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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION MAY 26, 1985

(Carla channeling)

I am Hatonn, and I greet you in the love and the light of the one infinite Creator. We thank you most heartily for allowing us to share this meditation with you, and are overwhelmed by the pleasant peacefulness that seems to surround your domicile. We are working with this instrument one word at a time and, therefore, there may be pauses. We apologize for the pauses, but there is some gain in accuracy in working in this manner, although it leaves the instrument without any idea of what is to follow, not even one concept ahead, and therefore it is not often attempted until the instrument has had some experience.

Jupiter or Jove is no longer worshipped. The great interrelationships that held so much meanings in cultures and mythologies other than your own are no more, except in the lasting bounds of literature, poetry and so on. Yet, it is often a good and worthwhile thing to gaze back upon other cultures' seeking for the truth, others' seeking for definition of who they are and what the nature of the world in which they live is. Indeed, it is helpful to gaze at your own culture in this way. You might move ten thousand of your years into the future in your mind and then gaze back at the passion and the majesty of the Jewish and the Christian saga. Much would be put in perspective, both about the nature that the saga teaches that man truly is and about the nature of the world in which man lives.

This is similarly so of any of the other current belief systems. There are those in any culture who have the capacity financially to do precisely what they wish. What many wish to do is to skim the surface of their lives as if the conscious mind were a frozen pond and the waters beneath too dangerous to examine. There are those who do not wish to cook and so they go to restaurants and eat other people's cooking. It is possible that the same food cooked carefully and in small portions, might taste better made at home, but it is not the quality of the food that interests those who go to restaurants as much as the convenience and the lack of personal labor involved in the ingesting of someone else's food. Such is the nature of any dogmatic religion.

The believer chooses to accept a spiritual food which has been prepackaged for convenience. In a dogmatic religion, the questions are ever-fresh, but the answers are often unsatisfying if one wishes to prowl to the extent of looking beneath the surface for the answer. We disclaim any criticism of your religions for it is in the cradle of systematized religious knowledge that those young souls who come into third density thirsting for spiritual truth are given the greatest chance of making contact with themselves in a spiritual sense at a young enough age that the self may eventually use all the knowledge of organized religion to gain courage to take the plunge beneath the surface thought.

Do you long, then, for the Greek mythology? Do you still gaze hopefully at the enchanted glades of yesteryear, awaiting the dryads to peek out from the trees and the nymphs to smile from the waters? It is doubtful. Do you, to some extent, regret loss of Buddhism, Christianity, Confucianism or any so-called organized religion? It is not necessary. It is possible for you to both know of the surface nature of dogma and to know that is also a valuable key which, used by a seeker, may open the door to the self.

During your meditations you can come very close to a door. Even if you do not meditate daily or not at all, it is possible to attain fairly quickly a certain level of awareness of exactly what sort of thing it is that you are seeking, what kind of journey you wish to make, and what equipment you wish to take with you emotionally, mentally and spiritually. The kind of equipment that you look for, the kind of tools, the kind of thoughts that you wish to pack in your bag, are those things which produce fertility or leaven for change, giving good fruit, giving heavenly bread, causing transformation in your journey. It is written in the Christian holy-work that the Kingdom of Heaven is like leaven, and that in time a little leavens the whole loaf. Again, it is like a grain of mustard seed that grows until the birds of the air may nest in its branches.

These similes are not meant to be taken literally, but the feeling of growth, of a more vivid life or a more clarified existence becomes familiar to the seeker, and its lack is a lack that causes an emptiness that cannot be filled by worldly pursuits no matter how enjoyable or how productive they may be, for what each is engaged in is the seeking of the deeper self. If you are choosing the tools to climb a mountain, you would choose carefully, for your life depends upon your equipment. If you chose to go diving, again you would be very careful. Not only would you take care that you had the right equipment, you would work on your skill.

The skill that you need is something which is often called meditation. Meditation has no dogma; it is a form of what this instrument calls prayer. It is a different experience for each person, but in each person it furnishes the skill necessary to use the tools which are given you by your experience and the growing harvest that you have reaped from your experience. If there is not a smile within your heart

as you awaken to a new day it may be possible that you have lived upon the surface a day, an hour, a moment too long. It is time to dive within, into yourself, to find that pearl of great price, the self, or, to put it another way, again as it is written in your holy works, the Kingdom of Heaven.

We offer you the caveat, the one that you have already, by your very natures, committed yourselves to change. It may be reluctant change, you may fight against it tooth and nail, for you may not be able to back off for ten thousand years in your mind and view the circumstances which are causing change with a calm mind and cheerful heart. Nevertheless, the change will come.

