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SATURDAY CHANNELING CIRCLE - CHANNELING CIRCLE I OCTOBER 3, 2009

Jim: (*Reading L's question.*) The question tonight is about the dynamic between actually being of service to others and being able to perceive that we are being in service to others. The example that L gives is of people coming up to her on the street when she has no money to give. She doesn't know how to be generous when she has no money. She could give them a ring, but they could not take the ring and get what they want, which is a drink. And it disturbs her that she is somehow not being generous. We would like to have any spiritual principles that you could give us to think about in considering the true desire to be completely of service to people and where the rubber hits the road on how you behave in a service to others.

(*Carla channeling*)

(*Carla acts as senior channel for this session.*)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. That entity amongst the three of us which is speaking this evening is that society of Brothers and Sisters of Sorrow known to you as Hatonn. Though we identify ourselves, as always, as Q'uo, we wish to make a note of those times when Hatonn speaks, because usually that society of the Brothers and Sisters of Sorrow known to you as Latwii speaks. We feel confident that the newer channels shall be able to receive our signal with no discomfort and with

ease. However, if there is any discomfort on the part of either of the newer channels, we would ask that they let us know in a mental manner of the difficulty and we will immediately move to alleviate any discomfort which comes from the difference between those of Latwii and those of Q'uo in terms of the signal.

We wish to thank this circle of seeking for calling us to offer our thoughts to you at this time. We feel most humble and privileged to be asked to join you and we are delighted to share our thoughts on the paradoxes and mysteries of service to others as a polarity. However, first, as always, we would request most sincerely that each who listens to or reads these words employ his own discrimination and discernment so that each chooses that material which he will take away from this procession of our thoughts. Please retain only those thoughts which resonate to you and leave the rest behind. This will enable us to maintain a condition of absolute non-infringement of free will. We have no attachment to the outcome of our words. We give them freely. We ask you not to take them blindly but to choose carefully that which you allow into the temple of your spiritual process. We thank you for this consideration, for it enables us to do our service.

You ask this evening concerning one of the more subtle points of practicing a service-to-others polarity. You ask concerning the dynamic between the most sincere and wholehearted intention of

being of service and the manifestation or demonstration of the qualities of being in service, such as generosity.

The reason that it is a subtle point is that in that attempting to be of service of others you are attempting to express unconditional love in an illusion which is filled with conditions. Were we to be speaking with a fourth-density or fifth-density group of seekers, there would be no distance between the intention to be of service to others and the manifestation or demonstration acted it out in everyday life. Within a higher density you as a student of love and wisdom and unity would have free access to the desires of yourself and all those about you. There would be a path of service desired that would be congruent with the path of service possible and the path of service which you then would find easy and indeed effortless to manifest.

The incredible convenience of being able to see the patterns of energy transfer between yourself and others is a great benefit, certainly. Yet the serving of others, because of its ease, does not polarize you as a student to the extent that it polarizes you as a third-density student of love, wisdom and unity. For you can see dimly into the nuances of your intention to be of service and you can hear the requests made of you to be of service to others which others offer you. Yet you cannot see into the hearts and the spiritual intentions of those who ask for your service. You cannot know if that which is requested is that which is honestly desired. You are working by faith alone to know yourself and to give of yourself in a way that will be of true service to another.

The discrepancy betwixt what you desire to offer and what is possible to offer of that which the other actually needs or desires is variable. Perhaps what you see is what you get. Perhaps the request is genuine, heartfelt and transparent. However, it is just as likely that a request for service comes from an entity who does not know himself or accept himself and who is not aware of that which he actually desires in a spiritual sense. The waters therefore are muddied. The goal is almost impossible to see. And like the old philosophical conundrum, an arrow of intent goes half the way to its target, and half the remaining distance, then half the remaining distance and so forth, approaching the target but perhaps never hitting it. There is no satisfying concussion of contact as the arrow hits the mark. And so, no

matter how diligently you set your intention to be of service there is always that feeling of having somehow missed the mark.

We would at this time transfer this contact to the one known as S. We are those know as Q'uo.

(S channeling)

I am Q'uo, and I am with this instrument. We have been speaking to that condition in third-density experience which is conditioned by the effect of the veiling. We have pointed out that the veiling is certainly a factor in the experience of desire on the part of the one who requests the service. We would now suggest that the veil is also a factor on the part of one who seeks to provide a service. We speak here to a group in which we feel confident that all members seek service to others. And yet it is true that as one seeks refinement upon the path of service to others, one is again and again thrown back upon the self. Again and again one is put in a situation in which one seeks to achieve a certain fastidiousness in one's intent, so that one's service may be more earnestly, clearly and effectively offered. One seeks in short to become better in service to others.

