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# L/L RESEARCH

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## SUNDAY MEDITATION

JULY 7, 1985

*(Carla channeling)*

[I am Yadda.] I greet you in love and light [and] send you blessings in the name of infinite Creator. We thank you for calling us to your meeting and to the pleasant environment of your joined consciousness. We speak while our brothers and sisters of Hatonn work with each instrument.

We ask you a question: Why do you think that the interest is so great in the physical changes of your culture or your planet? We are puzzled by this, my friends. We do not know why you spend so much time out of your precious moments in this density puzzling your mind over the inevitable. You know on the cosmic scale that worlds are born and worlds die, that they go through changes, and that some of the changes may make it difficult for those of you who wish to breathe the air and to be able to stand the temperature to continue to exist.

In the larger picture, this is true. However, you have so few moments while you are in your body, while you are dealing with each other, and you have so much work to do, for within you there is that which is far more than your "Armageddon"; you have your egos to deal with. You have all the structures that are not helping you to live as you wish to live, to think as you wish to think. You are working toward a spontaneity of love that will allow you to become more and more aware of the universal presence of the one original Thought. And what is your work

here, but inner work? What does it matter when the ice age comes or when the trees must die or when the rains come and there is a flood or when the poles shift? These are things that will happen to your outer self, and it will go away. You probably knew that before you came here—Hah! Is that not so? You knew that before you came here: you are going to die. But there is a you that is not going to die; that is the one you must life with, if we may use the term, my friends. Put your mind on that which lasts, on the questions that matter.

What questions do you think matter at this moment? We speak to imperishable beings on a perishable sphere in space that is moving and changing. There is that that will not move and that will not change except by your will. It has nothing to do with the planet and its changes. It has to do with your will to do, to seek, to find. What shall you seek?

We leave you with this question. I am Yadda. I leave you in the love and in the light of our infinite Creator. Adonai. Adonai.

*(Group retunes by singing.)*

*(Carla channeling)*

I am Hatonn. We have been attempting to use the one known as L, but we find that this instrument is quite fatigued, and therefore we start through this

instrument with many thanks. We greet you in the love and the light of our infinite Creator.

We apologize for the pause, but the image which we gave this instrument in order to start the channeling was muddled by the instrument's attempt to analyze. Therefore we shall attempt again.

The stone lies in the forest, unearthed eons ago when mountains were being made, moved closer and closer to sea level through the centuries. Finally it has found a temporary home beneath ferns in the deep forest. The stone rests, travel weary, worn; moss grows upon it. Friendly insects sit upon it. The stone watches heat and cold, wetness and dryness, change of the cycles of the seasons. The heavens gaze upon the stone and upon the planet upon which it lies. In the swirling of the effortless dance of the galaxies, the ethereal heavens are provided with infinite amounts of life and light. And vast as the heavens are, yet the stone touches the heavens and the heavens, the stone.

We shall transfer.

*(L channeling)*

I am Hatonn. I am now with this instrument. The stone may be seen as that which lies beyond a veil, for, in truth, because of its covering, the life of ferns which lie atop it, one might liken the stone to that which is present, yet unseen, just as in yourselves there is a very substantial portion as real as that stone which is present, yet lies unseen behind the veil. And just as the stone continues to exist and to fulfill its function unnoticed by those who travel through the forest, unmindful of that beneath the veil of foliage, so also does a larger reality exist which most of those who travel your world do not perceive. The stone moves, ever so slowly, but then, what is time? The stone is aware; it experiences, it grows, it changes. Like yourselves, it is acted upon by that which is about it, the weather, the earth, the occasional by-passer. All interact with the stone, and by the interaction, the stone experiences itself, its awareness ever so gently increases, becomes enlarged, more aware of the complexities available for perception, for the world within which the stone lies is a school or a training ground for those who would be aware, and the stone is no exception.

At this point we will transfer our contact.

*(N channeling)*

I am Hatonn. We will try to be with this instrument one time. Transfer.

