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SUNDAY MEDITATION MAY 16, 1982

(C channeling)

I am Hatonn, and I greet you, my brothers and sisters, in the love and light of the one infinite Creator. It is indeed a great privilege to be able to address so many who seek the love/light. It is not often that we have this opportunity, so we extend special greeting to those new to this group, and those who have been associated with us for some time now.

As we have said before, more and more of your peoples are beginning their search, beginning to feel that urge to know the love and the light, as conditions in which you now live begin to intensify, various lessons that each needs to experience as what you refer to as time begins to wind down. Your peoples are beginning to feel what many of them say is an urgency of need to quickly learn all, but we ask you to not rush, not grab and try to cram as if you were studying for one of your school tests. The awareness that you seek is something that develops slowly, but not always evenly. To begin to experience, to feel, you need to stop rushing and begin to take time to sit in quiet meditation, allow yourself to open, to begin to slowly expose your being to the light, to the love. This awareness may at times seem to come in the flash of a moment, but it is never a flash, it is built slowly. We do not simply request that! Though time as you know it may be winding down, you need not rush. Slow down, my

friends, allow yourself to experience. Allow yourself to flow. It is not necessary to push or grab.

We would at this time pause for a moment to allow our brothers and sisters of Laitos to pass among you, and allow each the request to feel their conditioning vibrations. You would then resume through another instrument.

(Pause)

(L channeling)

I am Hatonn. I am now with this instrument, and I greet you again, my brothers and sisters, in the love and the light of the infinite Creator. My friends, in your race there is often a tendency to avoid the responsibility for one's own actions or lack of actions. It is frequently heard that an individual or a group is blessed. Those making the statement, not realizing that what they regard as blessings, distributed, perhaps, randomly by some external entity, are in reality the result of the individuals and their efforts. My friends, it may be said in the same manner that many in this group are blessed, in that their efforts find fulfillment, and, because as accomplishments on the spiritual plane are reflected on the physical plane, the fulfillments themselves are readily reflected and quite noticeable to those about them.

My friends, your desires are strong, as are your wills, and this is good. However, do not concern

yourselves with the accomplishment of a certain level of attainment, for it is not in this manner that the spirit progresses. In the situation within which you exist, the choice is soon to be upon you which will determine the characteristics of your next incarnation, for the time remaining for your race is relatively brief. It is tempting when faced with this situation to attempt a frenzied effort in the manner referred to by your people as cramming, as if you are aware that the final examination is soon to be undertaken, and desire not to be found wanting.

My friends, this is not the path to development. Do not be frightened by the future. But, also do not be sustained in your efforts by something akin to fear, for this also is a stony ground upon which to attempt growth. Rather, my friends, accept that your drive for attainment, that your will to progress, that your striving to learn will sustain you, will nurture you in whatever incarnation is destined to be yours, and accept joyfully that that life which follows this life will be that which is most fit for your path of learning. Do not let the final examination be your goal, my friends, but rather let the final attainment be your goal.

At this time we would like to attempt to speak a few words through another instrument present, as there is a strong drive—correction—strong desire to be of service in this fashion, and we desire to exercise the instrument. I am Hatonn.

(S channeling)

I am Hatonn, and I greet you in the love and light of the Creator. My friends, we are aware that this instrument is ...

(L channeling)

I am Hatonn. I am again with this instrument. We would like to thank the instrument known as S for her efforts in service of communicating our thoughts, and we would congratulate her for the successful transmission thereof. It is always encouraging to us to encounter one who possesses a strong drive for service in this fashion, as there are so very many who desire to hear the message that we attempt to convey, but there are so few who are willing to serve in the fashion of conveying these messages for us. For this reason, as one who would be mute without the service of another to speak for them, we thank the instrument S, and all others who serve in this fashion for their efforts in service to us.

At this time we will take our leave so that our brothers and sisters of Latwii may perform their service of attempting to answer any questions you might care to offer. Adonai, my brothers and sisters, my loved ones. I am known to you as Hatonn.

