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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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SPECIAL MEDITATION

APRIL 30, 2017

Group Question: We would like to explore the impetus which moves us toward service to others. We have noticed that in many situations we find ourselves moved to service through a sense of discomfort or unease in witnessing the suffering of another self, and performing a service offers us relief from this discomfort. Is it the best service if it is motivated by seeking not to witness the pain of another self?

(Jim channeling)

I am Q'uo, and am with this instrument, and I greet each of you in love and in light this day. We are so happy to be with you today, as always, for when we are invited by you, we feel the great honor and opportunity to be of service, and we find this day that is the focal question. Before we address that query, as always we ask you to take our words with a grain of salt, shall we say, leave behind those which do not taste right, take only those that may nourish you and fulfill your needs. Now we shall begin.

The concept of service is one which is inbuilt into all of the creation. For each of you is a part of the One Creator as is all the creation. The Creator has desire to know itself, and has made this creation as the means by which this knowing of the self is made possible through the experiences that each of you has as you move through the various densities of light on your return to the One Creator. You cannot not serve, my friends. This is a bias of the nature of a unified creation. Everything that you do, no matter what your intention, is service to the One Creator.

However you exercise your free will provides the Creator knowledge of itself.

Now, with that general foundation laid, let us move more towards the more specialized meaning that you are asking about this day. Each of you, as conscious seekers of truth within this third-density illusion, know, intellectually, and, very likely, on the soul level and emotional level as well, that for you, service to others is the path to take. Other entities may choose the other path of service to self; however, within this group, the choice is firmly made to serve others.

Now, besides having made that choice because you know it will carry you where you wish to go, why do you really serve? Is there a process of analysis that you put yourself through as you become awakened unto the nature of your spiritual journey? Do you look at that opportunity that presents itself to you in each moment to offer some kind of service to others? Or do you, instead, perhaps take this opportunity and ignore that opportunity and eventually begin to realize and take advantage of more opportunities than you ignore? Do you think about this carefully as you progress along your path? I am sure that many of you do, for you are very thoughtful entities, conscious seekers, by definition, are conscious of a great deal of what they do and why. Conscious seekers who are very fastidious ask a question such as you have asked today. Why really do you start to serve? Why do you continue to serve?

These are important questions, my friends, for the degree to which your desire to serve is motivated by the heart of hearts within your being will your service be effective. This does not mean that what you mentally construct as your image of service must be fulfilled for the service to be completely effective. What this means is that you must give with the whole heart, perhaps with no dedication to an outcome, realizing that there may be some other reason for the situation that you wish to heal, or make whole, or to revitalize, or to realize for it to exist as it does. Thus, when you serve, you serve with that realization in your mind, that perhaps the bread cast upon the water will not reach its source.

However, we know that in your meditations, in your contemplations, in your prayers, in your conversations—all exchanges of information with those seen and unseen around you—that you constantly ask questions of this nature, most specifically about service, because that is the means by which we all interact, whether we know it or not, by serving, by being; by presenting ourselves to others, we are offering a service more or less consciously, more or less effectively.

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 am with this instrument. We would begin our communication through this instrument by thanking this instrument, as well as the one known as Jim, for allowing us to participate in a process of transformation in the preparatory times prior to the event of this communication. For as you know, these instruments have been much occupied with the practice of channeling on this weekend, and have attuned themselves in a particular way so that they might be of service in a particular way, in a particular receptive configuration. It happens that the circumstances of reception for our signal are somewhat different than those which have been employed during the previous portion of the weekend's activities, and the readjustment involving energy centers and receptors has required a brief period of discomfort, made less by the willingness of both instruments to allow these process to proceed unimpeded. For this, my friends, we are grateful, and we thought it worthwhile to speak to this issue in this group, which is, even as we speak, undergoing training in the practice of opening the self to become

an instrument for inspired information coming from the Confederation of Planets in Service to the Infinite Creator. We thank these two instruments, and we thank this group for all that has been done this weekend and this evening which permit us to speak now to this very important and interesting question.