*(L channeling)*

I am Hatonn. I am now with this instrument. The stone is aware of that which occurs beyond the moss, beyond the ferns, and continues to learn while it lies unseen. In like manner, that part of yourselves which exists unseen to those present and to your brothers and sisters of your planet continues to learn and grow, assimilating their experiences, producing order from the confusion, storing it carefully within its stone-like memory, so that upon your return, that which is presently your consciousness on your planet might be allowed to see through the same glass, clearly. But that which exists on the other side of your veil is itself in many ways unaware of that of which it is simply a small facet. For that portion of yourself is also the learner, the perceiver within a larger universe, and is not aware of but a fraction of that Creator which encompasses us all.

We will now transfer.

*(Carla channeling)*

So you see, my friends, that the external and surface personality that is quick moving and quick to assimilate new experiences is missing the deeper undertones and resonances of learning if the seeker does not adventure into the forest of his own deep mind. That deep mind is the ancient part of the self, the storehouse of that which has occurred since before this sphere existed. It may sometimes be less than easy to deal with the type of learning that the deep self has to offer, for like the stone, the deep self thinks and moves very, very slowly and often accretes to it that which it needs rather than intellectualizing or analyzing; it merely makes itself that which it touches. But it is that part of yourself, my friends, which touches the heavens at all times, and not simply when the will and the faith are turned towards that kingdom which you seek.

We urge you to be explorers. We ask that you prepare yourself for your journey with some care, each and every day, preparing in meditation the fineness, single pointedness, and keenness of your desire to know the universe and to know yourself. These two are one and the same thing. Your journey may take you in many strange directions, speaking metaphysically, for your journey exists within your

mind and your consciousness. But this deep and almost completely unknown territory which lies within you is that which touches the kingdom.

You, consciously, live within an illusion. The deep mind stores knowledge that is not of this illusion, as well as many prior biases which you have collected from other portions of the illusion, and hopes, aspirations and ambitions which have not yet been made a part of the manifestation of your experience within this density. If there is that which nags at you and you do not know what it is, if there is an ambition that you do not know what it is, that information will lie within the slow and stone-like portions of your deep mind, geometrically regular, built slowly, moving slowly, thinking slowly.

The deep mind is steady and firm and stable and remembers. Ask and your ambition shall be told you—perhaps not once for the rest of your incarnation, perhaps you must ask once each day. But do not waste this resource, my friends—the heavens touch the stone and the stone the heavens. All the moss and the fern must deal with the cycles of nature, life and death, and all the illusion that goes with those concepts.

We would close at this time, my friends, leaving you only with our hope that you may hope to discover that kingdom within you and without you, for the kingdom is all about you as well as within you. And as you begin to feel this truth within yourself about yourself, you can then see more and more constant and unremitting manifestation of the kingdom of what this instrument would call heaven all about you. May the Creator whisper to you, inspire you and be with you. We leave you in the love and the light of that which you are and that which all are, the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai vasu borragus.

*(L1 channeling)*

I am Latwii, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator, and am quite pleased at the opportunity to be here and to perform our service of attempting to respond to your queries in some orderly, informative fashion, perhaps with a grain of truth, as well. To this end, are there any questions?

**Carla:** Since nobody's asked one, I'll ask one that L2 sent in. He entitles the question: "Some ad hoc

questions addressed toward the ether." I'll read you the whole thing; tell me which part you want to concentrate on and I'll read it again.

The question goes: "In one sense, all those realms of creation are as an illusion contrasted with the one reality. Yet, to the conditioned mind, it all appears so real, so myriad, a daunting maze, this maze which can neither add nor take anything away from the one reality. A) What really were its reasons for seeming to come into being, that is, made, aside from the obvious one, that it doesn't really exist, and B) How is it best to explicate this relation between that perspective wherein all creations don't really exist and those myriad perspectives wherein this assertion seems defeated by the "real-"ness of transiencies?"

**N:** That's a question?

**Carla:** You want me to move on to another one?

*(L channeling)*

I am Latwii, and we will attempt to respond to these questions in an orderly fashion.

A) That creation which is described as, in part, transiency, unreal, *et cetera*, is actually quite real, my friend, for should one examine the chair within which one sits, one will find it to be quite substantial and capable of resisting the impact of one's appendage to the extent of producing that artifact known as pain. Within one's reality, the conditions are quite real, for those who are a portion of the Creator are made in both the image and likeness of that Creator, that is, possess the same creative abilities as the original Creator, no matter how befuddled those awarenesses and abilities have become through the confused environment. Therefore, my friend, we would suggest that you regard that about you as quite real, for as the saying goes, "Thou sayest it." What one creates one does so for the purpose of experiencing within his own individual reality.

