



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

© 2018 L/L RESEARCH

SATURDAY MEDITATION MARCH 3, 2018

Group Question: Some of us are experiencing an internal disharmony in following a calling to withdraw from more active participation in social issues and instead concentrate on our inner spiritual journeys. We recognize the value of doing inner work with less active engagement, but we sometimes perceive an increasing need for active work, sometimes even feeling guilty for not being more involved. Can you speak to this internal struggle and dissonance? What is its role as catalyst, and how can we work with it?

(Jim channeling)

I am Q'uo, and am with this instrument. We greet each of you in love and in light this day. We are most pleased to be asked to join your group this afternoon, for you have, as always, prepared yourselves well to become a unified seeking entity: many as one, and one as many. Before we begin, we will ask you our usual favor, and that is that you examine those words and thoughts that we have to share with you, and take those that have meaning for you, and use them as you will, and leave behind any words or thoughts that do not have meaning for you, for we would not wish to become a stumbling block or a hindrance upon your journey of seeking. If you will do this small favor for us, then we will feel free to share freely with you our thoughts upon this interesting query.

You, as conscious spiritual seekers, have been upon this path of seeking for a lengthy period of time, as you measure, within this lifetime, and indeed, in

lifetimes previous to this one as well. You have built up within your mind, your body, and your spirit the kind of momentum that seeks to understand the mysteries about you, for this illusion in which you now move and live and have your being is full of mystery. The mystery for most does not go beyond fathoming the means by which to make a living, to provide a home for a family, and to progress in worldly fashions upon the path of gathering worldly satisfaction. However, you have found that this is but a symbol, and a means by which you may apprehend a larger reality, that which does not lie about you, but within you, and as you seek more and more proficiently, you begin to reflect this inner realization of love, of light, and of unity, to those about you.

The question you ask today, my friends, is how best for you to proceed in this journey of seeking and sharing what you have found to be your inner truth—how much effort to make, and in what manner to make it, as you find yourself faced with what seems to be blatant disharmonies, unfairness, and injustice all about you. For this illusion has many such tangles to offer the spiritual seeker—how to insert the self, or if to insert the self, into these tangles and confusions of how, or whether, to love this or that person, group, or idea. This is the stuff of your third-density illusion; this is why you are here. To consider these points is to become a conscientious conscious seeker.

You are considering how best to expend your energies of understanding, if we may use an

inappropriate word, for understanding is difficult, if not impossible, within your illusion. But yet you seek to begin this process of putting together the pieces of the puzzle as to the appropriate way to progress upon your journey of seeking, how much should be reserved for the inner experience of seeking the one within, and how much should be expended upon the outer efforts to cause communal conformity, shall we say, to what you see as being the most essential understanding of unity.

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

(Steve channeling)

I am Q'uo, and we are with this instrument. We would begin our communication through this instrument by asking you to consider first what it means that you have found yourself incarnate in third density. Now, to be incarnate is to open yourself to catalyst which does not come entirely from within, and that means that you will be subject to the forces of nature, you will be subject to events of a random nature on a regular basis, and most of all, you will be subject to the influences offered by other selves with whom you are engaged, sometimes with a great degree of intimacy and sometimes with a degree of intimacy far less.

And so, that being the case, you could make a very strong argument favoring the view that for you to turn away from all of this catalyst that is on offer, for you to turn inward and turn a blind eye to that which goes on around you, would be to abandon the very mission that you undertook in incarnating within this density, upon this planet, at this time. And we will not deny that there is not just a certain logic in this point, but a deeper meaning as well. It is true that you stand exposed to a great deal that can move you off your center, that can cause you discomfort, and that can stir you to conduct or behavior that surprises you, catches you off guard, and leaves you feeling that you are not the one you desire yourself to be.

