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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.

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SATURDAY MEDITATION MARCH 26, 2016

Group question: Our question today comes from N. in Moscow and concerns the relationship between love and wisdom, specifically, can wisdom suppress or impede in some way an opening of the green energy center? On one hand, Ra says that love and wisdom not oppose each other, but rather constitute two sides of the same coin. On the other hand, Ra says that on the negative path, wisdom is accumulated much earlier than on the positive path.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light this afternoon. It is our great privilege to be able to speak to you upon your topic of love and wisdom, however, we would first ask that you use your own discrimination for each word that we may utter, for we do not wish to place any stumbling block before you. We do not offer authority, we offer our opinion. We hope that you will find some use in what we have to say. We offer it with love and, indeed, with light; with both the love and the light, or the wisdom, about which the query deals this day.

We are aware that each here pursues a path of seeking the opening of the green-ray energy center as the primary portion of your journey through the third-density illusion. To be able to open the heart in what is called "unconditional love" in more than 51% of your thoughts, words, and deeds is considered an harvestable quality or quantity for entities to express love for those about them.

My friends, this sounds like a very easy procedure and qualifying level which to meet., however, it takes a certain kind of consciousness and concentration to be able to do this reliably in your daily round of activities, for as you move through the schedules, appointments, and lists that comprise your lives on a day-to-day basis, it is easy to forget the foundation upon which you have built your journey for this life.

The mind, in its attempt to order and organize your various lists and appointments, oftentimes seeks efficiency rather than the type of attitude which allows for a room to express the heart, the emotions in general, and to relate in a fashion which is, indeed, of an open-hearted nature. Too easy is it to move rapidly from one item to another, feeling the satisfaction of checking off each item upon the list and, at day's end, congratulating the self for having done so.

And yet, if you look at the lists of your spiritual journey, you will find it is a simpler list, for primary amongst each of your priorities, we feel, is the expression of the heart chakra in a way which embraces the unity of the moment, shall we say. This unity of the moment may involve your spending a good deal of time and honestly sharing emotions with those who may be a portion of your round of lists. You may find it inconvenient, often in the extreme, to take the time that another entity may need in any particular moment of your day. Life is often a messy business. There are hurt feelings, painful memories, doubtful futures, difficult moments in the present that intrude upon the

smoothly functioning checking off of lists. In this case, you see what could be described as a battle between love and wisdom; the wisdom of accomplishing your task as you define it within your third-density illusion, versus the compassion that is a part of your spiritual journey and which requires reminders throughout the day, much as your list reminds you of your appointments and your schedule.

Thus, we would suggest that your third-density illusion provides you with a, shall we say, degree of difficulty in accomplishing the activation of the green-ray energy center, for more and more your mechanized, computerized, digitized society requires you to move at increasing speeds in the physical sense, as well as the mental and the emotional senses as well—speeds which oftentimes necessitate, or would seem to, the omitting of what may become extraneous details in dealing with others' needs for your listening heart.

At this time we shall transfer this contact to the one known as Steve and continue our thoughts there. We are known to you as those of Q'uo.

(Steve Channeling)

I am Q'uo and am with this instrument. We would begin our communication through this instrument by thanking this instrument for the challenge which it has offered us, for it is our understanding that we must reassure those who seek our service about our intentions; that is to say, that we come in the name of love, that we come in the name of serving others, and that we do so in all humility.

Now, the reason that is appropriate and important for us to pass this challenge is that in your third-density illusion, it is not possible to ascertain, self-evidently, the intention of those with whom you communicate, for it is rather easy to conceal one's intention in this illusory experience, and you have all developed, over the course of your lifetimes, powers of discernment by which you judge the quality of the communications which you receive, the quality of the interactions which are offered to you, and make an estimate of the best way to respond. This is all part of a process which may be called wisdom.