We encourage you in your growing transformations. Know that all of nature rejoices with you when you have touched upon that central joy that is the Creator within you. Know that it cannot get so deep that you cannot resurface if your seeking be always with the light touch, always with the grain of salt. Your innate seriousness, that is, the innate seriousness of your journey, of your natures, and of your being guarantee that you who have once become aware of terms such as consciousness and love and brotherhood shall not be able to lay those things down but shall carry them in your heart. That heart need not be heavy. The sunshine is within you; the bubbles that sparkle in your mineral waters are within you. The metaphysical humor of consciousness within your clumsy physical vehicles is within you. Circumstance may seem to assail you, but that which can heal and save [with room to spare] is within you.

So let us never bid farewell to Jupiter, nymphs and dryads and satyrs. Let us leave Gautama with his boat and the joys of Christ risen in the kingdom. Let us praise the way with Buddhists and rejoice at truth with the calm stoicism of Confucius. But most of all, let us trust in our own discrimination, in our information.

Each of you, my friends, has a critically unique path. What is extremely valuable for one entity may not inspire another. Therefore, again stepping back, release the rest of the population on your sphere from all judgment, for its spiritual search, for its dogmas, for its conceptions of the divine, and the nature of the self. What matters to you and what shall matter to you long after the physical vehicle which you wear is dust, is the deep self. And how

shall you find the deep self? How shall you know yourself, and therefore the universe? One step at a time, my friends.

Be prepared for anything, from years to sudden brilliant revelation. What meditation does in one vibratory system of energy fields may take years, it may take days, it may take instants. Each entity is totally unique. Each entity has its own tools, and it should and it must claim biases, things that seem to the intellect to be crutches, things that you bring to meditation, not things that you keep in meditation.

We leave you to your search. Others wish to speak if they can, and so we would shorten the message tonight to accommodate our brothers and sisters. But we must take this moment to thank you with all of our hearts for sharing the mortal evening with its intimate and personal sounds, the sounds that make a life on the surface, and for sharing the depths of your seeking and your love of the truth with each other with us and with the creation.

We are sorry to counsel patience so often, for we know that it seems from your vantage point to be a real drawback to the spiritual search. Patience is difficult; patience is necessary; and a compassionate acceptance of yourself and your worth while you exercise the patience and wait in faith for that revelation which has not yet come, for that presence of the Creator which you do not yet feel, is a very great and important part of your learning of the lessons of love. We are your brothers and sisters of love and would spend just one moment energizing the heart area of each before we leave this group. We shall pause.

(Pause)

We salute each of your open hearts and trust they may be filled with cheer and the joy of life, both life as you know it now and life in its infinite form which you carry within you as a seed, and for which this mortal life is good rich earth for the flowers that shall bloom an eternity upon your selfhood and your consciousness of the one Creator. We are those of Hatonn. Adonai, my friends. Adonai vasu.

(Jim channeling)

I am Latwii, and we greet you in that same love and light, my friends, as our brothers and sisters of Hatonn have so graciously left you within. It is our privilege again this evening to be asked to join your group. We thank you and we join you with joyful

hearts and with the hope that we may in some small way aid your search by answering your queries. May we begin now with the first query of this evening?

Carla: Well, I was going to wait until last because mine isn't very important, but since nobody asked first, I'll begin. Our L/L Research company has never asked for any money and somehow we've always been able to reprint books. Whenever we've done a new project, however, someone has always had to make a sizable contribution, which we've never had to ask for. There's a novel that Don and I wrote in 1968 and 1969 which many people who have read it in the group feel has a lot of spiritual aid in it for people who might read the book. It would cost several thousand dollars to publish for the first time. Would it be metaphysically appropriate to state the above in our newsletter? As I said, we have never asked for money, but would it be appropriate to explain a situation wherein we were attempting to make material available and we're asking for help?

I am Latwii, and am aware of your query, my sister. We may suggest that in the metaphysical sense, one deals with a range of appropriateness which provides you with the opportunity for purity. You may do as you wish in whatever case. Each choice bears a fruit. There is in any situation the opportunity to provide a service and the opportunity to ask others to join in that service. Depending [on] the point of view which is chosen, the correctness, shall we say, will be more or less enhanced. This, of course, you already know and are in this case seeking a more precise declaration or clarification of that which shall be the most efficacious choice.

We cannot make this choice for you. We can suggest, however that you look within the heart of your own being to see what is the basic desire that motivates your actions and your efforts. If you desire to serve with all your heart, then in this choice you cannot be incorrect, for the intention to serve is that which is seen and that which carries weight. We do not mean to seem obscure. We, in this instance, deal with a most delicate matter, for how to serve is the crucial question which each of your peoples who seeks in conscious sense must deal with and in some way reconcile, for to serve is not a case of the black and white easily made choice.