B) The purpose of this environment is that of an area—arena, if you would prefer—within which the interactions may occur which allow the individual entity to accomplish sufficient awareness of dual polarity to develop a preference for one of the two poles therein. As your created reality in this density is one in which dual polarity, that is, positive and negative or service to others and service to self exist,

the purpose of the illusion, as you might term it, is to provide sufficient incentive ... We shall pause.

*(One of the tapes ends.)*

*(L channeling)*

We continue ... is to provide sufficient incentive for the entity to choose one of the two polarities as a chosen path, and successfully adhere to that path.

May we answer you further?

**Carla:** In my judgment, that was a remarkably ...

*(Side one of tape ends.)*

*(L channeling)*

We thank you for reading the question slowly. Is there another question?

**Carla:** Since everyone seems to be pretty passive tonight, perhaps we'll make this L2 night. This one's even worse, Latwii, so you can deal with it by again asking me to repeat. Question number two: "Could you afford some connective commentary regarding how the perspectives of the following great explicators mesh into the same central truths? Swedenborg; Michael, in Yarbrow's *Messages from Michael*; Seth; Franklin Merrell-Wolff; the Cayce trance testator; Orobindo; Meister Eckhart; anonymous authors; the Bhagavad-Gita; Gautama Buddha; Jesus of Nazareth; Mohammed; Krishna; Babaji; Socrates"—well, that's a starter.

I am Latwii. I am aware of your question. My brother, consider your own situation. You exist within a reality in which many claim to have a perception of that which is real, that which is factual, that which is existent, yet many seem to be in contradiction with one another in their description. Would it be true to say that each is wrong or each is right? We would offer then the following commentary for your examination.

Each of those which you have described, including, we might add, the anonymous writers, has been able to perceive with a varying degree of clarity that which exists beyond your realm of confusion, and in their perception have attempted to relay that image to their other selves in such a manner as to reproduce that perception. However, as you are aware, the reproduction of concept into words is quite difficult and often of poor result. We would therefore observe initially that the translation on each of the source's part has been severely hampered

by the inability to translate perception into words. As a further example, we would suggest that one consider the possibility of translating into words a robin's song so that the reader, upon reading the words, could successfully reproduce the musical notes.

The further difficulty arrives at the determination of subsequent readers or translators to correct that which they do not understand or alter that with which they do not agree. This has happened quite frequently in the history of your people, both through accident and intention, for much of your historic religious and philosophical texts have been reproduced a number of times in writing after being handed down on the basis of word of mouth for numbers of years, resulting in quite radical deviations from the original source.

Finally, we would observe that those who perceived the original awareness of that which exists beyond the realm of confusion have themselves often been the recipients of much communication, some of which was distorted intentionally by those who would seek to sincerely follow a path of service to self, therefore, quite literally negating much of that which may have been intended.

May we answer you further?

**Carla:** I think so. I think the question is, "What connective commentary could you give regarding the central truths if any, which all of these people are trying to explicate?"

My sister, the central truths are of themselves the connective tissue which unite the perceptions of each listed, for it was their perception of that reality, that awareness of both the Creator and the orderly universe which was created, that sparked the imagination of those listed and inspired each to attempt to communicate their awareness to their other selves.

May we answer you further?

**Carla:** No. I feel that there is some reason that you are angling your answer the way you are, and having met L2, we'll just say, that's fine. And thank you.

We thank you, my sister.

**A:** How is the instrument doing?

The instrument is tiring but capable of answering to a further extent if there are more questions.

N: I have a query. The Sufis used in former times a nine foot high pole of lapis lazuli which was two feet in diameter. The ritual, I think, has been discontinued for initiates. Why did they use this nine foot object which was two feet in diameter for initiation and why did they stop using it?

I am Latwii. My brother, the object of which you speak was actually not composed in its entirety of the substance which you describe but rather was an object of those dimensions decorated with that same substance. The purpose of this device was to act as a focal point during ceremonies much as the apex of a pyramid would have the effect of a focal point for down-funneling energies. Consider if you will the effect of a conical arrangement of individuals with a single individual at the apex of the cone atop the device which you have described. It was an effort to produce in a simplistic form a pyramidal-type device for the purpose of initiation which was not particularly successful due to the lack of understanding of those performing this attempt.