We now continue our remarks on the issue of service, as it comes into play, in an increasingly self-conscious fashion on the part of those whose dedication to service has been steadily growing, even to the point that it has become the centering factor in the incarnative experience.

As you well know, the key to the access to the fourth density which now beckons is the achievement of what you might call a "grade of service" such that the service to others exceeds that of the service to self. Each here, however, is aware that this equation is rather a difficult one to figure out while you are in the process of working to achieve polarity, which is the correlate of purity of intent in your seeking process. The issue with which you deal is, over and over again, the matter of the intent itself, and as we have suggested, each here in this circle is sufficiently advanced along the path to realize that the conscious intent is a matter of great significance, but that not all intent has become fully conscious.

And so, the questioner asks, whether, for example, when one seeks to serve in such a way as to alleviate observed suffering, is the intent behind that urge, or that desire, or that will to serve, merely a matter of wanting to ameliorate the conditions that cause discomfort *for the one who proposes to serve and who observes the suffering?* This can easily be the case, my friends, and it can also be the case that one might choose to serve for a great variety of other reasons, not merely having to do with the prospect of personal discomfort, but also, perhaps a kind of self-aggrandizement of "let me be one who is widely recognized as a person of service"; one might say, in effect, and one might be motivated, perhaps secretly, by the desire to be so perceived.

Now, even one who finds oneself in such a configuration may recognize that at the level of spirit, no such deception is possible. You cannot deceive yourself into an harvestable configuration of service. So, if it does turn out to be the case that your motive is impure, precisely in the proportion of

its impurity will it fail to realize the intent that it putatively offers in the service which it brings forth.

So, how does one become clear, you ask, with regard to the motivational dimensions at work in the desire for service? Even if the desire for service is couched in the aspiration to be of harvestable grade, one could say that that is a service to self. Now, it might be tempting for one who contemplates these issues to be so concerned about the prospects of impure motivation in the projection of service activities, that one goes out of one's way, so to speak, to engage in activities that clearly could not be construed as serving the self; as one amongst you has already suggested, some people locked in this concern might choose to take the uncomfortable chair simply for the sake of not being apparently prepared to serve the self above others.

Now, it is quite true that there often is less than 100% pure intent in any proposed service. But, we would like to encourage you, my friends, to reflect upon a simple point, but one which we would suggest bears careful consideration: in the third-density experience you are dealing inevitably with the reality of the veil. The veil is such that it blocks complete access from the conscious portion of the mind to the unconscious portion. Your intentions very often, in fact, we would venture to say, more often than not, originate in the unconscious portion of the mind, and there is a process of translation or interpretation that goes on as these intentions bubble up to a more conscious state of awareness.

To some extent the veil can be thinned. And it is always good work to engage in careful reflection, very often in the meditative context, where you have created for yourself a safe place of working, where the mind, in all of its quietude, and with all of its safety and encouraging practices fully employed, may then begin to reflect on those subtle reaches of consciousness that might have a root beneath the threshold of conscious awareness. That, we say, is always good work. But we would say further that it is always work that is less-than-complete; and most especially, it is true that as you go through your daily round of activities and find catalyst coming at you thick and fast, that you have not the time to step back and reflect on precisely what motivational life you will be drawing upon in order to offer what service seems to be available for the offering upon an individual occasion.

And so, you are left, time and time again, to merely scramble to do the best that you can, and this means that you are left to formulate an intention of service without being able, really, to fathom all of the motivational roots that might lie behind the announcement of the particular intention that you find available in the moment. Upon occasion such as this, which are many, and which are most of what you do encounter, we would suggest that it is appropriate to have a certain amount of faith in the process. When you are incarnate as a third-density entity, with the veil in place, there is a certain protection invested in the process according to which catalyst is offered. If you trust in this process, you may find that an effort to serve, consciously undertaken, if it turns out there are reasons to suppose it has been less than perfectly formulated, may be adjusted on the fly in response to further catalyst.