(L channeling)

I am Latwii, and I greet you in the love and the light of the infinite Creator. My friends, it is always a pleasure to speak to this group, but it is especially a pleasure when there is such a large audience, for we must admit that there is a facet of our collective character that enjoys the limelight. For this reason we are especially grateful that this group has enabled us to strut our stuff, so to speak. Are there any questions we might attempt to answer?

S: Yes, Latwii. I have a question. This is kind of difficult to phrase. Is it a service to someone or an infringement upon them to force something on them that would help them in the long run, and would be of service to someone else by helping them? I guess what I'm trying to say is, do we have the right to take that decision in our hands, so to speak, or let them work out their catalyst?

I am Latwii, and I am aware of your questions. My sister, you must be aware that there are a number of parameters involved in answering the question as you pose it. For example, the parent in supervising the child exerts their will upon another individual, [and] can be viewed as being involved in service to self or may be viewed as involved in service to another in the same situation. The critical factor becomes the intention with which the action is performed. In a like manner ...

(One of the tape recorders stops.)

We will pause in order that our priceless words may be ever maintained for posterity.

(Pause)

I am Latwii, and I am again with this instrument. The most critical factor in all potential situations of this nature is the intent with which the action is performed. That individual who attempts to pressure or manipulate another may do so for a variety of reasons, and although many of the reasons might be quite questionable when viewed from a standpoint of positive polarity, it would be safe to say that from the standpoint of negative polarity there are a larger

number of situations with which this could be viewed as right.

In general, we might say that for one who desires to polarize positively, it is best when dealing with a child to be conscious of one's own intentions that one might avoid the potential for negative polarization while attempting to exert a—correction—an influence upon the offspring for the purpose of that individual's benefit. When the parameters no longer include the responsibility of assisting in the acclimatization of the newly returned entity, and involves the interaction of two of which you refer to as adults, it is very difficult to exert one's influence upon another in the manner you describe without a reduction in positive polarity. For this reason, if polarization in the positive direction is your intention, we would strongly suggest avoiding this situation.

May we answer you further?

S: No, thank you.

We thank you. Is there another question?

C: Yes. In our dealings with our fellow beings I'm well aware that we all have our own lessons and problems that we deal with, but many are complicated, or we have to interact with others around us, and in these interactions there are times when a particular individual seems to be of great need, and it's often a hard decision to know whether—as if they come when a sympathetic ear should be given, and when they should just be told to go and work on themselves, and instead of a pat on the back and say it's all right, to tell them that as you see things that they just need to stop seeking sympathy, and start straightening things out for themselves, and I was wondering if you'd just speak for a minute about such a situation.

I am Latwii, and I am aware of your question. My friend, there are many situations that you encounter in your manner of living in which the difficulties encountered by other individuals are readily apparent. If we might paraphrase one of your more renowned predecessors, we would suggest that the poor, those who are lacking in some manner, will be with us always. The question then becomes whether an individual desires to attempt to alleviate another individual's suffering or to recognize that suffering as a portion of a lesson that an individual desires not to

infringe upon. This, as you are well aware, is not an easy decision.

My friends, there is within each of you a portion of that whole which you call the Creator. If you but allow yourselves to listen, my friends, to that small, still voice you will not find that your questions are answered for you, for thus would be the antithesis of your learning. But, rather, you will encounter guidance that will be beneficial to you in your interactions with your brothers and sisters. There are many forms with which you might offer aid to a brother or sister, and in general we would suggest that to avoid infringing upon another's lessons, that the aid offered by yourselves be limited to the form requested by the entity who is suffering.

As you are aware, very often the sufferer requests upon two levels. Verbally, the individual may bewail their fate and desire nothing more than attention, yet the intention which brought them to seek the interaction with yourself often comes from a higher source which drives the individual to one who loves them, to chastise. This is as it should be. For that given with love can only be beneficial. In the situation you describe, my friend, that which you give lovingly, be it the pat on the back or the chastisement, can only be beneficial. Your lesson, however, is the selection of that which, in benefiting the individual most, will perform the best service.

