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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 minded 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.