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INTENSIVE MEDITATION OCTOBER 28, 1982

(A channeling)

I am Hatonn, and greet you this evening in the love and in the light of the one infinite Creator. We are pleased this instrument did finally initiate our contact, for it is in hopes to rebuild her confidence in channeling. We are aware and appreciate the effort made to keep the contact pure. We wish to work with each instrument present tonight so as to give further practice in channeling our thoughts and so as to become more familiar with our vibration. We would at this time transfer to another instrument. I am Hatonn.

(Carla channeling)

I am Hatonn, and I greet this assemblage once again in the love and light of the infinite Creator. As we observe the vibratory complexes of each of you, it occurs to us that perhaps the most helpful form of aiding each instrument in building its own skills at this chosen service at this particular time would be the technique of the telling of a story through all instruments, each telling only a small portion, knowing neither beginning nor end. This is a technique which is reserved for more experienced channels due to the infinite possibilities of panic upon the part of [the] new instrument which does not yet have the confidence to simply speak without analysis of those thoughts which are brought before it. However, it is through techniques such as this that we may offer to the more practiced instruments

a means of observing the way our contact does indeed work. Thus it is a confidence builder. Therefore we shall begin a story through this instrument and cease before the story is well begun to transfer to another, then another, then another, then another, and so forth until the story is well told and each has both given and received the love and the light of the infinite Creator.

There once [was], my friends, a young prince who strode out one day with a quiver full of arrows and a strong bow. It was this mellow youth's wish to practice the marksmanship of the arrow until he could hit the mark. He began his journey in the bright light of morning. The earth seemed young about him although it was early autumn. The dew was still upon the grass and the air seemed full of promise, vague and unspoken, yet very real. We now transfer to another instrument.

(S channeling)

I am Hatonn, and would go on with our story through this instrument. As the youth walked through the forest, examining closely the many beautiful and wondrous details that nature has provided for your eyes to see, the nose to smell, the ears to hear, he stumbled upon a small patch of openness within the heart of the forest and in this open place there arose before his wondering eyes a beautiful and bright entity that spoke of love to the youth. He was astounded and amazed and at first

would not believe he was seeing or hearing what his senses told him was to be. We will now transfer this contact.

(A channeling)

I am Hatonn, and shall continue. The prince's first thoughts after listening were to run, to leave, for this entity indeed must be a mad man for it spoke of words not commonly spoken and indeed he was a prince and therefore he must not be influenced by such a man. But the prince did not run but paused and listened and felt all that was spoken. He stayed, not knowing exactly why, for any sane person would flee from the opening to avoid this confrontation. We shall transfer.

(M channeling)

I am Hatonn, and we will continue the story. The prince and the most fair entity communed in the forest during which time our fair entity shared many truths with the prince, unfolded many a mystery that had puzzled the young man, much as a mentor would. The boy at the end of some time of shared conversation looked to the fair entity and asked, "Who might you be? How is it that you know all of these wondrous things? Who is it that taught you and where might I go to learn more of these things? How is it that you can be?" Our fair entity looked at the prince and explained that surely all these things the prince had learned this day he had inside known all along, nor had he taught the prince anything that the prince was not capable of learning himself. Then the fair entity turned the question upon the prince. "Since you, my young prince, have in truth known these seeming secrets I have shared with you this day, I ask you, who am I? For this too you know." The prince, puzzled by the question from such a seemingly wise and mysterious entity looked back, puzzled, and looked in the eyes of this fair one, and in the locked stare seemed to be able to almost look within this other soul. And what he saw when he looked within was himself. We transfer this contact. I am Hatonn.

(Jim channeling)

I am Hatonn. To continue. The young prince had begun that day hoping to learn a skill with bow and arrow and had found the mark he sought was himself. My friends, so it is with each seeker. You travel the path of your seeking using the implements of your choice to penetrate the mystery of your

being. It may seem that the mystery of being would need a special tool and only that tool would do for such a search. But, my friends, we say to you, the outer manifestation is meaningless. For the desire comes from within your being. To seek the truth is all that counts. You may use whatever tools are at your disposal and of your choosing, for each will find that catalyst most appropriate for its personal journey of seeking. To fire the self with the desire to know the truth of what it is you seek, and who indeed you are as you seek is the ingredient that might find any manifestation appropriate within your journey.

