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# L/L RESEARCH

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## SATURDAY MEDITATION NOVEMBER 4, 2017

**Group Question:** Q'uo, Ra describes wisdom as having two faces—a positive and a negative face. Could you elaborate on what constitutes both positive wisdom and negative wisdom? Also, can you speak to how the positively oriented seeker might avoid the pitfalls of negative wisdom, and move into positive use of wisdom?

*(Jim channeling)*

I am Q'uo, and am with this instrument. We greet each of you this day in love and in light. It is our great pleasure to be with you my friends. We thank you once again for inviting us to join you in your seeking of truth today. As always, we ask one simple favor before we begin. We do not wish to be a stumbling block on anyone's journey of seeking, so we would ask if you hear any word or thought from us that does not resonate with truth for you, please disregard it immediately. Leave it behind without a second thought, and use only those words and concepts that do have the ring of truth for you. If you would do this for us, then we will feel free to speak to you as we will, for we are as you: seekers of truth on a journey that has been long and has produced fruit that we share with you on this same journey. You, who are conscious seekers of truth, and are aware that there is a unified creation about you, and that within your third-density illusion you seek to uncover some facets of this unity that will illuminate your thinking, your feeling, and your being in a way which will enhance the spiritual path which you travel.

All of the creation, my friends, is created by the One Infinite Creator, using concepts of polarity so that there is the positive and the negative in the magnetic sense, that hold together the vibrations of the photon at various levels and angles of rotation so that the creation about you may be seen to be of what appears two kinds of power that operate in order that the creation which you experience may be experienced in a sense which can provide you with a deeper grasp or understanding of how you fit into this creation and how you may move yourself through it in the process of evolving in mind, in body, and in spirit. This is in prelude to the query which you have asked this day, which requests that we consider the nature of both positive wisdom, and that which you call negative wisdom.

We have begun with a concept of the magnetic polarity to indicate a corollary with your questions, that positive and negative entities who are polarizing in the service-to-others and the service-to-self sense are each following a path of polarization which is not that either is good or bad in itself, but which expresses a kind of polarizing function that allows concepts to be perceived and experienced in a certain fashion that you would see as a positive wisdom or as a negative wisdom. The positive wisdom is that which is based upon the quality of unity and the perception of that unity in a service-to-others sense so that as the seeker of truth on the positive path travels that path it may share with those about it its polarity which is radiant and gives of itself to others in order to enhance the quality of the other's

existence. Paradoxically, this giving to others also increases a positive entity's polarity, so that it is a balanced action.

The negative entity, on the other hand, sees its path within the one creation as that which shall be used to enhance the self and its journey of evolution, and its ability to share energies with others is the reverse of the positive entity's abilities, in that other entities are seen as that which shall be controlled or manipulated in a certain way so that the negatively oriented entity is the one who benefits. There is much of interaction within your third-density illusion of both the positive and negative polarities at this time, and the seeker of truth upon the positive path is well advised to look carefully within its own heart as to the nature of its intentions and motivations in order that they may remain pure, for there are many missteps that are possible within the dimly lit path of the third-density illusion that exists on the other side of the veil of forgetting.

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, as often we do, with an expression of gratitude to this instrument, and to the one known as Jim, for the fastidious way they both have challenged our contact, so that they may be sure that no information shall come through them which does not comport with the polarity which they have chosen. As you know, that polarity, as indeed the polarity of this group, is that of the positive, and it is possible for polarized information to be given in such a way that it should seem to be wisdom, that it should seem to be wisdom even polarized to the positive, whereas in its heart it is not so polarized.

And so, to this interesting question that we have been asked to address today, we would say that the first order of business for any who seeks beyond the veil of consciousness is to make sure of the polarity embedded in the seeking itself, for that is the anchor, shall we say, of all further activity. An activity which is not so anchored is activity which invites an address to the question of wisdom such that the result is, at the very least, ambiguous. Now, we would suggest to you that there is much of ambiguity in the wisdom that characterizes a good deal of the energy arrangements within your social complex, so that a

given piece of information, a given technological capacity, a given inspiration for how technological capacity or information can be used, will have to it both a positive and a negative potential.

And thus it is, within your social complex, that wisdom itself, on its face, cannot be said to have a positive or a negative meaning intrinsic to it. It, therefore, falls to each member of this social energy complex to which you belong to sort out information differentially, to ascertain what the heart of it suggests to each individual who seeks to take it up, who seeks to make it part of a process of exploration, of manifestation, of development, of seeking.

Now, we would begin by suggesting that you consider that there is to wisdom a kind of dual aspect. There is that aspect which is receptive, and with respect to this aspect you are attempting to ascertain truths, shall we say, about your environment, about others within your environment, and about yourself, which can be integrated with other information, other truths, which you have already taken in. In this context, the question before you is simply, "What is the nature of this information I seek to take in? What is the tendency of the information which I seek to take in?" In general, you could say that information which tends to incite fear, information which tends to promote the sense of separation, or information which seems to suggest the possibility for aggrandizing the self, that this information is of a negative tendency or polarity. On the other hand, if you find yourself being confronted with information which suggests joy, which suggests an opening of free possibility, which suggests acceptance of others, and the opportunity to be of help to others, you can be sure that you are confronted with the marks of the positive tendency in creation, or as we have called it, the positive polarity.