May we answer you further?

C: Well, maybe. In this situation I spent a lot of time watching others deal with the individual of whom I'm speaking, and I noticed the difference in the way the individual interacts with them and how he, the individual, interacts with me, and it seems that the individual comes around more or less to have someone to mirror themselves back, and I find myself often, even before the contact is initiated, running the situation mentally, and more or less setting the situation in my own mind. I feel many times that instead of extending love to this individual by establishing the situation prior to the contact that I am really many times a self seeking to avoid any real meaningful interaction with this individual, so that each time contact is made I run the series of emotions about the situation, one where I'm acting out of love to help this person by mirroring themselves back—more or less by trying to chastise—instead of extending sympathy, and in the same moment I'll turn around and see myself as

avoiding any real contact with this individual and more or less drawing into myself instead of extending myself to them. And earlier you spoke of the intent in each situation. Could you speak briefly about these doubts such as that I experience in my interactions with this particular individual?

I am Latwii. My brother, we would preface our remarks with the reminder that we are reticent to speak of individual learning experiences, as we do not wish to have our advice weigh in the balance. However, to speak in general on the subject, we would observe that quite often individuals who seek advice, in reality seek not advice but attention, and will manipulate others to this end. For this reason, the type of interaction which occurs is from their viewpoint not significant. What is significant is the duration and intensity of the interaction, for this is through manipulation an opportunity to exercise control of individuals such as yourselves toward the end of attaining negative polarity.

We do not intend to advise you in this area. We would suggest however that the responsibility for the individual's situation is their own, and that you do not bear even a portion of that load. Therefore, whatever your action be, let it be accomplished with love and the desire for an enlightenment of the interaction.

May we answer you further?

C: No, thank you very much.

As always, we thank you. Is there another question?

K: This thought has come to me several times. We read about sorcery, the evil eye. Some people you just simply can't seem to get along with very well, and I have known a few people who had a way of looking at you with the eyes that was just a little frightening. What is the evil eye? Can you make a comment about that if there is such a thing?

I am Latwii. My sister, it is a common tendency when attempting to exert influence over another individual to concentrate one's visual attention on that individual so as to enable oneself to exert the full strength of the conscious mind on the performance of this task. This serves the purpose both of concentrating the conscious mind and performing the specific ritual which in turn gives added strength to the creative effort of that person who is attempting to dominate or exert influence over another. It is also a common statement on your

planet that the eye is the window to the soul, and we would observe that the examination of another's eye can often be revealing as to the nature of that individual's intentions and polarity, as eye-to-eye contact is beneficial to the transmission [of] information.

May we answer you further?

K: Then, if a mother, for instance, used the eyes in a frightening way to control a child, and if the child accepts this control, would this then be likely to be someone who is negatively polarized? I don't think I made that very clear. Is the mother likely to be negatively polarized if she uses the eye in this way to control the child?

I am Latwii. My sister, it is not significant which instrument—the hand, the eye, the voice—is used in controlling the child, but rather the intention with which the instrument is used. If the parent, for example, sternly reprimands the small child for attempting to play with a sharp instrument, the parent's intention is quite likely to be oriented toward serving the child in this manner. In this situation we would suggest that there is no effort exerted toward dominance, but rather toward enabling the young individual to attain a safe level of independence. Therefore, we would reiterate that it is not the action undertaken, but rather the intention with which the action is undertaken that is significant.

May we answer you further?

K: No, that's fine, thank you.

We thank you. Is there another question?

M: Could you say a few words on the subject of suicide?

I am Latwii. My sister, it is not our intention or our right to stand in judgment over the actions of another entity. For this reason, we would strongly suggest that those present be aware that such an action is, although not positively polarizing in most cases, is an acceptable form of death for those who seek a different avenue of progress. We, being of a positive orientation, regard this as a detrimental action in that, as you are aware, it terminates the possibility of attainment before a number of lessons are offered. It also acts in a less than selfless manner upon the lives of others who had chosen to interact with the now dead individual for the purpose of that

individual and their own learning. Again, this, as it exerts control and influences the learning progression of others, can be regarded as beneficial to those whose path lies in the direction of negative orientation. However, for those who seek positive polarization we, in the majority of cases, would strongly suggest avoiding this path.