So, let us take an example: Let us say that you find someone who you perceive to be in a compromised position—in a position in which they are facing a circumstance they would rather not face, and this creates for them suffering—and you find that it is within your capacity to work in some fashion to alter or alleviate that circumstance, as you represent it to yourself, in an effort to ameliorate their circumstance, and make their life better. However, not all such efforts are rewarded by gratitude on the part of those in the name of whom the efforts were proposed. And if somebody should indicate that your service is not welcome, it is well to back off, shall we say, to withdraw.

And, there is a further element at play here, because at the point that you have been given the opportunity to withdraw, it is most likely that certain emotions will arise within you. You may feel hurt, you may feel that, just for a moment, your heart contracts a little bit and closes up, and you might say to yourself, even if only in a whisper, “Well, then, let him go the way of his own fate—let him deal with it. I can see that I am not wanted.” So, that very expression of the self to itself is informative. It is informative with regard to the nature of the purity of service that is being offered.

Now, if you allow processes like this to have their free play . . . and we will say that it's also very easy not to so allow, it's also very easy to block that self-reflective moment, because it might seem

inconvenient. But, if you do allow this process to announce itself, to be a portion of the catalyst that you work with on a daily basis, you will be given the opportunity to engage in a kind of reflexive movement of purification of intent. And, we will say that the experience tends to be, in the best of times, uncomfortable, and perhaps in the worst of times, quite agonizing. It is always a difficult undertaking, to work upon the wellsprings of intention, because there are many, many factors that are always in play, and there are many, many perceived dangers, perceived difficulties, perceived vulnerabilities that always come up in circumstances in which this work is undertaken.

We, once again, suggest that a very good place for the undertaking of this work is the protective situation of the meditative environment, for there one has invoked such help as one's seeking has attracted to one, and one may lean back in the arms of angelic presences, if you will, who are eager, in the most accepting, in the most subtle ways, to give nourishment, to give encouragement, and to give a little bit of support, a little bit of backbone, if you will, to the effort that you have committed to make.

And so, we encourage you not to be too concerned when you express to yourself a conscious intent to be of service that there might be in that intent less than 100% purity, for the third-density experience is specifically designed by a series of intricate feedback loops to give you the opportunity to realize imperfections; and to address imperfections, oftentimes, within a direct experiential nexus, and at others times in the more indirect setting we have suggested, belonging to the meditative context.

So, the will to serve is a rather fragile plant. It is fragile in the sense that it is very often subject to difficulties encountered, both from without, and both from within. Now, to the extent that the difficulties are encountered from without, they may be reflections of imperfections in the intent itself, or they may not be reflections of that, and the circumstances in any given case might not be sufficient to clarify that point. That being the case, once again we suggest that a good deal of patience and trust in the process is warranted, for not everything having to do with your inspiration to service becomes clear immediately, and sometimes you find the need simply to reiterate and regenerate your will to service in what can seem like a vacuum,

because you are not getting the kind of responsiveness that you would wish to have to reinforce your efforts so that you have a sense that it all comes to something, it all does really matter.

The will to service is a very delicate plant, because it can be subjected to the harsh winds of chance, and the harsh winds of catalyst, and its strengthening always has to come from within, ultimately. Nobody can will service for you. You must will it yourself. And, very often, despite, rather than because of the welcome reception, or lack thereof, that it might receive in the world at large.

You are doughty seekers, my friends, and we commend you, not only for the strength and durability of your seeking, but for the care shown in the posing of this important question, for it is a question that would not be asked by seekers who have not achieved a certain advancement in the process. We thank you for your question, and we thank you for your presence here, for calling us to that form of service which enlivens us more than we can express. We are grateful, my friends. With this, we would return to the one known as Jim to discover whether we might deepen our response in an appropriate way, in light of further questions that may remain upon the minds of those here present. I am Q'uo. Adonai, my friends.