And yet, the wisest among you may be deceived, and this deception can go very, very deep because those factors which you use to sort out one intention from an other, a good intention from a bad, an open-

hearted intention from one which is closed off and selfish . . . These criteria, we say, can be easily mimicked, and if you allow yourself to judge based upon factors which do not go to the heart of a communication, which do not go to the heart of an offering of an other-self, then you can very, very easily discover that you are well on the way to a path that does not lead to the open heart, but rather to a way of serving the self.

These ways of serving the self are, in fact, very many, and very clever in the manner in which they are offered to the self. You may see them as temptations, but they are temptations which are wrapped, very frequently, in an envelope of good intentions, shall we say, such that it can appear to one who engages with others that they are in a fine place with respect to the offering of service, when in reality, the service offered is already of the nature of that which primarily seeks to promote hidden interests of the self.

Now, over the course of time, interests of these sorts have typically accumulated, and collectively go to the makeup of what you think of as yourself, and this functions as a kind of motivator. In fact, in many ways it is essential to have this motivator—and we almost would say—this filtering mechanism in place, as a survival mechanism essential for dealing with the complexities of your daily lives. However, the very mechanism which it can seem to be the better part of wisdom to perpetuate and routinely employ, is a mechanism which can block your access to open-hearted communication, and therefore, when upon one occasion or another, it seems sometimes quite suddenly possible for you to communicate in a way that is unexpected, in a way that is even perhaps unwanted, but as you perceive, needed; that it is possible to open your heart to another. This can seem a little bit dangerous. It can seem so far off the expected pattern of interaction that, on the whole, it would be wiser not to go there, it would be wiser to remain within the protective parameters of a well-traveled and well-understood way of being a self in your social structures, shall we say.

If, however, there has been enough work done by the self upon the self in its effort to open the heart, it will begin to seem more and more possible that a little bit of foolishness can be allowed; a little bit of risk can be taken; a little bit of opening can be given

to another who seems to be calling for, crying out for, this opening, that the salve of heart love may be offered, may be received by the other.

It seems like foolishness to open the heart, and therefore it can seem that open-hearted love is in a state of tension with those factors of wisdom which are essential for self-maintenance and self-preservation. The more you learn to loosen the bounds of wisdom, the more you learn not to limit your conception of who you are by acts of preserving what you have come to think you must preserve in order to be a viable self in the society you enjoy, the more you learn that you do not need to be who you have been trained to think you must be, the less you will be inhibited in the opening of the heart to the other.

It seems then that the opening of the heart is a great act of folly and indeed, my friends, we would suggest to you that it can be precisely this, that when you do open the heart, you do find yourself vulnerable, when you do open the heart, you do put yourself in a position where another may act in such a way as to cause you pain, and when you do open the heart and get catalyst that is of a particularly strong nature, you can find yourself in a position of recoiling back upon yourself which makes any future opportunity to open the heart all that much more difficult to avail yourself of. So the opening of the heart may well be seen to have a kind of wisdom of its own built into its process, built into its nature.

One is like the springtime flower opening on the first days of bright sunshine and warmth, but doing so in a manner which is tentative, which tests the air to see whether there is, after all, a hint of frost, a hint a danger lurking. But the flower must open to fulfill its destiny, and it must do so without full realization of what the day will bring, and when it finally comes to see that its glory will lie in being fully opened, even if this glory subjects it to the possibility of damage, then it realizes that destiny which is uniquely its own.

We cannot tell you, my friends, that you will be safe in every effort you make to engage with those around you from a standpoint of love. We cannot say that your offering of love will be accepted and well received. We cannot say that you will emerge from every interaction you enter with the intention of love in a manner which celebrates the love that has been there offered, for you may find that your

love is rejected; you may find that those that you have sought to love will not give you love in return.

You have a saying among your peoples that “it is better to have loved and lost than not to have loved at all,” and we find that this is indeed true, but its truth does not neglect the fact that to have loved and lost is to have lost indeed. And so, it remains true that it is well to exercise some judgment in guiding your interactions among those around you. It is well to allow this judgment to be imbued with that wisdom which has accumulated as a result of your many past interactions, for it is possible, to quote another of your sayings, “to throw your pearls before swine.” It is possible to unwisely enter into an interaction with the best of intentions in a way and in a circumstance that in truth, offers little opportunity for positive engagement.