May we answer you further?

M: No, I think you've answered me very well.

We thank you very much for the compliment, my sister. Is there another question?

R: Yes, I have a question. Latwii, could you tell me from the knowledge that you have to explain the mystery of the triune God?

I am Latwii. I am aware of your question. My sister, because of your own seeking for understanding in this area, we must be very reticent in this discussion, for to provide your learning for you would be a disservice to you that would be beyond our scope of allowed behavior, so to speak. If we might be permitted, however, we would suggest that the Creator exists not only in many forms but in all forms, for that which is not of the Creator does not exist.

The structures that men create in their efforts toward attainment often result in a structured form of Creator that enables the individuals concerned to better strive toward understanding. It may be said quite truthfully that the entity to which you refer as the triune God does exist, but it might be equally accurate to say that the Creator exists in all forms but is limited to no man's concept of a God.

May we answer you further?

R: No. Thank you very much.

We thank you, my sister. Is there another question?

K: Yes, the New Testament says that without the shedding of blood there is no remission of sin. And I have seen that most of my friends are church friends, and I hesitate to have much conversation with them any more for fear I'll offend in some way, and would you speak to that concept about ... I have some friends who take that very seriously, that if Jesus had not shed his blood, and they also talk about salvation and so the shedding of blood and lostness and salvation gets pretty mixed up sometimes. Could you speak to that?

I am Latwii. With your permission, my sister, we will attempt to discuss the topics separately as we feel this will be more beneficial to communication. The concept of salvation is unfortunate in that it is broadly misunderstood to be a reference to either a point in time or a situation in which one passes the test with a sufficient grade, so to speak, or a point in time at which another entity performs the necessary actions to rescue another entity, thus enabling them to graduate to their concept of an eternal paradise. We would suggest an examination of this concept, that it might be somewhat limited, and if we might be allowed to submit a more accurate definition we would suggest that salvation might be regarded as a constant process by which the individual heals themselves of that which is in imbalance within themselves. As the individual attains greater spiritual development that individual will also attain greater spiritual perception of those progressively finer and finer imbalances within themselves that require the salve of healing that the individual may become perfected and one with the Creator.

The shedding of blood might be more accurately translated as the flowing of blood, which is a reference to the understanding that the blood acts as a carrier of experience. Just as the individual blood cell in your body might serve not only its physical purpose of delivering oxygen to each individual cell, it also serves the metaphysical purpose of conveying throughout the body the congregate of experiences, that the experiences may be absorbed and maintained by the body as an entirety.

The reference, therefore, is directed toward the fact that the remission of sin, or more correctly, the correction of imbalances, is accomplished through the experiences and their—correction—and the absorption of those experiences and their lessons throughout the entire body of the populace. In this manner the healing of the spiritual body of your planet, the—correction—of imbalances that you might refer to as salvation might be achieved.

May we answer you further?

K: So then, this statement that without the shedding of blood there is no remission of sins is really symbolic of what you have just explained. Is that—that's the way I'm understanding it. Is that correct?

I am Latwii. That is correct, in that the statements to which you refer are directed as advice or exhortation by the individual who originally spoke them,

directed [to] those followers who were present as well as those to come, and not a reference to an individual action which had occurred in more than a metaphorical sense.

May we answer you further?

K: No. That helps a lot. Thanks a lot.

We thank you my sister. Is there another question?

R: I have another question. Latwii, when Jesus lived on this Earth and he established a church, my thoughts of what a church is is not what I'm seeing. My experience and concept of church is one that has a lot of power, hierarchical structure. I have found church to imprison and hold people in captivity, and I would like to know if you could comment on what Jesus' concept of church would be and when he said to Peter that, "Thou art Peter and upon this rock I will build my church and the gates of Hell will not prevail against it"?

