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SUNDAY MEDITATION DECEMBER 9, 1984

(Carla channeling)

I am Oxal. I greet you in the love and in the light of the one infinite Creator, that light whose glory you celebrate in story and song in the darkness of your winter on your planet, that love to which you bear witness by word and thought as you light your candle and sing your song for the good, for the true, and for the beautiful. That is the glory, the destiny and the employment of your density, to learn this song, to learn it well and to sing it with all your heart. We are most grateful to be with each of you, and thank you for asking for us to be here with you this evening. It has been some time since we worked with this instrument. However, we find the contact to be efficient.

We would speak to you this evening about that which has been upon the minds of several, that is, the manner in which one uses one's memory. We see how easy it is to gaze back into the misty and distorted realms of memory in order to chastise oneself for what one has done or for what one has not done. We find this to be a significant preoccupation of third-density entities who have reached the level of attempting to account each for his own actions so that each is responsible for himself. In many cases there is a further distortion which is laid as inappropriately as a stone upon a rabbit. That distortion is judgment, the judgment of whatever deity you may profess as yours.

The first suggestion that we would make is that you realize, consider, and find, if you deem it proper, that you shall judge yourself just as you are now judging yourself. The deity implied in judgment, that is, the higher authority, is and will be nothing more than light. There are some thoughts which set up a vibratory pattern which causes an entity to be unable to withstand more than a certain amount of the light in which we greet you. There are other thoughts and actions which set up a vibratory pattern about the individual who is thinking and acting in this way so that a far greater portion of light can be enjoyed. That, my friends, is judgment. It is completely and utterly objective. The question that you may ask yourself is as simple as the question you may ask of your light bulb. Can the electricity generate thirty watts, forty watts, fifty or a hundred? You are an instrument, and you are to some extent tuned.

As you gaze back upon your memory, you burden yourself unnecessarily when you consider what you could have done, what you should have done, and what you might have done. We are aware that this is an easy exercise. However, we must inform you that it does not generate light. Well, my friends, you are aware that you have a memory, and that the Creator has formed you with a memory both shallow and deep for a reason. If it is not to judge yourself by hindsight, what then might it be? Have you

considered that it is the present to which your memory may best speak?

There are too many things in most entities' experience of daily life. These things clutter the mind and cause it to work extremely inefficiently. Each decision that must be made in the course of such a busy day can best be made in the light of all the experience held in your memory and judged to a certain distorted extent within your incarnational patterns. Here is the use of judgment at its best. In order to use it you must slow down the tempo of your living. It may not be necessary to remove things, experiences, tasks, chores, relationships or commitments. It, however, is of extreme centrality that you remove the distractedness which you have allowed to come over you. You have the power of analysis, you have a great deal of experience. You know that you are now a seeker and that you wish to offer service, love and light. You can feel the light go on within you many times when you are allowing whatever wattage of which you are capable to flow freely through you to other entities, and yet you allow yourself to be distracted. This is not wise. It is for this reason that we must suggest again and again meditation on a daily basis in order that you may pace the tempo of your mind so that you create your day rather than reacting to its events.

Let us be stronger in our language. When you meditate, you are seeking the truth, each in his own way. That which you seek is like fire. It is powerful beyond your imagination. He who realizes light will heal. He who realizes love will bless. The gifts of meditation are far more powerful than the equivalent terms within your language. Many times in your holy works you have seen fire used as that which is holy. Those inspired to write those words felt the power of the gift of your self, your greater self that will come to you in meditation. The power which is potentially yours is such that you could indeed move mountains. You could indeed change your own life. The phrase "moving mountains" seems to be a cliché, and is used within your culture to describe just how powerful the energy which the Creator is, is. Bring it into life, bring it into your experience. Bring it into the circle between your heart and your mind, the circle your spirit makes for you, the circle which encompasses the universe. You can change your life. You can do it in a twinkling of an eye by changing the use of memory from hindsight to sightfulness of the present moment.