Now, you are aware that it is an essential consideration for those who attempt to develop spiritually from within the context of the veiled experience that you should polarize one way or the other. That is to say, that you must choose. That which comes to you simply as wisdom, therefore, in an unpolarized sense, that which comes to you as wisdom in other words in which the tendencies of polarity are ambiguous, must be taken up in such a way that the choice that you make will redirect the

energies in the direction of your choice so that should they be, as they are for this group, of the positive polarity, you have ensured, to yourself, that you can seat this wisdom in a context of service to other selves and not a context of service to self.

So, the question becomes, “How might you achieve this result?” And in moving to an answer to this question, we would like to take up the second phase of wisdom, which is that phase complimentary to, but not to be substituted for, the receptive phase. This we would call the “expressive phase of wisdom.” When you are considering information, possibilities, that you are unsure about, you might ask yourself “What would be the significance of taking this information up into my process so that as it works to engage my own process, so that it works to augment my possibilities of self-realization in the complex of energies which constitute the environment around me, the society to which I belong, how might all of this contribute to creating a more accepting, a more loving environment?”

Now, on many occasions that which is negative in its innermost tendency will masquerade, so to speak, as positive, and it can lead one astray to take up bits and pieces of information which have a tendency to promote fear or separation, and together with those tendencies, be emotional by-products of them, such as hostility, hate, or distrust. And to suggest that these elements of truth which are present in your every day environment are negative is merely to suggest that there is already a great deal of polarity available to you in implicit suggestion, in propensity, and it does require, on your part, an active process of winnowing in order to sort out that which is negative in its tendency from that which is positive in its potential.

Now, we would say, that in truth, everything which is negative in its tendency, is also simultaneously positive in its potential, which is only to say that the choice, after all, is yours concerning how wisdom shall be used. The choice is yours concerning how you will take up the power that is invested within the information that comes into your hands. The choice is yours, and it is important to have a practice, which is regular, according to which you avail yourself of the possibility of carefully examining every last uptake into your own being, so that when it comes to manifesting that being, you can be clear that it will bear the mark of your love, that it will

bear the mark of your compassion, that it will bear the mark of your resolve that nothing should come through you that has not been tested in the depths of your own being and found to be consistent with the value for which you stand.

Oh, my friends, it is so easy to get moved off one’s mark, because wisdom, by itself, so very often, is overwhelming in its complexity, and therefore, is able to bear little pieces of negativity, little pieces of a kind of polarized inclination or propensity, that falls beneath the threshold of your attention, and so something taken up in all innocence can be seen later to have contained a tendency so fundamentally opposed to what you would embrace, so fundamentally opposed to what you would desire to manifest, that you are quite moved beyond your center, and find yourself scrambling to make amends for what you have come to think must have been a bad, bad mistake. Dealing with mistakes, or what appear to be mistakes, is part and parcel of the third-density experience, and so a good portion of your effort at seeking will be taken up by a process of review, a process of reassessment, and no single individual has been able to escape completely unscathed from the effect of having catalyst go awry.

Wisdom has two faces—one face is that of the negative, the other face is that of the positive. It is important to be aware at the point that you receive information that can go to wisdom, which is which; it is important to be aware which is which when it comes to manifesting that wisdom which it is yours to give.

There is, to this question, a great deal more that we could address, but we feel that for the time being we have given an overview sufficient to give a sense of what is involved. At this point, we would transfer the contact back to the one known as Jim, that he may address further questions that may be upon the minds of those present. I am Q’uo.

*(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 to which we may speak.

**Gary:** Q’uo, in sexual energy transfer, is there a circuit between the male and female whereby the female has a positive pole at her heart center, and a negative pole at her root, and whereby the male has

that in inverse: a negative pole at the heart center, and a positive pole at the root?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. We find that the query is somewhat abstruse in that we find that both the male and the female are possessed of those poles which you have described as positive and negative. Located within the same region of the chakra system, or system of energy centers, the negative pole for each, then, is at the root, or red ray energy center. The positive pole for each is located at the crown chakra, for each male and female entity. When there is an exchange of energies between the properly polarized pair of entities, the positive pole may move downwards to the highest level above green ray which each has attained in the spiritual seeking and in the processing of catalyst. The energies, when they are exchanged through the completion, you would say, of the act of intercourse that is the orgasm, this energy flows back and forth between the male and female entities from the root ray to the root ray, from the orange ray to the orange ray, from the yellow ray to the yellow ray, from the green ray to the green ray, and thence upward to whatever is the lowest activated energy center.

We perceive an unclear statement through this instrument, and shall attempt clarification.

After the green ray energy exchange, the energy exchanges will continue to move upwards as far as each entity has been able to activate such energy centers, both of necessity needing to have activated the blue ray for this exchange to take place.

Is there a further query, my brother?