Upon recognizing that something like this has befallen you, it is often the case that you are tempted to withdraw. And the point with which to begin a reflection on this question relates to the feeling tone, shall we say, that might be associated with that propensity to withdraw. Are you proposing to withdraw into a safe place of your own because you

feel it would be safe, because you feel it would be secure from the angry winds of chance? Are you feeling it would protect you from that which you feel is a danger to you?

And if these are the predominate considerations in your feeling of the need to withdraw, we would suggest that you consider well your motivational life; for that which you would protect is that which you have constructed as a vehicle for navigating the difficulties of this world, and it may turn out in the end to be less important to your *actual* welfare—or less important to your deeper being—than you might suppose. Indeed, it is the case that by the end of the incarnation, you will have lost all, you will not take any of what you have gathered here into that life which beckons beyond this; not any, we say, but what is actually the most important, and that is simply the love that you have gleaned, the love that you have learned to give in response.

And so you can feel that your need to withdraw is motivated by your sense that there is, in this world, no love on offer to you, nothing of the nature of love coming forward to you, and so you withdraw into an inner sanctum where you can, at least, have the privacy to lick your wounds. Is that, however, all that you propose to do in this inner sanctum? We would ask you to consider whether there is something you may connect with in the meditative state that is more than a safe haven—that is, in fact, a kind of energy coming forward to you. We use the word “love,” but that can be misleading if you have a certain set of expectations placed upon what you would feel that normally to be; for it can be registered in ways that, once again, tend to push you off your center, and make you feel disoriented. It is a strength of energy, you might call it, and this can come from within as well as from without. And coming from within, it has the capacity to stir things up, shall we say, so that those structures of your sense of your own self that you have in place can be dislodged actually as easily, or more easily, from within as from without.

And so if safety, or respite, or rest is that which you require, it can seem doubly difficult if turning outward you find confusion, you find energies that will not allow you to see your way clear to participate clearly in them, and turning inward, you find energies that you can hardly recognize as your own. And even if you are willing to call them the

energies of love, it is a love which you do not recognize; it is a love which makes you feel lost or disoriented. And so we would suggest to you that these considerations, all taken together, give a fairly clear description of what life in third density is like.

Now, there is a further consideration we would now add to the mix, and that is the consideration of polarity. Those in this circle of seeking are familiar with the concept of polarity. It can be described as a choice that one must make in the manner of service which you offer to others around you, and the manner of orientation characterizing your innermost seeking. We have described this choice as being one between the service to others and the service to self. If the matter is left simply at that, we feel that everyone here within this circle of seeking would have a clear path to registering what that choice would be, and for purposes of clarity, we will simply iterate that we are those who seek on the path of service to others.

But within the tangle and confusion of loves and disloves, and angry, and sorrowful, and grievous energies you experience on a daily basis in third density, the question of *what polarity is what?* can be most confusing, and it is often the case that you find yourself called to a mode of service which draws you out from yourself in a way that invites you to interact with others in the world in the name of a service which you think of as being directed to others. And yet, in the attempt you make to further the pathway of this service, you find upon the path that there are impediments, that there are stumbling blocks, that there are forks in the road leading to blind alleys, that there are fellow travelers whose full commitment to service to others you may come to doubt.

There are moments when you may come to doubt your own commitment, and you may begin to suspect that having started out with the best of intentions, you have found that those intentions have seemingly turned into the opposite of what you originally wanted them to be. You wanted, perhaps, to reach out in love and succor to those who are hurting, those who have been marginalized, those who have been unjustly done by, and you have found that there is little that you could do on their behalf by yourself and, therefore, have undertaken to make common cause with others of like mind that similarly are oriented to helping the dispossessed.

But then you discover that these others may have a slightly different view of the right way to proceed, or you may discover that though you and the others you have chosen to work alongside are enough in harmony to make common cause, but are opposed by other forces that seem to be completely intractable, completely opposed to the initiatives which you are undertaking, and are, at the same time, so benighted to assume they have the right approach to the help of others. And in this situation, the temptation is to unsheathe the sword, to work aggressively against the resistance that is encountered, and to fight it back so as to prevail in what has begun to appear to you as a great cultural war.