There is no need to repeat one single thing which you have felt to be an error. You are not a victim of your own behavior. You are not nailed to the cross of your own previous thinking. The original Thought of the one infinite Creator has the power to give you the peace of the present moment, the fullness of the present joy, and the discipline of one who creates.

In a tempestuous, bewildered and often appalling environment it is especially important that you know who you are, what you seek, and how you shall use your assets. If you believe that you are a spiritual being, if you believe that you are seeking the truth, then your assets are spiritual also and connected to the truth. How close to the fire of truth do you wish your life to come? In the ebb and flow of existence let that question goad you if necessary into the right use of your considerable powers of analysis, memory and will.

Oh, to have the faith that you to whom we speak now have. What a blessing you have, for to you all that is essential is shrouded in mystery. Only through faith do you understand that you are a spiritual being. Only through faith do you seek the truth and only through faith can you come alive and burn with an unquenchable flame. It is within your will and your power. It is not within ours. We refine. But you, my friends, you are mining. You are mining for your own precious heart. We wish you the right use of intellect, will, and faith as you search and dig and search again for the heart that lies beautiful and secret within you in the midst of this disheveled world which is third density.

I leave this instrument now, offering you our gladness and our blessing and our love. I am known to you as Oxal. Again we thank you and we leave you within the flame of truth, of light, of love, within the Creation that is One, within the Creator that Is All that there is. Adonai.

(Jim channeling)

I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. We thank you once again for allowing us to join you this evening during your meditation. We would hope that our humble service might be of some aid if there are queries which we might attempt this evening. May we begin with the first query?

L: Well, since no one's rushing for first place. Latwii, with the understanding that you do not want to prejudice our actions in any direction, could you give an estimate of what the likely future courses are for this group, particularly in areas of shared work, living arrangements, something along that nature, including the meditations and the Ra material?

I am Latwii, and am aware of your query, my brother. We find that this group has before it a great variety of possibilities. We see that within the heart of this particular group there is the great desire to continue with these meditations which have been ongoing for a large portion of what you call time. We can see a great weaving of entities in and out, delivering and taking many blessings. The tapestry which is the potential completed masterpiece is one of great beauty. The attempt to seek truth and to share that truth, that journey, is the binding force of this group. How precisely this force shall manifest within your experiential illusion is a function of many variables, shall we say. Each entity has within its being the desire to serve. Each entity has those lessons and abilities which are the resources upon which it shall draw. Each entity also has those, shall we say, limitations which shall line the environment in which it is able to provide its services and is able to share its abilities.

As you have correctly surmised, we cannot describe in too precise a detail the possibilities which this group may follow or investigate as a group, for this group has such a desire to serve that it might take our words and add too heavy a burden of weight to them. We can see that whether this group functions in a shared living arrangement or in the arrangement which now is in existence, the possibilities for enhancing individual and group awareness and union with all are quite, quite pronounced.

May we answer you further, my brother?

L: No, thank you. You've given me quite a bit to ponder. I appreciate that.

I am Latwii, and we thank you, my brother, for the attempt to shine a light into a future which seems somewhat murky and undefined.

May we attempt another query at this time?

Carla: I've noticed that spiritual communities are almost always in community, that is, when people gather for spiritual reason, often they also come into community. Is there an intrinsic reason for that

other than the practical reason for living closely enough together to share goods?

I am Latwii, and am aware of your query, my sister. We find that to generalize as to the reasons why various groups become groups is an exercise which has limitations as to accuracy. We can see that many groups join in order that the resources which are available might be enhanced for the use of each within the group. It is much easier, for example, to utilize one vehicle for transportation among many entities than it is for each entity to find the means whereby it shall have its own vehicle. There are entities which thrive within the environment shared by many. Such entities are of a nature which is outgoing and of a, shall we say, gregarious bent. These entities find it quite natural and a quite happy means of sharing whereby many come together for a purpose. This purpose, when of a spiritual nature, then, is enhanced in its dissemination, shall we say. There are entities which are less able to function within such an environment and are more likely to find means of shining a light by, shall we say, offering as individual entities. The sharing within a larger group then becomes that which is more periodic than continual.

