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SUNDAY MEDITATION

APRIL 26, 1992

Group question: The question this afternoon deals with behavior that is intended to be of service to others but which seems, in the eyes of the one offering the service, to fall short because the one that one is attempting to serve is somehow impaired, either perhaps by old age and difficulty in remembering conversations and visits, or by alcoholism so that the memory there is also faulty, or perhaps just a pattern of behavior that has been set up through the life that makes it difficult to really feel like one is making a solid contact, that there is clear communication, and that there has been a recognition of the visit, of the service, of words, of conversations.

What kind of consolation can one take in attempting to offer such a service to another person, knowing that the person, for one reason or another, probably won't remember it, won't appreciate it, and may not be affected by it in any observable degree? Is there some value in continuing to attempt to serve in this manner?

(Carla channeling)

We are known to you as those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator whose intelligence is the intelligence of infinite love. We would preface this discussion of service by informing this instrument as to the reason for the gathering of other discarnate entities at this working. This instrument usually

prays for all those unseen friends symbolized by the archangels to attend in strength in the purification of the place of working. On this particular occasion, this instrument asked for all of its unseen friends and did not ask for the archangels as symbols but as those among others who would be present. Consequently, this is a very crowded meeting. Each and all thank the instrument and the group for the privilege of being able to share in this meditation. And we thank this instrument that we may through it offer our service, that of humble opinion.

When the question is asked, "What service is not such a good service?" there are two general ways of approaching the query. One is from the viewpoint of that entity who desires to be of service; one is from the viewpoint of the actual needs of the entity which is being apparently served. Because the query is more centrally that of the one serving, we would like to address the confusion generated by gazing from the viewpoint of the one who is apparently being served.

The needs of an individual entity are never completely apparent unless the entity is transparent to all that is beautiful and true. Entities seldom know their own needs or how to judge them. So, it is not surprising that the third-density servant becomes confused and loses sanguinity when faced with the task of attempting to determine what service is appropriate, what service meets the real needs of the entity being served.

From the most general standpoint, we might opine that true service involves working with spiritual principles that will in some way aid in teaching the one who is being served about what spiritual evolution consists in and what the process of spiritual maturation might involve. This teaching does not necessarily have to be a teaching of words. Silence and actions speak loudly also. However, if one who is a servant is ruled by the calm logic of spiritual principles in the abstract, one is moving from a place of impersonal compassion, and this attitude is conveniently and comfortably separated from a deep involvement with, and fellow feeling for, the entity one is attempting to serve.

Thusly, we would not recommend that one approach each and every opportunity of service by using the calm and detached logic of the analysis of events in terms of spiritual principles. It is perfectly acceptable to inform oneself of one's opinion from this point of view, but it is the wisdom of the heart which moves the servant into open and full giving of the self without reservation, not the temperate demands of logic. This information may be helpful to ponder when one truly does feel that one is not of service. In this case, an analysis of the entity's situation in terms of the opportunities for spiritual maturation may yield telling results and we recommend it for this use.

The weight of the query at this working revolves about the consolation one might find when performing a service which one feels is a portion of one's duty, one's responsibility, indeed, as the one known as Ra would say, "one's honor." It is an honor, a responsibility and a duty to treat with perfect love those companions of family, and the informal family of deep friendships, with the dedication to being the mouth, the hands, and the lifting and carrying shoulders in manifestation of the one infinite Creator which is forever unmanifest. The very heart of service is the request of the one known as Jesus to love others as one loves the self.

If the self gives the self a bath or tidies its habitat or offers itself food, the need for thanks of self to self seems small. When one serves another self one does not interiorize the service, but rather perceives the service as moving from one field of energy, that being the self, to another field of energy, that being another separate self. This reach seems long to the servant and it is no longer of the relaxed mind of one

who is hungry and so prepares itself food, or one who needs society and so calls a friend or goes to the amusement. Now it is one entity reaching out through space and time to a separate entity. It seems there is a transaction. The servant gives a service like a gift or a present to another self. Perhaps the reason is a desire to express love, to express loyalty, or to express some one or other of the many strands and kinds of emotion one feels concerning those things which one's personal character structure inform one's conscience that it is just, rightful, dutiful and honorable for the self to do.

In actuality, whether one who is served is a parent, a child, a member of the family or of the extended family of friendship, or of the nature of complete strangers, service is always service if it is given purely. The challenge is to love others as one loves the self.

When one is becoming spiritually mature, one loves the self without reservation, seeing in full the iniquity, the foibles, the insecurities and fears which it as a third-density illusory entity carries. Each self in third density does walk carrying a burden. That burden is its humanity, and that is a work which describes those things which the illusory self experiences as successful distortions of the truer, deeper nature of the mind, body and spirit as a unified being. The humanity contains all those energies concerning the self, the relationships with others and with groups of others, be they churches, nations or athletic teams, which affect the true entity—or may we say—more deeply true entity, by baffling, distorting, blocking or causing to be over-active the energies which must be penetrated by the energy of the Creator which is breathed into the being from the base of the energies and comes up into the heart to be used for spiritual work such as service.