(Jim channeling)

I am Q'uo, and am once again with this instrument. First, we might ask if there might be any follow-up queries to the main query for the afternoon?

J: Yes, Q'uo, I have one, and I apologize if this recapitulates information, but this is something I am trying to understand deeply. To what extent does identification with the pain and suffering of the person you seek to serve play a role in the purity of the service. Is there—when someone flinches in their witnessing of that pain, does that effect the service?

Q'uo: I am Q'uo, and am aware of your query, my brother. When there is noticed within the seeker of truth the pain of witnessing another who is in need of service, we find that this is quite an ample reason to move in service to the one who needs the service, for this is the basic way by which most entities upon your planet become aware of the need to bend their wills, and their efforts, and their energies in service to others.

When one observes pain, discomfort, confusion, or a lack of any kind of that which is helpful in enriching the life of another, then one must, in order to be of service, feel that pain in some fashion within either the emotions, the mind, perhaps even the soul, so that there is an identification made upon a personal level with the other self in need of service. This identification is most helpful, in that it is, shall we say, a stepping stone which allows the one observing the need for service to begin to open itself in a way which will cause it to feel, to empathize, with the feelings of another, and therefore, feel a unity with that other being upon a very simple level of shared experience, shared by the one experiencing the pain, and by the one witnessing the pain, in a more or less, shall we say, representative manner.

Few entities can actually feel the actual pain of another they wish to serve, but if they can imagine that pain, and think of how their own self would feel with that pain in place, then there is the activation of the desire to serve. Now, when this type of experience has been repeated a number of times for an entity, perhaps there will come the moment when there is a realization of the need to serve simply by observing, without empathizing. In the effect of polarization, we do not believe there is a significant difference for the seeker of truth who serves either because the seeker feels the pain, imagines the pain, or merely observes the pain, or observes the need for service, whether there is pain or not. The service that is offered has as its outcome for the polarization of the one offering service, the increase in that polarization.

An entity may become more and more effective as a servant of others by simply wishing to serve, and offering itself in a service-oriented lifestyle, shall we say, so that service becomes that which is primary upon the, we will call it “agenda,” or list of those things which are important for the seeker of truth. For each of you carries with you a kind of listing of qualities, or activities, or beliefs, that each feels is most important in order to be what you call a servant of the One Creator. And these qualities, then, are those standards by which the seeker attempts to realize, or live up to, shall we say. It is not an easy choice, and one not made by many to live a life dedicated to service.

For most seekers of truth, the main purpose of the life experience is to partake in the cultural definition

of participating in the yellow-ray activities, and the orange-ray activities, of entities that are devoted to one kind of activity of making a living, shall we say, of earning the money, of achieving a position of power to be of greater effect in the chosen field of endeavor, than to be able to place serving others as the primary goal of one’s life.

It is necessary, perhaps, to travel various steps along the way in which one sees the need for service and identifies with the pain, and offers the service when needed. When this occurs with enough frequency, and there is the feeling of satisfaction that not only has one been of service, but one has lived up to one’s ideals, the highest by which one can measure one’s own activities, then this is the, shall we say, departure point at which time the seeker becomes the servant, and gives over the entire life to the One Creator in service to others, and lets the Creator direct the activities according to each day’s needs as perceived by the seeker at the level of the soul, shall we say.

Is there a further query, my brother?

J: No, thank you for your generosity, Q’uo.

Q’uo: I am Q’uo. We thank you for your query, my brother.

Is there another query of any kind at this time?

