us that would seek to refine your understanding.

Is there another query, my sister?

Carla: No, Q'uo, thank you.

I am Q'uo, and we are most thankful to you, my sister. Is there a query at this time?

Carla: Not from me.

I am Q'uo. Therefore, if we have exhausted the queries we shall extend again to each of you our extreme gratitude of the opportunity to join you in your meditation and to offer those words of information and inspiration which you may find useful in your journeys of seeking. We cannot thank you enough for this great service you offer to us. We hope that we have offered to you that which gladdens your hearts as ours are gladdened by your invitation. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one glorious infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