And, my friends, when that has happened, you can easily see that your best intentions have turned into their opposite, and you have become not a bringer of the light, but one who has created a circumstance in which the light is less likely to be able to shine forth. Love has turned to anger, to disdain, to hate. How could one not hate that which is unlovable? How could one not hate that which is a block to your expression of love? Thus, anything that thwarts your instinct to serve others cannot be made consonant with your efforts to be of help upon a planet which, to all with eyes to see, is in desperate need of help.

There we have the first indication of what we would call the mystery of polarity, for polarity itself—in a circumstance in which it is the guiding thread through a very deep labyrinth in which one can find one's way only with the light of a candle shielded precariously against winds that might blow in any direction at any time—to the extent that this mysterious thread we call “the mystery of polarity” is seen in relation to activities that will have manifest form, it is something which needs to be reflected back to you again and again in order for you to take your bearings with regard to it. And yet, at every moment there is a possibility of distortion in that reflection. Are you really seeing what you think you are seeing? Have you really put into your effort to reach out what you think you have put in? And, as we say, this little candle by which you guide yourself can easily be blown out and must continually be relit. And in the meantime, while you cast about in anguish and confusion, you can have lost your orientation, you can have lost your way. And then what choice have you but to retreat into the regions of your own being, which still seem comparatively

still, which still seem to be comparatively in possession of their own resources, where you at least have enough quiet that you may attempt to reinstitute your own intention with regard to the polarity which you, not just have chosen, but now must choose again, and again, and again.

Every time you make that choice, you strengthen the choice itself. And even if it is the case—as, my friends, we assure you that the choice is imperfectly made, that it contains elements which are not pure, that it is situated in a context in which a great deal of confusion still remains—even if these things are in place as we say they will be, the act of choosing to serve others with an open heart makes more difference than you can possibly imagine, for it changes everything upon an instant if you can find love in the moment. And finding love in the moment puts you in a position of being the fool who loves, for you don't know where this love will take you. All you can do is follow it through and let it take you where it will—and we will tell you, it will take you to places passing strange, it will take you to places where you don't recognize where you have come, how you have gotten there, or who you are as the one who is there. All of these considerations that may constitute what you think of as a stable way to be in a difficult world will be subject to such dislocation that in the end the only thing you have to guide you is your resolve to keep on going in love.

And so, let us say you have committed to a mode of service which has put you in relation to others, and you find, at some point, that the circumstances are such that an undertaking begun in love has reached a point of vexation where love is hardly recognizable any longer as a sustaining energy, and it has been so overridden with feelings of frustration or anger, that you cannot find a way forward. You cannot see how your pathway can be cleared. It is then that a retreat into a position of meditation is always appropriate, but it is also the case that you can continue in service with those with whom you have made common cause, providing you are prepared to allow the unexpected manifestation of these vagrant loves within your own person, within the relationships you have undertaken, so that these experiences may catalyze you to a more eloquent relation to your loving instincts, to your loving efforts to reach out to supply what a world in desperate need of love calls for you to supply.

Now, we are well aware that that does not give you a clear answer to the question of whether you should demonstrate in the streets or find a charming ashram to which you may retreat. And we cannot, from our point of view, give you any clear indication that would supply you with what you need to make that choice. You have come to serve. The ways of service are manifold; the ways of service are diverse; the ways of service are always surprising in the torturous paths they follow. To close yourself off to service that suggests itself to you is to fail in one way. To sally forth into service with an insistence that there can only be one right way to serve is to close yourself off in another way all together.