Now, this condition of being better is a quality to which one aspires, which one would like to apply to the self. "I seek," one says to oneself, "to become a better servant. I seek to become better." It would seem in the trajectory of that effort of seeking that the goal is oneself. One wishes to make of oneself what one would wish to be. This seeming paradox, that is to say that one proposes to serve others and in that proposal to make of oneself the exquisitely effective servant of others, creates a host of circumstances in which the most terrible confusions are possible.

It is all too easy to lose one's way when a gesture which one feels is intended to exhibit the uttermost generosity is thrown back in one's face. And in the sting of the rejection one finds oneself utterly thrown back upon oneself, questioning both the value of the recipient and the nature and worth of one's own intent. One is lost in the middle of a conundrum. One is without a sense of anchorage, even so much as to be able to frame the proper point of attack from which the problem could be analyzed and brought to clarity.

So effective is the veil that not only are the desires and intentions of others shrouded in impenetrable

mystery but so, for the most part, are those of the self. Even one's clearest desires to be of service can come packaged in with those affective qualities which go in a quite a different direction which expresses one's own need, one's own structure of aspiration, and one's own sense of one's frailties or failings. Little does it occur to one, when offering a generous gesture, that one is asking of the proposed recipient the grace of receiving this gesture in such a way that the true nature of the intent behind the gesture might come to light. Little is one aware that one is so utterly vulnerable in a situation which on the face of it seems so one-sidedly an attempt to be of service to another.

There is little to do in situations in which confusions of this nature, or many others which we could name, arise but to recharge the batteries, so to speak, and to make an attempt anew, reinvesting the intention with another intention as pure as one can make it, as clear as one can make it, even with the realization that every new attempt will bring with it new possible sources of obscurity, new possible sources of difficulty.

My brothers and sisters in third density, it is not for you to know. It is for you to love without knowing. It is not for you to succeed. It is for you to attempt and attempt again, fully realizing there is no available measure of success that can be infallibly applied. What there is for you is the open-hearted appeal to those others around you to accept in the spirit in which it is intended your most earnest effort to be alike a source of inspiration and a mirror to others.

At this time we would pass the contact to the one know as L. We are those of Q'uo.

(L channeling)

We are those of Q'uo. The attempt that a servant of the light makes to be of service allows that servant to discover things about him or herself. It allows that being to come across those dirty fingerprints on the window that cast shadows when the sun tries pass through them. Each of those dirty fingerprints has to be attended to. And it is only by placing yourself in the light and desiring to have the light come through you that those flecks of dirt and fingerprints and grime can be discerned. It is a gift to the self when one wishes to be of service, thus fulfilling the paradox spoken of earlier.

Let us speak about the fingerprint on the window that is called fear. In effect each fingerprint could be labeled fear because fear is the opposite of love. When this instrument, in the example spoken of in the question posed in this group, chose to give the possession of her ring to whichever homeless person or beggar in her city asked of her for the value of money, she discovered that place of fear within her: that fear of being approached, of looking into the eyes of another self and being asked for something that she could not give or did not feel that she had the right to give.¹ When she carried that ring with her with the intention of giving it away, the fear lifted. And in that lifting of the fear a connection of love which was made because she could look in the eye of everyone that passed her, knowing that she could be of service when service was asked of her.

When the fear is no longer there between two selves, there does the light flow between Creator and Creator. There is no longer a holding that traps energy. The energy flows more freely through the chakras, specifically orange and yellow, those chakras that deal with society and the interactions with another self. In giving of things of which the self has possession, one gives of the self and allows those blockages to be released, because there is no longer a blockage between Creator and Creator.

Although the act of generosity was not performed by giving this ring, the desire to give and be of service was what helped this seeker find a blockage and release it, which is the only purpose that was necessary, the act of giving being much less relevant than the gift of love that was created and the discovery of a blockage to that love.

It has been said by this instrument's teacher and those of the Confederation to look for love in all situations. In working with the self in these subtle arts, it is just as helpful to look for the fear. Why are you afraid? Why is the love seemingly absent? What are the remedies for the self for making this fear or blocking this love?

Society as a whole can be seen as an entity of sorts and there can be a societal block of love. And a seeker who wishes to serve is pressed against that social blockage. In this way one can see where the catalyst of interacting with a society rather than a

¹ L is a stay-at-home Mom. She felt that she did not have the right to give her husband's hard-earned money away.

person comes in to play. There are social norms to service. We as a society see some things to be of a service and some things not to be of a service. Some things your society sees as being a greater service than others. Many of the seekers in this particular group, organization, affiliation, do their best to arrange family life around what they consider to be of service, positing that what they are already doing is not of service and that they need to make room in order to be of service. They juggle family lives and free up time so that may “go do service.”

Consider that in your attempt to be of your highest and best self, regardless of what you are already doing, you are already of service at every moment of your life. Going to your facilities and emptying your bowels is of service because if you did not do so you would not be a very effective seeker in your life. You need to sustain this body with water and nutrients. You need to sleep. You need to have social time, play time. This is not at the sake of doing service. This, too, is service.