And so, you do well to be aware of those limitations, both within your own person and within your group interactions that can put a limit to the possible efficacy of open-hearted communication. Even there, however, we would say that it is still always a possibility for you to keep the heart open, even where it is not fully exposed; to keep the heart open, even where you have taken up a posture in relation to those around you such that those around you will be known not to be able to see that you are being open-hearted in relation to them. There simply are many circumstances in your daily lives where you will be dealing with those who have no intention and no present capacity to engage with you heart to heart, and it is well then to privately wish well these that need to go their own way, to hope that they find what they need to find in order to find their way to the spiritual advancement which they too inevitably seek.

Thus, we find that it is always a very, very great gift when you are able to address your energies to those of others who do have an interest in engaging with those energies as a part of a process of mutual heart opening. It is always a great gift to find another who can resonate on the same wavelength that you enjoy, and here it is, indeed, not only possible, but highly desirable to open yourself in ways that can seem tremendously foolish. It is desirable when the circumstances offers the promise of sufficient safety for you to avail yourself of this safety and take a chance, and take a chance that you may love freely without stint of reservation, that you may love freely

without fear, that you may love freely without holding back in the concern that your love will intrude upon the subjective life of the beloved, for only when your love is offered in this uninhibited way, does another have the full advantage of the catalyst which this moment can uniquely provide. It is a very great joy which you sometimes are able to discover in the sexual life. It is a very great joy which you are sometimes able to discover in the simple gaiety of friendship. It is a great joy when you are allowed to be of some service to another whose pain, or whose suffering, or whose sorrow asks for healing, for that healing that can only come through love.

Every offering of love is a risk. A risk, on the face of it, can seem unwise. Wisdom, however, that has taken account of itself, will eventually come to realize that perfect wisdom is itself an imperfect thing, for perfect wisdom would counsel that no risk ever be taken. Perfect wisdom would counsel that the odds militate against the possible fruition of open-hearted interaction. And yet, if perfect wisdom always prevailed, that spiritual sustenance, which is the very life blood of soul, would be denied, and so to return to our metaphor, the flower must open, the bud must bloom despite the risk of frost, despite the rough winds that may soon blow, despite the hungry animal which may happen by and be attracted to the blossom.

Folly is not the same thing as love, but in a world which is defined too much by wisdom, it can seem folly to love at all. Therefore, we might say that it is indeed the greater act of wisdom to allow wisdom itself to be curtailed in the face of love. It is never wrong to inquire about the modes in which love may reasonably be expected to have sway in particular kinds of circumstances. It is never an untoward question to ask whether the loved one feels in one's heart would be well received, but there is a moment in which the bubbling up of love from within will not be denied, and a wisdom that counsels it is better not to take a chance, which refuses to allow that expression, is not the greater part of wisdom.

Life itself, however, is a chance, and love is its main chance. And so even those who have become wise with the passing of years, with the passing of generations, must realize in the end that the greatest gift that life has to offer is the gift that surpasses understanding, is the gift that puts one in relation to

the mystery of being, and the more open the heart is, the more that mystery can be plumbed. It is a mystery that perpetually confounds the understanding. It is a mystery that cannot be made the subject of any wisdom.

We would say that wisdom has its place; we would say that sound judgment is never to be despised, but if judgment is given full and sole sway, that is precisely the first step on the path to a mode of service which contracts itself merely to the parameters of the serving self. That self which seeks to serve, not solely, its thus-contracted self, must be the blossom that opens itself in love to the creation, and must therefore be foolish precisely to that extent.

We are those of Q'uo and we would at this time return to the one known as Jim to finish our final thoughts, and then to ask if there are any questions remaining on the minds of those here present. I am Q'uo, Adonai, my friends, Adonai.