So, to serve in love is to first and foremost, love. And to love is to enter into a world of relations in which you are also asking for something in return: you are asking to be loved. You are asking to be loved even knowing that this may fail to come to pass. You are opening yourself up to the vulnerability that you experience in the failure of love, and as one who is committed to the polarity of serving others rather than the self, you are committed to the primary importance to be attached to the love which you bring forth on offer to the world. And that means that you are prepared to leave vacant, and wanting, and wounded, that portion of yourself that cannot help but want to be loved. You are willing to allow that portion of yourself that wants to be loved to be shown no love at all. That is the sacrifice you made in agreeing to incarnate in third density. You have agreed that the want of love that you almost certainly will experience in your efforts to serve will be your destiny, and that that would be taken deeply into your being where you may find that, despite all expectations to the contrary, despite all evidence to the contrary, that you do have bubbling up from a deep place within resources precisely able to heal the wound of the unlove which you have taken in.

The more that you can take in to be healed, the more service you will be performing to this planet. And if we want to look at this circumstance from the standpoint of an engagement with the world, we could say that you do not have to be absented from that engagement altogether to have this process being working within you. If, for example, you find yourself in interaction with other selves that have found you to be inadequate or of an unsavory nature, and in responding to this judgment held very often aggressively against you, you mirror back

acceptance, love. That, my friends, is the great breaker of the karmic cycle of action and reaction, and reaction, and reaction. That is the gift you may put on offer.

Now, we have spoken of a circumstance, which in our characterization of it has been given somewhat idealized form, for it will not always be the case that you are so configured in your being that you can make this movement which we have just described. It will not always be the case that you are so situated that you can return love for anger, love for hate, love for aggression. And then, upon those occasions when you have the good sense to realize you are up against your own limits, then it is that a retreat into the safety of your own process is perfectly acceptable—and, in fact, is highly advisable, for where you can do no good, it behooves you at least, to do no harm.

We find that these poor words which we have had to offer cannot give you anything resembling a clear path forward in the difficult circumstances that you face on a daily basis. All it can do is perhaps give you a scent that upon an occasion or two you may be able to follow, and if that serves you well, our service has been successful.

We are those of Q'uo, and at this time, we would take our leave of this instrument and return to the one known as Jim to discover whether we may further serve those in this group by addressing ourselves to questions that may yet remain. Adonai, my friends, Adonai.

(Jim channeling)

I am Q'uo, and am once again with this instrument. It is our pleasure to ask if there might be any further queries to which we may speak at this time.

Fox: Q'uo, I would like to ask: those of Ra told us that there were around 60 million wanderers on Earth in 1981. In the last channeling session, those of Q'uo stated that many of you are from elsewhere to aid this planet in its transition to the fourth density, and that those of Q'uo have knowledge of this type of experience, because many of you are portions of our own being, and have gone forth through the veil of forgetting to join others of like mind and kind, to serve the one in the many within the Earth planes. If you are able to tell us, roughly how many wanderers are there now in the Earth's population?

Q'uo: I am Q'uo, and am aware of your query, my sister. At this time there are approximately 350 million of these entities who have incarnated within your Earth planes in order to offer their service to those of this planet who would request such. Many have come in recent times also from other third-density planets who have made the graduation there, and are incarnating in what you may call the “doubly-activated bodies” in order to be of service in helping this planet make its transition into the fourth density of love and understanding. The number of these entities exceeds that of the wanderers, reaching nearly half a billion entities.

Is there a further query, my sister?

Fox: Yes. If you can tell us—of those wanderers living on Earth at this time, can you tell us what proportion are members of social memory complexes within the Confederation, especially those of whom we most often communicate?

Q'uo: I am Q'uo, and am aware of your query, my sister. We can say that each of the wanderers that have incarnated within this planetary influence are, indeed, members of the Confederation of Planets in the Service of the One Infinite Creator, for this planetary entity that you call Earth, and which others refer to as Terra, is within the, shall we say, jurisdiction or bounds of responsibility, of this Confederation.

Is there a further query, my sister?

Fox: Not on that. I have a couple of other questions, but I'll hold those and see if anybody else has a question.