One may consider, instead of seeking to do service, to give gratitude to the service one already does. One may say, “Thank you, Mother Earth, for giving me this plate of rice that will nourish this instrument so that I may have the energy and patience to be a loving spouse or mother or father or friend.” One might say, “Thank you for this good night’s rest, that I may wake up refreshed in the morning to be at my highest and best self.” For that desire alone is a great service.

The acting out of service or what your society conceives of as service, we propose to you, is much less important. For one works on the self. One always works on the self. And when one works on the self, the inner self, the outer situations take care of themselves. We propose to this group to put less energy into worrying about performing those acts you each consider to be of service and put those energies of worry into being thankful for the service you each now already perform.

Your society holds up as models those people whom you each consider to have been model servants of the light. Mohandas², the one known as Jesus, and the one known as Martin³ gave tremendously of themselves, to the point of giving their own lives.

² Mahatma Gandhi, whose first name is Mohandas.

³ Martin Luther King, Jr.

Many peoples of your planet have in the past worn bracelets or some such reminder with the inscription “WWJD,” asking of themselves, “What would Jesus do in this or that situation?” Each of these people did not say to themselves, “What should I do?” “What is the thing that is of service?” They just did the service.

How is this possible? How does one know what the right service is? We say to you that this is an unskilled question. The skilled question is to find the love and the service will follow. When the heart is open to the extent it was open in the three individuals mentioned, there are no questions of what is of service. There is merely service. The heart leads the way. The faithful servant follows. And the love appears. The light shines through.

When you ask what would be of service you are removing faith, [and instead] you are using the intellect to replace your faith. You are not moving love but trying to emulate love. One can try to cultivate love, but we would suggest in the way we see it that this is a temporary result, perhaps an inspiring model but not the end result, not a permanent objective. Love cannot be cultivated by will or logic. Love is cultivated by allowing it to accumulate naturally as the seeker continues to seek, continues to give thanks, and continues to point his or herself ever toward the light.

In this way love arises naturally. And when love arises naturally and fills the heart, and the mind lets go of its judgments and turns itself over to faith and true service is performed, this is not easy. It is not something one can achieve by practicing this or that skill, but that which will come as it will; come with patience and dedication to the task of being a servant of the light.

At this time we will now pass the contact to the one known as Carla. We are those known as Q’uo.

(Carla channeling)

We are those of Q’uo, and are again with this instrument. We greet each once again in love and in light. Dear brothers and sisters, gaze within and gaze at the Creator. Gaze into the eyes of another and gaze at the Creator. Gaze at the trees, at the sky, the water, the winds that blow, and gaze at the Creator.

Within third-density entities such as yourselves you are, spiritually speaking, experiencing in your incarnation a series of energy expenditures. These

expenditures of energy must be polarized in order to gain power and to do work, spiritually speaking. The nature of polarity is the nature of opposites. To do work in a polarized fashion you may polarize in a positive sense by allowing energy expenditures to occur with the intention of serving those with whom you exchange energy.

You gain power in a polarized negative fashion by setting the intention of exchanging energy with others by manipulating them in accordance with your desire.

Each of those to whom we speak of at this time wishes to exchange energy with the intention of seeing the Creator; honoring, loving, respecting and being one with the Creator in those whom you meet. The essence of being of service to others is the fundamental realization that all are one. In serving another you are serving the one infinite Creator. Consequently, service to others, stripped of content in an outer sense, is the meeting of Creator to Creator, with no separation, no evasion, no fear, and no distance. When you gaze into another's eyes, no matter what that entity has asked of you, and you are aware of no distance between you but only the reflection of love in love, you are being of service to that other-self to the full extent of your ability to do so.

You may have no money. You may have no time. You may have only this one moment to exchange energy in service to that other entity. Yet when you gaze fearlessly into his eyes and love him and allow the love of the infinite Creator to pour through you as if you were a stained glass window and let it illumine the expenditure of your energy, you have satisfied the work of polarity in that moment.

We thank the one known as L for posing this query and we would at this time ask if there would be any other questions on the minds of those present? We are those of Q'uo.

L: I have one question and that is for Carla actually. Carla has been working on this book and you have advised Carla basically to write this book outside. Carla has been experiencing some problems. Could you please clarify what you really meant by "working outside" or if you have any additional comments about this. Carla would really appreciate this.

We are those of Q'uo, and we are aware of your query. We believe that the one known as Carla has

received our suggestions in a positive and creative way. We are aware that this instrument is asking itself to be less comfortable than is her natural habit. However, this instrument, when asking us for advice, asked us how she could write the best book that she could about suffering and emotion. We therefore gave this instrument the suggestion that would indeed place her in a state of temporary suffering in order that she might touch into the human condition in a way that is not her natural habit.