Austin: I have something of a follow-up to what you just said. As I understand it, you implied that the identification with the other’s pain and suffering is often an initial impetus to start service for an entity who might not have made the choice yet. There is a concept in neurobiology called “mirror neurons,” that essential means that as we witness another entity, particularly in a suffering configuration, there are neurons within our own brains that fire that are similar to those which we would experience as if we were experiencing the suffering ourselves, creating a sense of near identification with that entity. Most within the scientific community would say this is the result of evolution through second density. Was this something that was planned by our sub-Logos? And if it was, is it part of the aspect of our sub-Logos which is skewed towards kindness in service to others, or is that an aspect of our evolution which attempted to sway us more toward service to others?

Q’uo: I am Q’uo, and am aware of your query, my brother. And we find that you have well stated much

of what we have been attempting to reveal this afternoon. For it is, indeed, as you have said, a corollary of the sub-Logos's and the Logos's predilection toward kindness that has allowed this type of mirroring effect to be placed within the human mind/body/spirit complex, as it is moving through the third-density illusion, most especially. This is an effect which is not always successful, however, my brother, for there are some entities who are able to ignore this effect of identification of the pain and suffering of others within their own selves, for these entities are not yet totally conscious of the reason for their incarnation, and the method by which they had hoped, previous to the incarnation, to conduct the incarnation.

All of these various hints and faculties of the third-density being, are those which may be ignored, they may be recognized, they may be accentuated, they may be added unto. There is the total freewill of the entity within the incarnation as it is using the catalyst presented to it by the daily round of activities and by its own preincarnative choices. However, for the most part, most seekers of truth, are able, when they become conscious seekers of truth, to be aware of such a mirroring faculty within their own being, and see this as an indication of action that should be taken, to be of service to others.

As we also mentioned in our previous response, there is then the opportunity, after a period of this faculty of mirroring having its effect, for the seeker to become that which is the aspirant to unity with the One Creator through all that is encountered within the life experience, if we may put it this way.

Is there a further query, my brother?

Austin: No, thank you.

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

Is there a final query at this time?

J: Q'uo, I have a question about the process of investment. What can you say about investment of fourth density and third density. And does investment ever occur between not adjacent densities, such as fifth or sixth in third density.

Q'uo: I am Q'uo, and believe that we grasp your query, my brother. The term "investment" is a term which, when used in the evolutionary sense, has the quality of expression that manifests itself as the

sharing of certain aspects of one's conscious awareness with those who may not be quite as far along the evolutionary path as the one investing is itself. Thus, entities in the higher densities that are able to make any kind of contact upon the level of the mind, the body, or the spirit, with a third-density entity, may then invest that entity, in some degree, with an expanded awareness of possibilities, shall we say.

Thus, we find that this group is well aware of the contact with those of Ra that was experienced for a number of years, and which has provided information from the sixth density that is, indeed, being utilized by many entities upon the third-density plane. The fourth-density investment of third density is most usually accomplished in one of two fashions—the most common fashion is the inspiration that may come in the dream state, in the meditative state, in those moments when one's receptor mechanism within the mind is open to inspiration. This is the means by which fourth-density entities are able to transmit concepts of love and acceptance, of understanding and forgiveness, to entities within the third density.

Another method which is also used by fourth density, as you are well aware, that channeling process which is now undertaken by the Confederation with many entities and group around the planet, and has been for a period of time, of a decade, shall we say, if not longer, for some instances. This is not as frequently utilized, for it is a more specialized type of communication, but, indeed is an investment, for it offers information of a nature that expands the receptor's ability to look at the creation about it with a broader perspective, with a deeper commitment, shall we say, to engaging in service, in understanding, in forgiving, in loving (inaudible word). We hope that we have been able to speak to some degree to the concern that you had for that query.

We find that this instrument is quickly tiring, and in order to maintain the level of purity that we hope to maintain with our contacts, we would, at this time, suggest that we take our leave of this instrument. We thank each, once again, for the great honor that you bestow upon us in inviting our presence in your circle of seeking. We are always most grateful to be here with you. We are inspired by your dedication, your love, and your light.

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