Steve: I do have a question. This relates to those mind/body/spirit complexes that incarnate on this planet with what can seem to be serious limitations, particularly of a psychic or mental nature, and I'm thinking most especially of those who are seemingly impaired in an emotional way that is often ascribed to what is called the “autistic spectrum.” I wonder if you can tell me if there is a pre-incarnative set of reasons associated with this kind of incarnative experience?

Q'uo: I am Q'uo, and am aware of your query, my brother. Indeed, we find that there is a specific opportunity offered to entities who are, shall we say, expressing the condition that is known among your peoples as, “autism,” for this particular condition

makes it seem very difficult for such an entity to engage in a close or heartfelt experience of trading emotions and intelligence with other entities close to it. This is in order that the entities may develop a greater ability to do just that, for when there is the desire to create a certain ability within an entity, very often this entity preincarnatively will decide to program the lack of such an ability in order that the necessity to produce or manifest and enhance such ability is provided by its seeming opposite.

Is there a further query, my brother?

Steve: Yes, I wonder if there's a mirror effect, then, of this process, taking place on the part of those who love the entity in question?

Q'uo: I am Q'uo, and am aware of your query, my brother. In most cases, those entities that are close to such an entity that expresses the autistic manifestation of personality are preincarnatively associated with such an entity, belonging, shall we say, to the same spiritual family, and have the opposite need—that is to say, the ability to give more than would be normally ask of most in this situation, that of being perhaps the parent of such a child, or the sibling of such a child. Therefore, both entities, the parent caring for the autistic child and the autistic child, gain greatly from this interrelationship, for you see, there are indeed, no mistakes within your illusion, there are only opportunities to learn that are more or less difficult. The degree of difficulty also increases the degree of polarization possible when the difficulty is met with a full effort and perhaps some degree of success.

Is there another query, my brother?

Steve: No, thank you very much.

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

Is there another query at this time?

Z: I have a query. When a person has a Kundalini rising experience, is that the activation of their fourth-density energy body?

Q'uo: I am Q'uo, and am aware of your query, my brother. The rising of the Kundalini to the indigo ray energy center is that which you may indeed describe as the activation of the fourth-density body, that of the green ray energy center, which is then fully energized to be able to experience the higher vibrations now engulfing your planet so that these vibrations may be shared, or channeled, and

transmitted to those about the entity experiencing the so-called Kundalini experience. For though an experience which seems solitary in nature, and, indeed, is experienced in this manner, it is one which offers the opportunities for the expansion of consciousness for others with whom the entity experiencing it shall come in contact.

Is there a further query, my brother?

Z: No.

Q'uo: I am Q'uo, and we thank you, my brother, for your query.

Is there a final query at this time?

Fox: I have one more if no one else does. Ra spoke of the mutual strengthening energy transfer which happens in a couple during lovemaking, which physically revitalizes the female and provides inspiration to feed the spirit of the male. They stated the path of this energy is up through the chakras for the female, but is the path the same for the male, or is there perhaps a circular route between the two entities?

Q'uo: I am Q'uo, and am aware of your query, my sister. When the sexual energy exchange is completed between the male and the female entities, or those expressing the male and female principles, the energy exchange is from red to red, from orange to orange, from yellow to yellow, from green to green. If there is the ability of each entity to experience higher energy center exchanges, this will also proceed in like manner. For there to be an energy exchange, there must be at least the activation of the green ray energy center. Is there a follow-up query, my sister?

Fox: No, thank you so much.

Q'uo: We are those known as Q'uo, and we thank you, my sister. We would thank each in this group at this time for inviting us to join you today. It has been our great honor to do so. As always, you inspire us, and we hope that we have inspired and informed you in a similar manner, for, indeed, we all travel this path together, and together we seek and share the One Infinite Creator. Rest in peace, my friends, knowing that all is well, and that all shall be well. You are one with the One Creator, and you are discovering this more and more each day within your daily round of activities, for this is the natural progression of the conscious seeker of truth. We are

known to you as those of Q'uo. We shall leave you
now in the love and in the light of the One Infinite
Creator. Adonai, my friends, Adonai vasu borragus.