We believe that this instrument understands that there are limits to such strategy and that this instrument is not being giving instructions to become a martyr. Naturally, if there is a possibility of permanent damage to this instrument's physical vehicle we immediately encourage this instrument to refrain from moving out into the natural environment to work. However, we remain sure that this strategy, as artificial and staged as it is, is a very effective way of putting this instrument more in touch with the content that she wishes to convey than any other less visceral strategy.

As this instrument said in a discussion proceeding this meditation, when the initial writing concerning the emotions has been accomplished to this instrument's satisfaction—and this instrument is not easily satisfied as a creative artist—there will no longer be a reason for this strategy to continue. Consequently, it is a suggestion that has natural limits. If we are incorrect in feeling that is a effective strategy and if this instrument finds it is ineffective, again we would immediately withdraw our suggestion.

Nevertheless, we would assure the one known as Carla that we very literally meant what we offered. We would append to this observation another: that it is to this instrument's credit that she soldiers on, putting into practice what she has heard from a source she trusts. Many are those who ask for our suggestions. Few are those who faithfully, systematically and persistently put the suggestions into practice.

May I ask if there is a final query at this time? We are those of Q'uo.

L: I would like to know what the metaphysical purposes are behind not divulging certain spiritual practices in which one is engaging to other people in order to make them more effective. What I mean by

this is not discussing them with other people because somehow that limits their spiritual effectiveness. Please comment on this.

We are those Q'uo. We believe we understand your query, my sister. If not please ask again when we finish that what we have to say.

There is that within any seeker that wishes to be transparently and fully honest at all times, to the full extent of revealing any and all things that one's doing. However, we would observe that such entities are not generally as concerned with service to others as they are concerned with the outpouring of their personal myth. The energy is not, "How may I serve you?" but, "How may I reveal myself and make myself feel good?"

There are natural boundaries that become apparent to one who truly wishes to serve others between the self as it is to its full extent and content and the self which is understandable by and acceptable to another. The cause of this natural boundary when a lack of congruency exists between the self and another is obvious to the self. That entity who wishes to serve another will focus not on revealing the self but on supporting, encouraging and respecting the other-self. It becomes unimportant to be understood, to be accepted, to be consoled. It becomes important only to accept, to love, and to console the other.

Thusly, it is not that the self denigrates the self or seeks to be dishonest but rather that when one lifts up from attention to the self and puts the substantial focus of its attention and regard upon the other side, thusly the service-to-others entity may listen without the need to bring the self into the equation. And if the self is brought into the equation there is a natural process which goes on, in which those things about the self which are true and shall not be a stumbling block to the other are shared, and those things which are true but would constitute a stumbling block to the other are not shared. And both transactions are done in love.

May I answer you further, my sister? We are those of Q'uo.

L: I think you understood my question, but I don't think I understood your answer. Are you saying that revealing your particular practice to another is not so much harming the metaphysical consequences of your practice to yourself but might be a stumbling

block to another self because you are putting your own biases to them? Or revealing your own ego and saying, "I am so great"?

We believe we understand your confusion, my sister. When there is another whom you feel is able to grasp without distortion the content of your spiritual practice, it is quite satisfying and very loving to share that practice in full. However, many of those who have a spiritual practice have gained a great deal of power. There is a tremendous amount behind the simple discussion of spiritual practice. It is power that often is not congruent with the basic setting of one who asks concerning your spiritual practice. Consequently, it is not helpful or even understandable to that entity to take that entity through a full discussion of your practice.

In those situations we were suggesting that when you are aware of when there is a lack of congruency betwixt the self and the other and that query is put to you, you step into the possibility of the energy exchange between the self and the other and that you limit your discussion to those points which shall be understandable and not a challenge to that other entity.

Further, we were suggesting at such times when there is a lack of congruency betwixt the two of you in a fundamental energy sense, that is, when one is operating at a much higher amperage, shall we say, of power than the other, be very thoughtful to use that considerable amperage or intensity, if you will, in order to focus upon that other-self and find ways to support and encourage the other's questioning process of spiritual practice or any other element that you truly have in common with that other entity, thereby giving that entity the full strength of your energy in a way that is comfortable and helpful to that entity.

May we ask if you have further queries, my sister?

L: I understood that much better this time. I do not have any further queries, Q'uo. Thank you.

We thank you too, my sister. It is such a joy to be with all of you! And we thank the one known as L. It has been a great privilege and pleasure to be part of your meditation and to be a modest part of that beautiful, sacred edifice that you have created. That energy dome that you have created reaches to the heavens and is most beautiful.

We leave you now, as we found you, in the love and
in the light of the one infinite Creator. And I,
Hatonn, give thanks for being the voice of Q'uo.
Adonai. ✽