May we answer you further?

N: If the instrument is not too tired, is this cone of energy an attempt to communicate with what the Sufis consider their home planet?

I am Latwii. My brother, this may be in some way correct, as those individuals whom you describe believe themselves to have come from a single source other than the planet and were attempting to reunite themselves with that source. They, as you may have guessed, were attempting to reunite themselves with the Creator rather than return to or communicate with a physical object such as another planetary object.

May we answer you further?

N: If the instrument is still not too tired, is this form of being united what they called the *barraca* or the spiritual force?

I am Latwii. Would you please repeat the question?

N: Is this form of becoming united used by the Sufis what they consider the *barraca* or the spiritual force?

I am Latwii. The spiritual force which you describe was viewed as a connective energy which would allow the individual in conjunction with his other selves to unite with one another and the Creator.

May we answer you further?

N: Thank you very much.

We thank you. Is there another question?

Carla: Yeah, just a ... The Sufis also have the old rope trick, and it strikes me, the similarity of the two strikes me, and it's almost ... I'm wondering if that lapis lazuli and what not is not just a further embellishment on the basic lesson of that which does not seem to be and yet is, which is an illusion-piercing thing which the Sufis do practice by supposedly climbing a rope which actually isn't there, which they actually don't climb. However they are able to make it seem so. Can you find a question in there?

I am Latwii. My sister, we view your brief commentary as seeking the correctness of the statement or an observation of the incorrectness of the statement, and in answering we would reply that we are in agreement with that somewhat wordy statement.

May we answer you further?

Carla: A succinct, "No." Thank you.

N: May I ask, if the instrument's not too tired, what did they replace the initiation with when they discontinued the lapis lazuli because the others couldn't understand it?

My brother, the device which you describe was not widely used and eventually fell into a state of disuse and disrepair, having been overturned and shattered by itinerant tribesmen intent upon a path of service to self. The device, however, was rarely in use by this time, as the individuals which you describe had arrived at the realization that the device itself was not essential to their strivings.

May we answer you further?

N: Was it replaced with another device or how was the initiation ceremony changed because of disuse?

My brother, the device was not replaced because it was found to be an unnecessary artifact for the seeker, and was therefore abandoned. The desire to seek the Creator through unity with one's other selves was found to be equally accomplishable through that which you call meditation, though their meditation was in a more active form. The device which you describe was the result of information which may be traced back to that point in time when the pyramids which surrounded your

planet were once functional. The device was a very primitive effort to replace one of those devices, and was not particularly useful for that purpose.

May we answer you further?

N: What kind of active meditation did they use?

I am Latwii. The form of meditation was one in which regularized motions were undertaken by the individual in an effort to isolate the mind from the body by, in effect, training the body to perform a particular function which required little or no mental supervision, thus allowing the body to, in effect, be put on what one might call autopilot, freeing the mind for meditation while supplying a high degree of oxygen flow to the brain to produce an exhilarative state. This in some instances may be likened to a dance.

May we answer you further?

N: Would you consider this form of meditation better than our going into the silence or stillness?

My brother, there is no better or worse form for that which you call meditation. Rather, we would suggest that the individual finds one state of conditions more conducive or less conducive to that end.

May we answer you further?

N: Well, if the instrument's not tired, I just wondered, well, that if we're told that one type of meditation is better than another then we think that such an active meditation might be good, but you did state that there was an increased flow of oxygen to the brain.

I am Latwii. I perceive your question as one in which the awareness of that statement prompts curiosity as to the benefits in comparison to the stationary meditation which is currently in use by this group. We would simply observe that the increase in oxygen described earlier produced an effect not unlike that of a drunkenness which was construed to be a proof of attaining an ethereal contact or unity, and is not particularly suitable for this type of work.

May we answer you further, my brother?

N: I think the instrument is getting very tired, but I was not referring to this type of work, I was just referring to our own individual meditation at home. We can discuss it later, and thank you very much.

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

*(Pause)*

I am Latwii. As there are no further questions, we shall, "A," bid those present adieu, and, "B," take our leave in the love and light of the infinite Creator. Adonai, my friends. ✨