We have enjoyed this means of exercising instruments which find a greater challenge helpful at this time in their experience of this means of serving. We thank each present for partaking with us in the bounty of oneness and in the abundance of love. We would now leave this group, as always, in love and light. I am known to you as Hatonn. Adonai, my friends. Adonai vasu borragus.

(Jim channeling)

I am Latwii, and I greet you, my friends, in the love and the light of the one infinite Creator. We are honored once again to be asked to join your group in our capacity of attempting answers to your queries. It is always an honor and a pleasure to join with this group. May we ask then if there might be a question with which we may begin?

M: Yes, Latwii. It's not a question, but it's a request for comment. A moral question and comment. Let's take an example of a weapon. A gun in a soldier's hand or anyone's hand may be used to kill another person, take their life. And there are certain karmic consequences or balances that have to be made when someone takes another's life. What I'm interested in is not so much the individual that pulls the trigger, for certainly he is responsible for his actions, but take, for example, the individual who created the instrument of death. While he did not pull the trigger, is he not as responsible? Certainly the weapon may never be used unless someone is willing to pick it up and use it for destruction, but the entity that developed the weapon, is he not as much at fault for its destruction and chaos? How does that entity that created the weapon figure in from a moral point of view? That's all.

I am Latwii and am aware of your query, my brother. To begin, may we suggest that our

comments might be seen more clearly not within the moral framework of good and evil or any type of judging action, but from the realm of oneness where each entity is truly one with each other, so that each entity might be seen to be the Creator gathering the experience of your illusion that evolution might occur. Then whatever the action, we might fruitfully look to the motivation for that action. This is true also with thoughts. Why does the entity think and act as it does? Does it wish in the action or the thought to be of service to another or does it wish to be of service to the self? Or, is it aware of either choice? These are the possibilities which each entity faces as evolution is completed through your illusion. The entity creating that implement called a weapon, whether upon the assembly line or the designing board or whether creating the, shall we say, literature which shall feature the saleable points is an entity which is either motivated by a desire to be of service to the self, to others, or is unaware that either choice exists and only subconsciously vacillates, shall we say, between the two choices. It may be that an entity is firmly committed to the idea of the preservation of what it conceives to be truth, beauty and goodness that exists within the boundaries of what you call a country and is further committed to the defense of these ideas and seeks therefore to serve those others within that boundary by its work upon the weapon. The motivation, then, is of service to others. There are, of course, ramifications in that there is a price, shall we say, that is paid when the weapons are used. The taking of life that does not wish to be taken is an infringement upon that life. And in such a fashion may somewhat reduce the positive choice. This is true with all actions and thoughts. For it is most difficult within your illusion to pursue a very purely polarized path, either positive or negative. For there are many who are affected by each action. Of course, it is also possible that the entity wishes to be of service to self by this activity of making the weapon and may indeed polarize in that direction by its actions and yet find there is some reduction of its polarity when it partakes with others and aids their efforts as a part of it own in the producing of the weapon. Inasmuch as others are served is its negative polarity reduced. Those unaware of the need for conscious choice in either direction then are randomly affected according to whatever motivation is present within their mind as they carry out their activities.

May we answer you further, my brother?

M: No, thank you. You answered me better than I expected. Thank you.

I am Latwii. We are grateful to you, my brother. May we ask if there is another question at this time?

Carla: I have a series of questions which may take a very short amount of time, because they are questions that I would normally be asking Ra, but we can't talk to Ra for awhile and I'm very curious about some matters. First of all, I'm taking a chemical called Erythrocin and I seem to have observed in addition to the expected side effects a general debilitation or weakness of all the muscle tissue and energy level which is connected with the continued taking of this medication. Is this a correct observation or can you speak?

I am Latwii, and feel that we may speak upon this query. The chemical of which you speak does have some effect upon your musculature and energy level, but this is also a function of the lack of what you call the exercising. One then accelerating the action of the other so that in general you experience a lower level of energy and a reduced musculature tone. There is also the consideration that other physical distortions have been energized so that your energy levels have from time to time been reduced as the variety of distortions present in your physical vehicle have at times crossed paths, shall we say, so that there is an intensification of the reduced energy.

May we answer you further, my sister?

Carla: Yes, please. Is there a limit to the amount of exercise that I may attempt now that the problem which was the reason for taking this chemical has been seemingly almost entirely removed and is there any other method whereby I might work with my body to combat the unfortunate side effects of this heavy chemical?