**Gary:** That was very clear, and thank you.

**Q'uo:** I am Q'uo, and we thank you, my brother. Is there another query at this time?

**Steve:** I have one, Q'uo. Could you speak briefly to the role of the unmanifest self in the process of using wisdom to polarize negatively or positively?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. The unmanifest self within the mind/body/spirit complex of the spiritual seeker is that self which does not require another self in order to act, or to be able to engage in polarization, as you would say. The unmanifest self is that which is, in many ways, relegated to the mind complex of the spiritual seeker, for it is within the mental faculties

that there are an infinite supply of opportunities for imagination to create whatever may be desired by the seeker. The seeker then is the creator of its own internal universe, and the polarity of any action within this personal universe is determined precisely the same as any action within the larger universe that exists, shall we say, outside of the seeker of truth, and yet as the seeker is all things, this is not an absolutely correct statement, but I am sure that you know what is meant.

Thus, the seeker may proceed along either path, or even mix the paths, within the inner faculty of envisioning any activity or entity, and interaction between it and that entity that is possible to imagine. Thus, it is well for each seeker of truth on the positive path to take care that the stray thoughts and imaginings that are so common among your peoples do not take upon themselves a life which can become deleterious to the personal polarization of the seeker; for if there are imaginary conversations, shall we say, with another entity with whom the seeker has a disagreement, if the conversation of a fantasy nature goes beyond the boundaries of harmony, and proceeds to inflict upon the supposed adversary any type of difficulty, this difficulty redounds to the seeker itself. This principle is stated quite clearly in the phrase "As ye sow, so shall ye reap." Thus, it is well to know the seeds you sow, the ground in which they are planted, and the means by which they are fertilized.

Is there a further query, my brother?

**Steve:** No, thank you, that was very helpful.

**Q'uo:** I am Q'uo, and we thank you, my brother. Is there another query at this time?

**Austin:** I have a short one, Q'uo. In my understanding, most illnesses have, at their root, an emotional component. We're entering cold and flu season and I've always wondered if there's a way for us to understanding the root of what helps colds and flus manifest, as they seem so common, and spread very quickly among population in this particular season?

**Q'uo:** I am Q'uo, and am aware of your query, my brother. We find that the response to this query could be more complex than the query itself. We shall attempt to speak in a simple fashion. The physical vehicle of most entities within your culture is that which has been subjected to a great variety of

what many would call “poison” that is sold as food, and this type of tainted food, when combined with certain kinds of mental processes, is liable to produce a vulnerability to certain kinds of dis-ease, as you would call them, that which you have described as the “common cold” and that which you have described as “flu.” The complexity of the interrelationship between the physical vehicle that is so weakened in certain aspects, combined with the mental quality of feeling that certain foodstuffs are advantageous when they are perhaps counter-productive, then with the combination of personal catalyst of what you would call a “disharmonious nature,” provides a certain stew of a mixture that is responsible for the phenomenon of the mass subjugation of the immune systems of many of your peoples who have basically weakened physical vehicles due to dietary choices and mental choices of unrelieved disharmony, shall we say.

Is there a further query, my brother?

**Austin:** No, thank you.

**Q’uo:** I am Q’uo. We thank you, my brother. Is there a final query at this time?

**X:** I have a question. What is the technological relationship between the conscious mind and gravity?

**Q’uo:** I am Q’uo, and am aware of your query, my brother. The conscious mind is that which contains concepts which you could describe in some way as being gravitic, or of an attractive nature. The conscious mind is that which draws unto it those concepts and qualities of concepts that hold relevance to the seeker, which expresses a desire to learn certain lessons. This is much like your physical sensation of gravity, in that when an object of a material nature that has mass and weight is dropped, the object shall fall at a certain rate of speed toward the center of the Earth, which is expressing this gravitic quality. Gravity, in the spiritual sense, is the drawing unto the One Creator of all that is in the creation that has been created of light. You have described that as the spiraling line of light that those of Ra speak of within their Law of One channelings. Thus, the seeker of truth is much likened to a planetary entity, in that it draws unto itself those kinds of fields of interest with which it may interact, much as the light moves toward the Creator within all things, large and small, so do concepts of a

spiritual quality move towards the seeker that desires them, so that the seeker actually draws unto itself those experiences that will allow it to learn those lessons which have been pre-incarnatively programmed by the seeker for the self.

Is there a follow-up query, my brother, to this question?

**X:** There is not. Thank you.

**Q’uo:** I am Q’uo. We thank you, my brother, and again, we thank each present for inviting our presence this afternoon. As always, it is the greatest of honors to be with you. We are always amazed at the amount of light that is generated by the quality of seeking, and the pure-hearted sharing of love and light, that comes from this group, each time we are with you. Your light attracts many angelic presences, my friends, who sing the Hallelujah chorus as they witness your coming together to share that which is of your heart and of your spirit. We sing with them and with you.

At this time, we shall leave this instrument and this group, leaving as we always find you, in love and in light. We are known to you as those of Q’uo.

Adonai, my friends, Adonai vasu borragus.