There are many, many groups upon your sphere at this time which have gathered in order that the, shall we say, lessons and missions of the incarnation might be accomplished in a fashion which is in accordance with preincarnative agreements, as we see you have come to call such arrangements. These entities, therefore, follow a path which has been somewhat laid out before them and follow this path as individuals, and find themselves within an environment in which others have also come, though by individual paths now find themselves within a shared community of ideas. It would seem to many such entities that the concept of joining within a group has suddenly sprung upon them, whereas in actuality, each portion of the journey has been carefully planned, and each portion then unfolds as planned.

We, as we began this query, feel that our description of the means whereby groups become groups is a description which cannot include the great varieties of intentions and designs which the individuals comprising such groups bring as the motivation for such formations. Therefore, we beg your forgiveness for our inability to complete a survey of such a great

gathering of souls as now is in progress upon your particular sphere.

May we attempt further response, my sister?

Carla: Yes, because you didn't get at what I really intended, although it was interesting. Are you familiar with groups like that of Gethsemane or a cloistered religious community? I'll take it that you are because the instrument is. What I'm interested in, what's interested me before this, is the laying aside of the life entirely for the purpose of prayer, meditation, worship, adoration of the Creator, which is basically what cloistered people do, and what the people down at Gethsemane do, the difference between them being that they have various means of making a livelihood for themselves, and I think Gethsemane supports itself by making cheeses and other agricultural products. I think the cloistered nuns here in Louisville make their living by doing needlework and things for churches. That has always interested me, and since L asked the question, I just thought that I'd ask it, you know, what is it? Is there something in that situation that is more efficient a way to worship or to seek than the individual path? Do you see what I'm asking now? More a general principle than a survey of possibilities for us. I was off into abstractions there, still am.

I am Latwii, and feel that we have a better grasp of your query now, my sister. Within the field of the abstract, we do not believe that we can improve upon two sayings which are somewhat familiar to this group, the first being that "Birds of a feather do indeed flock together," that when the desire is present to glorify the one Creator with each portion of one's existence, then there is a power within the entity which brings it together with those of a similar vibration of seeking. The second quotation, shall we say, is of those known to this group as Ra and is a, shall we say, somewhat more noble statement of the first query, that being, "When those of like mind together seek they shall far more surely find."

There is a great motivating force within each portion of the Creator to know that self as the Creator and the Creator as the self. When the conscious seeking entity has brought itself in touch with this force in a sufficient degree, then it is as though the entity were moved by the power of its own seeking, and moved within the realm which shall be the most, shall we

say, nurturing for the nature of the entity. When an entity desires to give its entire being to the glorification of the one Creator, it is difficult to continue those daily practices which ...

(Side one of tape ends.)

(Jim channeling)

I am Latwii, and we shall continue. It is, therefore, easier for many entities of such a great desire to seek and glorify the one Creator to come together and provide each with the ability to physically survive within your illusion by making a portion of the day available to the, shall we say, mundane pursuits, thereby freeing the greater portion of the day of each for that purpose which each has joined to realize.

May we answer you further, my sister?

Carla: No, thank you.

I am Latwii, and we thank you, my sister. Is there another query at this time?

L: Yes, of a very vague sort of nature. Generally speaking, each situation has either a good side or bad side, strong side or weak side, depending on your personal viewpoint. We tend, I believe, to regard living together in a group as being an advantageous situation due to our own bias in believing that our greatest advancement could possibly occur in living and serving in a group, and we all, being scattered around this area, find some disadvantage in that situation, be it extra travel time, the inconvenience, whatever, but it would seem to me that there is probably a good side to that too, a strong point that I'm overlooking somehow. Could you speak of this area please?