I am Latwii, and I am aware of your question. The individual to whom you refer as Jesus, that who is known to us as Amira, visited your planet for the purpose of assisting those present and to come in their attainments. The church that he sought to establish was not a structure either physical or theological, for those in many cases serve but as distraction and limitation as you are fully aware. The rock upon which the church was to be founded was that of willingness to serve one another, and the willingness to love one another. As you are aware, the statements which preceded the ...

We will pause.

(Side one of tape ends.)

(L channeling)

As you are aware, the statements preceding the verbal founding of the church were the questions repeatedly, "Do you love me?" and the exhortation, "Feed my lambs, feed my sheep." Upon these two concepts, love and service, are that church founded. The accomplishment of these two efforts requires no structure. As you are again probably aware, the moment to which you refer took place out of doors and not within the confines of a building or regimented theological society. The social structures that you refer to as churches are not without love or service, and we would not imply that they are without value, however we would suggest that just as the communication that you receive this evening is

not appropriate for all entities on your planet, so also are the teaching and actions of these social structures inappropriate for some who are not benefited by these social structures. We would therefore suggest that that which is an occasion of discomfort, that which produces frustration or dissatisfaction, be avoided if the net result is not beneficial.

May we answer you further?

R: No, thank you.

We thank you, my sister. Is there another question?

M: Yes. I was reading about wanderers and how some of them cannot quite adjust to the third density and if they die in confusion, do they stay in the third density or do they go to their normal place?

I am Latwii. Generally speaking, those entities known as wanderers enter the density no better equipped for the most part than those who [are] originally of that density in that the wanderer, in experiencing the forgetting, is not allowed to draw upon the full resource of experiences. They are in essence playing the odds, so to speak, that their natural tendency toward positive polarization will exert itself, and they will be successful in both contributing to the welfare of those about them and the attainment of sufficient polarization to upon their physical death be presented the option of returning to their original density or progressing to another act of service.

However, the possibility occurs, as whenever one plays the odds, that the odds will not fall in the direction that seems most obvious, and in this situation the wanderer incurs some responsibilities or karmic debts, as you refer to them, that must be discharged, and if this is not accomplished during the first incarnation, additional incarnations may be required to accomplish this end.

May we answer you further?

M: Well, do they eventually go back to their fifth or sixth dimension? I mean density, or do they stay in the third density indefinitely, the same as a third-density person?

I am Latwii. The wanderers who discharge their acts of service without incurring further indebtedness are allowed to return to their original density or to take upon themselves further acts of service which may or may not require reincarnating in that same density

on that same planet or reincarnating in that same density on a different planet, as that need exists.

May we answer you further?

M: I meant the ones that die confused. Do they have a choice or must they stay in the same density?

I am Latwii. The distinction between confusion and indebtedness is significant in that confusion does not affect the wanderer's attainment. The wanderer, upon experiencing physical death, once again passes through the veil of forgetting and recovers those forgotten memories. The significant factor is not confusion, but whether a karmic debt has been incurred during that incarnation. If this is the case, the wanderer must discharge the karmic debt before proceeding to his own density or further acts of service. If the wanderer has not incurred such indebtedness, he or she is free to return to the original density or elect to perform further acts of service in lesser densities.

May we answer you further?

M: I think that's enough at this time. Thank you.

We thank you. Is there another question?

A: I have two questions. One is about wanderers you were just speaking of, whether when they are incarnated in the third density, and go through the forgetting, whether or not during that incarnation they can lift the forgetting and do remember some of their experiences. Is that possible?