(Jim Channeling)

I am Q'uo and am again with this instrument. We are happy to have been able to address the query which we feel is central to the experience each of you enjoys at this time in your life pattern, for the concept of love rising in ascendancy over the mundane matters of your earthly world is that which now takes flight around your weary world in the hearts and minds of those that have taken time to think with more than the mind, but with the mind of the heart, shall we say.

It is a time of graduation upon your planet. Those who now pass through the doors of death are offered the steps of light to measure their success at making this choice toward the path of love and service to others, or love and service to self. Few there are who take the latter path. Unfortunately we find that the positive path also has far less than we have hoped, for it has been some time that the Confederation of Planets in the Service of the One Infinite Creator have been attempting to seed the concept of love within those hearts which are open to it. The gardens upon your planet are few, yet there are places upon your planet's surface that, when seen in the metaphysical realm, shine with the brilliance of the love that has been let loose, and shines freely from each open heart.

At this time we would ask if there might be any further queries to which we might speak?

Gary: Q'uo before I ask our first query, N. also asks that we pass on this message to you. He writes in personal gratitude saying that he will never find the right words to say enough how grateful he is to Ra and those of Q'uo and Carla for their service for the information that they made available to us that changed the whole vector of his life and gave it direction and meaning.

I will move on to the first follow-up. Ra describes a rate of 51% service to others and 95% service to self which needs be achieved in order to graduate from the third-density illusion. I understand that one's overall violet ray is that which is being measured, but what does the 51% mean? Is it the quantity of intentions and feelings and thoughts and words and deeds? Is it the amount of time one spends oriented toward service to others? Or is it the strength of the service to others behind intentions and thoughts and deeds? What does the 51% mean?

Q'uo: I am Q'uo and am aware of your query, my brother. Before we address the query, may we thank the one known as N. for his kind comments, and may we note that this entity is one of which we spoke in suggesting that there are those around this planetary surface which indeed open their hearts in shining love to others.

Now, to your query. You may look at each mind, body, spirit complex within the third-density illusion as a source of energy—energies that are expended either in service to others or in service to self. If you could look at the metaphysical nature of the metaphysical expenditure of energies by each entity, this would provide you with a measure, shall we say, of the efficiency of the energy expenditures, even into the areas of the quantification of percentages.

The entity who is able to express 51% of its energies by intention in its life pattern, then will find itself available for the harvest in the positive sense. The entity who expends 95% of its energies in directing that love quality to the self, will similarly find itself in the opportunity to be harvested in the negative sense, for the negative entity will find it is much more necessary to be consciously aware of each expenditure of energy, for it is much more difficult to contact intelligent infinity using the lower

chakras, red through yellow, leaving out the green and making contact with intelligent infinity by communicating through the blue chakra and the indigo. Thus the requirement for the negatively oriented entity is somewhat higher, shall we say, for it travels the path of that which is not, the path of separation. This is a viable path to the one Creator but requires a greater degree of accuracy in the expenditure of energy.

Is there a further query, my brother?

Gary: Would you say that it's fair to say that one can achieve that 51% measure by being simply kind, compassionate, and oriented towards concern and care for other people?

Q'uo: I am Q'uo and am aware of your query, my brother. And to simply do this would indeed meet the requirement, but we find that such a simple expression of kindness and love is difficult to find upon your planetary service.

Is there another query, my brother?

Gary: I have some more that I can ask. Is there any query from the group?

(Pause)

Gary: In which case, Q'uo, our dear friend Misha lives just a couple miles from the Metro line in Brussels that received an attack recently, a line that she takes frequently. She reported the day of exhaustion from shock and tears and wrote in an email afterwards:

“This morning I was wondering if the prayers and thoughts of compassion sent were reaching the wounded and also the departed ones. When you know that somebody is praying for you, you can feel the action of the prayer, but when you are not aware of that fact, then what happens? Can some comfort be perceived? I only hope so. I wanted to help the deceased victims find their way to light and love.”