Insofar as these energies of what we would call the red ray of survival and relationships with the self, of orange and yellow ray which concern relationships with self, other entities, and other groups of entities, all can be most confused. And insofar as these energies are allowed to remain murky, the power that moves into the heart will be less. It is only when one is able to release the so-called lower energies so that no grudges are held, no sorrows clutched close, and no fears ruling the nature, that the energy centers become clear and are able to pass on the full

strength of the infinite energy which many call prana.

When this prana moves into the heart and then moves out upon the wings of service in full strength, there is no need for any concern on the part of the servant as to the relative success of the service. It is then that one may experience the treating of another as one treats the self. That which seems appropriate is done. If it is good food and is eaten and appreciated, very well. If the food is not that which can be taken and the plate must be refused, that is too bad, but not a reflection upon the service offered.

Now see where each is caught. It is at the point where one wishes for one's service to be successful that one finds oneself suddenly separated from the flow and the process of the Self serving the Self by serving the other self. That is, the flow of the Creator, the capital "S" Self serving the capital "S" Self. This is true service to capital "S" Self, service to the infinite Self.

Linguistics can become confusing, but it is a point trenchantly to be considered that the left hand path is service to small "s" self, and the right hand or positive path is service to capital "S" Self. The difference is in the definition of the self, and as a small self serves another small self and does not remember that one is serving the capital "S" Creator Self by serving another Self, that service will seem incomplete without the thank you, without the good feeling of success. But if service is offered with the firm memory that one is serving the infinite Creator, one intends by the greatest desire to serve the infinite Creator, and one is simply serving other selves as a means to this noble end, then one can free oneself of the misery of feeling unappreciated and unnoticed. Perhaps the service is appreciated, perhaps it is not, by the self which is apparently being served. But in the generation of positive intentions in the great and ever more purified desire to serve the one infinite Creator in all of Its infinite parts, one may more and more feel falling away from the self the need for recognition, the need for the thank you, for the justification of the service.

That extreme good judgment of offering only the excellent service is a butterfly too elusive to catch. Better it is to gaze at one's duties, one's responsibilities, one's honors, and the ever present strangers in one's midst as perfect opportunities for

service to the Creator Self so that service is not scattered among people and places and categories but, rather, service is a way of life expressing the spiritual principle of offering love to one's Creator and Preserver, offering the self to the Creator Self, and in return feeling the Creator Self pouring through the self in infinite energy so that there is always energy for more service, until this way of life becomes, may we say, self-perpetuating and the life glows with love reflected in love.

Now, this we realize is cold consolation for us to say, "Do not expect any outcome when you serve, for your desire to serve is that which is relevant." This is not emotionally satisfying. We may, however, remind each to think in memory of all the unexpected gifts of service which have moved into manifestation in each of your lives: the bread returning upon the waters again and again tenfold, a hundredfold, until you cannot count all the blessings which come into the life. The energy for these blessings is begun in the self's desire to give of the self. As it gives, it creates an energy which is forever spherical, and returns and returns and lifts one higher and higher each time it returns. The way of service is a way of spiritual evolution. To figure out how to be unselfish in an illusion—and a deep illusion, for it is ours also—where service to others is the most efficient of service to the self if one desires to evolve spiritually, is somewhat marvelous, is it not?

May this bread returning upon the waters be a sign to you. When you see the manifestation of love given to you, hear that consolation, hear those energies being registered in the heart of the Creator Self, for all is one and as you serve one, those tender and merciful feelings, those gentle hands and soft, kind words, those strong supportive silences move out through whatever bafflement may seem to stop the service into the memory of your entire planetary sphere and become a part of that which is positive about your planet. No good intention, no desire to help is ever lost. Do not let the illusion's disconsolate, apparent nature cause you or any to stumble upon the path of service to others. But let it redouble your desire as you know that all your love has flown to the heart of the Creator Self of this planet and is immediately a portion of the light of the world.

We would continue through the one known as Jim with thanks to this instrument. We leave it in love and in light. For the vast company here assembled, we leave this instrument, saying greetings from all and blessings. We are known to you as those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each of you again in love and in light. At this time we would offer ourselves to those present for the purpose of speaking to any queries which may remain upon the minds or which have arisen as we spoke. Is there a query at this time?

M: Yes. I'm having a hard time posing my question. My thoughts are from my work, when I see a person who is an over-functioner in a relationship or in relationships, usually this comes from their need to either please and be acceptable or to avoid conflict and cross words or rejection. The relationship gets out of balance, because one gives too much and the other takes, and it's crippling for both. So, what I hear from Q'uo is if we can only find love, possibly through the red-orange ray—that being the chakra—so that our heart feels love, we can discern the difference. However, many people don't know how to do that and don't stop the behavior of acting out of the need to please, to find something else. Again, I'm not sure what I'm asking, but if you can clarify this, I'd be grateful for the answer.