I am Latwii. I am aware of your question. There are certain situations in which this might occur and those, generally speaking, are based upon the intended acts of service that will be performed by the wanderer as a preincarnate condition for incarnating. For example, a wanderer might incarnate upon your planet, and later in life experience a hypnotic regression that enables the incarnate wanderer to recall certain experiences that occurred on different planets or in different densities. This generally is to serve the purpose of motivating the wanderer to initiate the acts of service previously agreed upon before incarnation. The remembrance in this situation is of a type that is somewhat vague and hazy, thus resulting in a lack of confirmed belief by the wanderer. The wanderer is aware that there is an amount of confusion or perhaps imagination involved in the memories. In this fashion the wanderer is motivated on cue, so to speak, but is

never given what might be called an unfair advantage in that the attainment of polarity accomplished in performing their service would be greatly lessened if the wanderer were operating under conditions of confirmed status as a wanderer. The wanderer therefore must always function in an atmosphere of some doubt so as to attain their own polarization.

Is there another question?

A: On the same lines, is it possible then when dealing with these situations of life given to us that in a meditation it is possible to remember something but not, you know, as if the subconscious remembers, the conscious might remember part of it, but not realize that it was from the past, and then use this to handle the situation. Is that possible?

I am Latwii. The situation you refer to is very possible. It is equally possible, however, that the individual is recovering or remembering a— correction—an experience from a previous life, and this type of remembrance does not define the individual as a wanderer, but simply as one who has incarnated previously.

May we answer you further?

A: This is the other question. I didn't fully understand the last time we spoke as to why you couldn't comment on the question of the circle of light. I was wondering if you could explain it again.

I am Latwii. My sister, to comment upon such a subject would be to add definitive information within a structure that has been determined by entities of your race. For example, we would not take it upon ourselves to discuss the relative values of the various religions on your planet. In like manner, we are reluctant to undertake the discussion of a clearly defined concept in that we are reluctant to imply evaluation of that same concept. If the question were rephrased so as to request information about specific details rather than the overall topic, it might be possible to offer additional information.

May we answer you further?

A: Well, since the topic is something I really know nothing about, I find it very hard to ask detailed questions about it. Let me just ask about the group [that] are part of the circle of light. I believe that everyone is a child of the circle of light, but there are

those who are the circle of light. Does that make sense, and if so, say if I'm right or wrong.

I am Latwii. Again my sister, we must apologetically decline to answer. As you are aware, for us to define the spiritual activities or positions, so to speak, of various entities would not be an act of service.

May we answer you further?

A: No, thank you.

We would add, if we might, that meditation or the seeking of information on this subject might be beneficial to one such as yourself.

A: Thanks for that added bit.

We thank you, sister. Is there another question?

J: Yes, Latwii, I'd like to ask a question about the condition known as senility which occurs later in life to some people. Is this an opportunity for continued learning? It seems as if the person is kind of just absent, but is this an opportunity to actually to continue learning and becoming, and could you comment on that?

I am Latwii. That condition which you refer to as senility, generally speaking, is the focusing in the twilight years of physical life of one's attention upon those details which occurred in that life so as to reevaluate with the intent of balancing that which is imbalanced, correcting that which might be corrected, and absorbing in completion those lessons which occurred. It might be likened to the proofreading of a very significant paper before submitting it to the teacher. It is a sort of grace period to allow the individual to put a final polish, so to speak, on the efforts of a lifetime. The fact that the individual is quite unaware frequently of the details that occur in the contemporary setting is simply the result of the fact that the majority of lessons have been completed to whatever extent was possible, and that due to lack of conditions in the present—correction—lessons in the present, the attention of the individual is exerted upon scanning the lessons of a lifetime to glean what there is remaining from them.

May we answer you further?

J: Thank you. That's a beautiful answer. No, thank you.

We thank you. Is there another question?

K: Yes, let me just ask one step further. You mean that during this period of senility that one is reviewing your life, one can make corrections on past mistakes or one can balance the life that has already been lived?

I am Latwii. If we might offer examples, we would suggest that in certain situations the individual who has not forgiven himself or herself for actions taken previously in that incarnation might find it an opportunity to do so. One might also, in reviewing one's experiences, come to the awareness of a lesson which was overlooked but is still available for learning if one were simply to cast one's attention upon those experiences, whether they occurred yesterday or fifty years ago.

May we answer you further?

K: No, thanks. That's fine.

We thank you. Is there another question?