I am Latwii, and am aware of your query, my brother. We, in examining this area of discussion, feel that there are those points which are quite obvious to those seeking a group experience, that being that each entity within such a group brings a unique set of perceptions, abilities, desires and outlook for the future, shall we say. Within such a richness of resources, the possibilities for group and individual experience and enhancement of awareness are quite propitious. However, each situation, as you have noted, is colored with the light and the dark. Whether one portion will be seen by any entity as light or dark is a function of that entity's own unique perception. For example, the great variety of resources that many entities would bring to a group

experience might be seen by one particular entity as being the most happy of circumstances, in which a great force of creativity was in motion and merely needed to be focused in order that great work might be done. Upon the other side of the coin, another entity may see that such a great variety of resources might be the greatest stumbling block standing in the way of such a great work, for how could focus be achieved with so many wishing to go in so many directions?

The experience which results from such an interaction is the great virtue of your illusion, for it is the mingling and acceptance of many diverse points of view which allows the perception of the one Creator to expand that is more important than the supposed products or great works achieved. In the attempt at reconciling those differences which seem to separate one from another the greatest work of all is accomplished. The portions of the Creator come to see that the One exists in each and in all, and thereby there is the movement of the mind from the lesser to the greater point of view where acceptance now reaches with a wider span of awareness than previously it was able to reach.

May we attempt another query or respond in greater detail, my brother?

L: No, let me sit on that one for awhile and look at it. Thank you for your help.

I am Latwii, and we thank you, my brother. Is there another query at this time?

Carla: Just a confirmation. Just listening to everything that's gone on it seems to me that what you're saying is we have our choice of how to serve others and how to proceed in our own spiritual evolution, and the times when a community instead of a family, a smaller unit, are better, are those times when there is an overriding common goal like the worship of Jesus or study under a guru or something of that type, where everyone who comes into the community is coming into the community for very many of the same reasons, at least consciously. Isn't that what you're saying?

I am Latwii, and we believe that you have found the heart of our response, our sister. It is most important that the entities joining a community have a shared purpose. There must be some force which binds. There must be agreement upon how, when, where, and so forth, the nuts and bolts of the everyday

existence as well as the underlying purpose must be agreed upon. There are many ways for entities to be of service and to learn those lessons which they have incarnated to learn. However the course is pursued, it is most helpful that it be pursued within a certain degree of harmony, each with the other, therefore the shared purpose and means of attaining such is most necessary.

May we answer you further, my sister?

Carla: No. I think I understand now. Basically what you're saying is people who bond well into a community are doing it basically as a career, as a life focus, and not as part of a lifestyle but as the focus of the lifestyle, and the reason for it is never anything less than overriding, usually having to do with the faculties of faith, belief and seeking in a very mutually agreed upon way.

I am Latwii, and we feel that your comment is quite sufficient unto itself, my sister. May we attempt another response?

Carla: No.

I am Latwii, and we thank you, my sister. Is there another query at this time?

L: Latwii, it would seem to me that the greatest weaknesses in the idea of communal living for this group or any group would fall into two areas. The first, facing inwardly, would be the inability to maintain harmony as a result of the fact that the nuts and bolts, as you put it, of everyday living tend to be a stimulus toward the direction of failing to appreciate one another, the idea that the constant abrasion of people of similar intent with people that you never really chose to live shoulder to shoulder with as you would in a marriage or a family, and that there's a certain grating there [which] would tend to produce a lot of internal pressures and friction. And, facing outward, it would seem to be that there would be a tendency to fall into the trap of the we/they type of perception, a situation where we are the enlightened, the elite, whatever you would have it, and they are the sheep to be saved, the lesser group, perceptions of that nature. Is there a third area that you would suggest that would bear examination? Or a fourth or fifth, for that matter, in evaluating each for ourselves the possibility of communal living at some point?