I am Q'uo, and am aware of your query, my sister. Within the illusion that is your life pattern that each of you share, there is a tangle of mental and emotional relationships that has as its purpose the untangling and balancing of all relationships so that love without condition may move freely between entities. Thus, the tangle has value, and we suggest to each seeker of truth which wishes to balance relationships and release this power of love that the effort to do so be continued in the fashion which is most accessible to the entity, realizing that your life pattern is much like your ladder, where each succeeding step moves one upward to another point of viewing that is more comprehensive than the one previous.

When entities are confused as to how to proceed, then it is that we suggest that there be meditation without action so that the heart of each may be allowed to speak in the silence. The speaking may or may not take a verbal or conceptual form, but may express itself in a feeling ...

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and greet each again in love and in light. We shall continue.

The feeling that develops from the silence of the meditation and which proceeds from those levels of one's being that are accessible only when the conscious mind has been quieted may serve as a direction so that the entity may begin a step that may be new or may be taken with a new attitude. As one becomes confused in the daily round of activities, the confusion is usually of the mental or emotional nature, and then it is that the silence and the meditation is recommended so that some small part of the tangle may be worked upon by those levels of those beings which are aware of the path that is being traveled and the appropriateness of the next step.

Is there a further query, my sister?

M: Thank you. The archangels that were spoken of, I'd like to know more about what that was about.

I am Q'uo, and am aware of your query, my sister. Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty is more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking, with your desire, and with your observance of certain rituals, such as the attending to the church service, and, most especially, the attending to the ritual of the Easter season which has just passed.

There are entities who are evoked and invoked at this time by this particular group in its gathering and seeking for information and inspiration. This group has many friends that rejoice at each gathering and which send wishes of love, light and healing as a normal part of their relationship with each in this group.

Is there another query, my sister?

M: Thank you, no.

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

Carla: I just wanted to clarify something that M was asking before. If you're doing something to please someone, but you think you're doing something to serve someone, is there a desire to serve, and is that part of it still pristine, and still part of the good of the planet?

I am Q'uo, and am aware of your query, my sister. Indeed, this is so, for it is the intention to serve that is the heart of all service. It is said that the uninformed desire to serve is, at its heart, foolish in nature, for it is not informed by what you would call wisdom, for wisdom is a lesson that is learned in a higher density after the lesson of compassion and love has been accomplished. It is necessary that the foundation of service be placed upon love, with wisdom refining it at a later time, in order that that quality which is strongest and most important in the seeking and serving of the Creator be emphasized and placed in its proper place.

As you become aware or informed by wisdom, it may be that your service becomes more effective, but until one has the pure heartfelt desire to serve and to offer oneself in service at each opportunity available, wisdom is useless. The desire to serve is that which begins the process in a manner which is, in the overall sense, most effective. That your service may or may not be effective according to your estimation from what you call "hindsight" is relatively unimportant. The important factor is that the desire is generated to serve. This desire is that which you have incarnated to find and to nourish as the seedling which later becomes the great oak.

Is there another query, my sister?

Carla: Kind of a half query and a half confirmation. So the pathology of trying to please or trying to avoid conflict and therefore doing things meets its own reward of exactly what you fear happening. In other words, you don't please and you do have conflict because you never can predict what is going to please somebody or what is going to avoid causing conflict. But still, beneath it all, there is that germ of desire to serve, which is healthy no matter what pathology is there. I think that's very comforting. Is that true?

I am Q'uo, and am aware of your query, my sister, and we would agree that this is the summation of

our previous statement, though there is still a long journey to be accomplished. To begin with the desire to travel is of utmost importance. There will be times of testing that desire. The discovery that one may not be able to please another, even with a strong desire to do so, is such a test. But, each entity has carefully laid the groundwork for these testings and opportunities to demonstrate the desire to serve, so that in the larger sense there is always a progression of possibility so that the entity will have the opportunity to learn from its own experience, and to discover that the desire to serve is the primary quality that it wishes to harvest from the life pattern.

There is time enough in all entities' experience for the refining of service. The generation of the desire is the most important portion of this illusion's experience.

Is there a further query, my sister?

Carla: No, Q'uo. I think I would prefer to let the session end with that gem. Thank you very, very much for being here, and thank all the guys.

I am Q'uo, and thank you once again, my sister. We would also take this opportunity to express, not only our gratitude for the invitation to join this circle of seeking, but to extend the great and joyous gratitude of those entities present who have offered their vibrations of love and light to this group as well. We all shall take our leave of this group at this time, leaving each, as always, 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. ✽