M: In one of the books of [the Law of] One they talk about some wanderers knowing they are wanderers, and others not knowing. Is it an advantage to know it or is it a disadvantage?

I am Latwii. My sister, that is defined by the responsibilities to be undertaken by the wanderer. There are those who are served in their efforts by the awareness of their past. There are others who are best served by ignorance of their past.

May we answer you further?

M: Thank you. That answers the question.

R: I have another question. The one we refer to as Jesus, is he the fullest manifestation of God's love? And also Jesus' relationship with his father, is that more than what our relationship is or can be?

My sister, the fullest manifestation of the Creator is yourself and others such as yourself, for the Creator loves in an infinite manner, and as you and all things are a part of that Creator, He loves all parts of Himself equally, and that is to an infinite degree. The relationship between the one you refer to as Jesus and the Creator was significantly different at the time of his incarnation than the relationships of the majority of the population of your planet and the Creator at that time, in that the entity you call Jesus was willing to allow the love of the Creator to flow unimpeded through him, whereas the majority of entities of your planet at that time would not

allow this to occur, but rather blocked the love and light of the Creator. This, sad to say, still occurs, but to a lesser degree on your planet.

The relationship of the one known as Jesus with the Creator is often pictured as the entity Jesus loving the Creator and the Creator singling the entity Jesus out for a special type of love, but we would submit for your examination, my sister, that when the Creator's love for all parts of His creation are infinitely equal, is there the potential for special relationships?

May we answer you further?

R: I have another question. In the process of being and becoming, will one day—will we just be or will we always be becoming? Do you understand?

I am Latwii. My sister, as you grow so also does the Creator. The Creator learns and grows through the interaction of those portions of Himself with one another. This increases the Creator's awareness of Himself and his ability to love Himself, so to speak, in that He further appreciates those component parts, their actions, and their growth.

In answer to your question on that basis, we would suggest that you will always be becoming, but that you will never find yourself at the point of a spiritual exhaustion from constant striving, for as effort toward spiritual striving is exerted, so also does fulfillment become obtained.

May we answer you further?

R: No. Thank you very much.

We thank you for your questions, my sister. Is there another question?

R: I think I do have another question. Are we to become like God?

I am Latwii. My sister, you have never ceased to be like God. May we answer you further?

R: No, thank you.

Is there another question?

K: Yes, and this can be answered yes or no because I know it's getting too long. It seems to me that in the last ten or fifteen years, lots more people that I know believe in reincarnation. Yes or no? I'll take a yes or no.

(Laughter)

M: There go your degrees of freedom!

(Laughter.)

K: What I meant to say, I don't require a long, long answer.

I am Latwii, and, my sister, we thank you for the opportunity of laughter. We would answer your question: Yes.

(Laughter)

We would point out, however, the balance of potentially harvestable souls on your planet is constantly increasing as the point of termination draws nearer and the awareness of this concept is past work, as you might call it, for the majority of these entities, and they find it quite easily finally recognizable.

May we answer you further?

K: No. Thanks for the extra information.

And we thank you, my sister. Is there another question?

J: I have a question about an author named Ayn Rand, who died recently. She wrote books and she maintained a position in which she tried to persuade people that altruism was very bad for them and selfishness was very good for them. Was she an Orion-influenced person or simply a person of extreme negative polarity or just comment briefly on this person.

I am Latwii. My sister, we regret that we are limited in the discussion of such individuals. We would have you understand that to evaluate the individual would be to cast light upon the orientation of the individual's works which are significant in their effect upon the polarization of other people. For this reason we are unable to answer your question.

Is there another question?

J: No. And I realize that I really meant to ask about the significance of the works, but you say that you cannot respond to that, right?

That is correct.

J: Thank you.

We thank you, my sister. Is there another question?

(Pause)

I am Latwii, and we must say that we find the silence deafening. As there are no further questions, we will thank each of you again for the wonderful opportunity of sharing your joy and companionship, and for the opportunity to offer our service as slight as it may be. We bid you adieu for this time. I am known to you as Latwii. ✨