I am Latwii, and am aware of your query, my brother. We can make a generalization which

hopefully has an application, no matter which direction is looked upon. As the ideals of a group are put into action, shall we say, then the test comes for each entity and for the group as a whole as to whether or not these ideals will truly be the governing force of such a group or whether individual preferences will from time to time make the entity blind to ideal, and then allow a movement from the ideal to a personal satisfaction. Each entity which has a lofty ideal also contains feet of clay. If such clay feet can also remember the ideals which formed the nucleus of the group, then there is greater harmony, whether one is dealing with the self, another self or many other selves. The ideals begin a group, the feet of clay continue a group. The feet of clay will then experience the mirroring effect from each entity, and when clay feet can continually become transformed by the ideals which are reborn moment to moment and experience to experience, then you shall see the continuation of such a group.

May we answer you further, my brother?

L: My final area, and then I'll let you rest for the night. An area I'd like to broach is in reference to the Ra material and the potential future for the Ra communications. The communications that have arrived up 'til now have been the result of the communal living situation. The implications that I believe I have perceived, some of the communications in this group since the death of Don have led me to believe that there is a possibility that more Ra material might be available at some future point. My interest lies in exploring the potential for furthering those communications and trying to understand what would be required, how far any or all of us would have to go to get to the point where we could be of some assistance in that area.

I realize this is a very general type of question with a lot of range to cover, but could you just give us some insight into what would be necessary or advantageous with that as an end product that we desire?

I am Latwii, and am aware of your query, my brother. We find some difficulty in successfully transmitting a response to this query, for not only are there great and complex matters to be considered, but there is as well a great desire that we have not to be of undue influence in any particular direction, whether to seek the reestablishment of

communications with those known as Ra or whether to cease such efforts. We in our response must be most general though we have upon a previous occasion spoken to some length concerning the efforts which would be necessary should the decision be made to attempt to reestablish such contact.

We find that the nature of that particular contact is one which is most delicate and most powerful. It is not a type of experience or sharing which one can enter into lightly. It is one which requires the most dedicated of efforts, a dedication yet with a lightness of dedication which does not require certain outcomes. We find that this particular group, though great in desire to be of service, would have a most delicate and lengthy journey to travel should such efforts be made in this attempt, and each entity then must look within its own being in order to find that purity of dedication which would be necessary. The most rigorous honesty is recommended, and we can see that each entity begins with such.

We beg the forgiveness of each present for seeming to speak in riddles, but at this time that is our lot, for this is not a simple matter and we would not wish to guide overly much in any particular direction.

May we attempt further response, my brother?

L: Yes. I can understand your reluctance to speak in a manner which may be construed as instruction or influencing. At the same time, each of us who would be interested in stepping upon the path you have discussed is going to have to make a decision every day with every step on that path as to whether or not to continue to follow it. Is it possible for you without undue influence to anyone to simply suggest a first step along that path so that in knowing where we're going and knowing where the path leads, those who would choose to set a first step on it might at least know where to step so as to determine whether they want to continue to follow the path or not get on it at all at this point?

I am Latwii, and am aware of your query, my brother. We may suggest that the first step of any such path is the consideration of that step. Look ye to your own being that ye might see what motivations are within, what possibilities lie before. We cannot be more specific. This is a journey which is of necessity chosen step-by-step and fashioned by the free will of the traveler.

May we answer you further, my brother?

L: No, you've given me enough to work with there. I'd like to speak to more of this in the future but for now that'll suffice for me. Thank you.

I am Latwii, and we thank you, my brother. Is there another query at this time?

(Pause)

I am Latwii, and we find that for the moment we have exhausted those queries which each has so generously offered for our humble attempt at service this evening. We cannot thank each enough for allowing us to share our beingness with your group this evening. It is an honor which we of Latwii value more than words can speak. We shall leave you at this time upon the winds of change but as well on the sureness of the stepping of the foot within those realms of love and light which create all that is and undergird each step upon each path.

We are known to you as Latwii, and we leave you, my friends, in that love and light. Adonai. Adonai vasu borragus. ✨