May we answer you further, my sister?

Carla: No, thank you.

I am Latwii, and we thank you, my sister, though we fear that our response was somewhat over-complex, yet we were attempting to transmit, shall we say, the most clear and detailed description which would fit through this instrument's mind.

Carla: Well, I thought it was full and clear—that is, pithy. I was caught up in the realization that it did boil down to how does one serve. Because I had assumed that we serve by making as much information available as possible. Perhaps that needs reexamining. I thank you for the answer, it was not overly complex for me. This time.

I am Latwii, and we thank you, my sister, and are pleased that there was a gist for you to grab within our response. May we attempt another query?

L: Yes. A number of people have experienced what might be referred to as temporary death in the sense that all their body functions stop, their brain stops entirely. Clinical death is a state of being, yet after a period of time they return to their body, having meanwhile experienced a number of, I guess you would call it “other side” experiences. In regard to this and ignoring the difference in time, what is the essential difference between this type of experience and the experience of Jesus Christ in coming back after three days?

I am Latwii, and am aware of your query, my brother. In the basic sense, the difference may be seen as one of purpose, for each entity incarnates with a purpose for the incarnation. There are lessons, there are services. Each decides before the incarnation how the mix between the two shall be made. The one known as Jesus had a purpose which was heavily weighted, shall we say, in the services offered to others, for in its incarnation, it attempted to provide a model by which each entity might provide itself with the means to learn and then to serve others. As the cycle of experience was drawing to a close, this entity, knowing that only a few incarnations for each were left, was providing, shall we say, hints and clues for those still remaining within the testing room, shall we say. Though ...

(Side one of tape ends.)

(Jim channeling)

I am Latwii, and am once again with this instrument, and we shall continue, my friends. Those who experience what has come to be called the near-death experience are those who have, in a

conscious and unconscious manner, felt that the testing for the incarnation was complete, yet as the papers were handed in, the higher self, which may be seen as the teacher in this instance, asked the entity if perhaps it would care to consider an answer or two which had not quite been completed. Seeing then through the experience that there was more left that could be done in the sense of learning and serving, such entities then return. Having experienced firsthand the realization that, as Jesus taught, death is only a doorway and may be passed through and passed through again, these entities then are experiencing that which was a portion of the master known as Jesus' message to mankind that the lessons may continue apace until they are learned, through however many testings or incarnations are necessary, and for however many so-called deaths may be experienced.

May we answer further, my brother?

L: No, that's given me quite a bit to think about. Thank you very much.

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

(Pause)

I am Latwii, and, my friends, though the queries were few, we feel a great honor at having been asked these few treasures, and we shall at this time, with the same joy in our hearts that we began this session, leave you, as always, in the love and in the light of our infinite Creator. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

(Carla channeling)

I am L/Leema, and greet you through this instrument in the love, the light, and the joy and the truth of the one infinite Creator. We have, we confess, been working diligently throughout this session upon the noggin of the one known as L. We hope we have not caused any inconvenience through this. However, we would like to make contact with this instrument as we have not built up familiarity with this instrument yet and would greatly find honor in that possibility. We shall, therefore, attempt to contact the one known as L. We will now transfer. We are those of L/Leema.

(L channeling)

I am L/Leema. I greet you in the love and the light of the infinite Creator, and am overjoyed at the

prospect of being able to speak so clearly through this instrument, for we have heard our brothers and sisters of Hatonn and Laitos and Latwii through this instrument but until now have not been able to make contact ourselves; so we of L/Leema have been stymied in our efforts to achieve communication through this instrument. We are making adjustments in our signal to facilitate this instrument's ability to identify and process our communications, which of necessity requires a continuous broadcast, so we beg your patience with this seemingly endless run on of communication, for we are refining our signal as rapidly as possible, and would like to do so without overloading the instrument's capacity to receive by accelerating too quickly to keep up with our broadcast. This is achieving the desired objective but we must tune our broadcast to the instrument's speed so we can beg your indulgence as we refine. There. We have it.

We are of L/Leema. We are of the Confederation, and seek to communicate with your group so that we may offer our services in the love and light of the infinite Creator. We of L/Leema have recently begun to communicate with your group, and the desire to offer our services such as they are and in interacting with your group also create the blessings of your service in extending your learning and communicative opportunities to ourselves that we may further progress along our own path of service to others. We of L/Leema are pleased to have been able to communicate through this instrument, and will now relinquish our use of that instrument that it may recover from our efforts to shove it all in one box at one time. In the love and the light of the infinite Creator, we are known to you as L/Leema. Adonai, my friends. Adonai. ✨