I am Latwii, and am aware of your query, my sister. There is the need to use the normal caution in accelerating your program of exercise. This we have observed to be a practice which is well known to you, the increasing gradually so that the muscles which have not received the normal amount of exercise might slowly regain their tone. The general level of pain within your physical vehicle might be reduced by the beginning and continued use of the swirling waters. We observe this in your near future. To continue in praise and thanksgiving is most

helpful, for the mind is the great motivator of the body. Those about you send you their love as do those which are beyond your senses at this time.

May we answer you further, my sister?

Carla: Yes, but thank you for that response. For saying all this I observed two items which occurred before a rather horrendous allergy attack and an out-of-season menstrual period. One was a good deal of emotional stress and strain ...

(Side one of tape ends.)

Carla: ... comment on the nature of the allergy especially as to whether it is primarily a function of the mind and the emotions and if that is so, could you comment on methods for those who are dealing with allergic reactions which are already in progress to attempt to be of more service to self and to others by helping the mind. Otherwise, I'd just be interested in finding out if it's a combination of mind and body. If that made any sense?

I am Latwii, and feel that we have a good grasp upon your query, my sister. As you are aware, the body is truly a creature of the mind, for the mind creates it. Yet, while the body is the creation of the mind, it does have its own biases, abilities and distortions which are available. As the body is able to express the will of the mind and gather about it its own experience, it also is able then to feed back to the mind the fruits of its experience. The allergies of which you speak, as you have recently discovered, are within the deep portions of the mind a rejection of the environment or some portion of the environment in which the body moves. The illusion which you inhabit is most intense in providing catalyst. Many there are who experience various forms of alienation or rejection of the catalyst of your illusion and the framework of various portions of your illusion. These express, then, within the complex of the physical vehicle as the allergic reaction, so that when contact with that portion of the illusion which has been rejected or contact with a symbolic representation of that portion is experienced by the entity, then within the deep portion of the mind the entity reacts to that rejected portion of the illusion in such a way that its physical vehicle expresses that rejection. It is not an easily understood or explained phenomenon. For each entity has its own variety of responses and reasons for the rejection or the difficulty with a portion of the illusion. In general, as we are forced therefore to

speak, the ability of the entity to find the core of the rejection beyond the symbol, beyond the outer manifestation, and then to accept through the process of balancing that portion which has been rejected, is most helpful in alleviating the reaction which your peoples call the allergy.

May we answer you further, my sister?

Carla: Yes. Just one quick one, cause this is a little difficult to get pounded into my brain. One allergy which was quite obvious was to mashed potatoes. The next morning I could hardly open my eyes at all after eating this innocent substance. What you're saying then, is that this is the outer manifestation which is a symbol of a rejection, that my deeper self has done, has rejected that which the food is the symbol of. So what I would have to do in order to be working with my allergies more and more, and I guess what anybody would have to do, would be to try to discern what something like mashed potatoes symbolizes. Right? I eat food and (*inaudible*) having to eat? Does one go along that track? Is that right?

I am Latwii, and am aware of your query, my sister. This is, in general, once again, correct. To look at the meaning behind the manifestation is most helpful in alleviating that which you have called the allergic reaction. But again, we must repeat that to speak in general is most difficult, for each entity is quite unique and each rejection doubly unique. It may be that the reason for the rejection is most helpful in allowing the entity to proceed with a certain portion of its mission or learning, shall we say. It may be on the other hand that the entity might find it more useful to attempt to alleviate the allergic reaction so that service and learning might proceed more efficiently. Therefore, what might be true for one entity may not be true for another. And further, what might be true for one entity's response to one allergic reaction may not be true for another response to another allergic reaction. It is most difficult, as we have mentioned, to attempt to speak with clarity upon this subject, for the allergic reaction and the rejection of the environment which the reaction implies is a subject which has great depth and breadth. We hope we have been of some small service in attempting clarity.

May we speak further, my sister?

Carla: No, thank you, you have been a great help and it's very intriguing.

I am Latwii, and we thank you, my sister, and agree that indeed the creation is most intriguing. May we answer yet another query?

(Pause)

I am Latwii. We hope that our responses to your queries have not made you allergic to further queries. We are most honored, my friends, to have been able to speak with your group this evening and to blend our vibrations with yours. It is an honor which we cannot thank you enough for extending to us once again. We shall be with you upon request and remind you that in the silence of your meditations do we linger at the fringes waiting for the opportunity to be of that service. We are known to you as those of Latwii. We leave you now in love and in light. Adonai vasu borragus. ❁