Q'uo: I am Q'uo and am aware of your query, my brother, and of the query known to the one known as Misha. We find that the entities that are sending the love and light to those who have deceased from the action of the terrorists are in a, what you might call, “state of shock.” The loving energies that are surrounding them are available to them as a kind of pool or resource that can be used by these entities. We find that there are guides for each entity that await the entity's ability to determine what has

occurred in their life pattern, for when the death occurs in such a sudden fashion, there is the disorientation of the mind/body/spirit complex that requires a certain amount of healing. Those entities upon the inner planes of your planetary surface in charge of such are tending to these entities at this time. Those of the ones known as Ra have, in the past, as has been spoken in the Law of One material, attended to such entities as were passing through the doors of death due to the dropping of the atomic bomb in Hiroshima and Nagasaki, and were able to offer to these entities the reintegration of the mind/body/spirit complex. Thus these entities of Ra and other entities as well, offered themselves at this time in service to those who passed through death's doors at the attack on Brussels at the previous mention.

Is there a further query, my brother?

Gary: Yes, there is Q'uo, thank you so much. This one comes from our friend L., who writes: "I'm thinking of the phrase 'the road to hell is paved with good intentions.' This got me thinking. Many of the channelings say if our intentions are pure then there really isn't much to worry about, so all of us New Age type folks doing all we can with the best intentions and still witnessing supposed failure about us, I'm wondering if you could speak to that phrase and its validity."

Q'uo: I am Q'uo and am aware of your query, my brother. We find that this instrument itself has wondered about that query, for it is aware that the intention is that which is the foundation of each action. We would suggest that the statement itself, that "the road to hell is paved with good intentions," is an inaccurate estimation of what actually occurs within your third-density illusion when entities offer themselves in service to another, and that service seems to go awry, and the one receiving the service is, by receiving the service, finding itself in a situation that is perhaps worse than the one in which it was in before the intention was offered to assist.

The shortness of perception here is that which is the problem. The viewpoint must be somewhat wider in order to see that the entity receiving the attention of service from another may find itself in what seems to be a worse situation. There must be the recognition that each situation teaches that which is needed by the entity within the situation. Thus, the desire of most third-density entities to be within a

comfortable situation is that which biases most entities when they see another entity in a situation in which they would not choose themselves to be. But if they would remain with that entity long enough to see the lessons learned within that situation, they would see the value of that situation. Thus, the road to hell is that which is a short road; the road to the heaven worlds is that which passes through the road to hell.

Is there another query, my brother?

Gary: I'm sure L. will very much appreciate that, Q'uo. There is a query, and it is about a particularly ugly way of distorting the Creator on this planet, called "female genital mutilation," and a seeker in Germany named J. writes and asks if Q'uo could speak on the origins in the mind complex of this particular distortion.

Q'uo: I am Q'uo and am aware of your query, my brother. We find that this is one of many practices that some cultures upon your planetary surface practice in regards to the female of your species. We find that in general there are various cultures who have, shall we say, throwbacks to primitive times when the female was feared because it was the female who bore the children, and obviously the female through which the life force flowed. For the life force to flow obviously through the female rather than the male was a cause of concern and some fear for the male toward the female. [The energies are somewhat low but this instrument persists in attempting to go forward.] Thus, the female has been the object of this fear for many millennia upon your planet. Only in this day and age where mass communication puts the spotlight upon various practices of this kind is it possible to hope that such practices might be put to an end by the enlightening of those who practice such primitive rituals.

We find that this instrument is now willing to admit it is running out of energy and would address the query in its ending by suggesting that there is no particular place or time or event which caused this action or practice of the mutilation of the female genitals other than the continued momentum of the male dominance of most cultures and the ignorance of the male species in its relation to the female.

We would thank each here for inviting our presence this day in your circle of seeking which is full of light and which brings us great joy to joy, as always. We

are known to you as those of Q'uo and we leave this weary instrument and this loving group in the love and in the light of the One Infinite Creator. Adonai vasu borragus.