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SUNDAY MEDITATION JULY 14, 1985

(Carla channeling)

I am Yadda. I greet you in love and light of infinite Creator. We argue with this instrument. We say, "We want to come and say 'Hi' to our friend, J," and we could not do it at first because this instrument say, "Oh, but the big one is yet to come, don't do this now," and we say, "No, no; we just want to say 'Hello.'" So the instrument say, "Okay," and here we are.

The expression of joy that takes place when souls band together in love, not of earthly things but of metaphysical, is tremendous and this expression of joy is with us now. Our gratitude knows no bounds, and we thank you for allowing us to be a part of session today. We shall be silent now, silent but joyful, and so very, very much blessed to share this time with you. We are not blessed because you are such wonderful characters, because of your amazing personalities or your reputations; we are not interested in that part of you. This is not the local train here; we are talking about long-distance traveling. We are joyful because of the long-distance traveler that is your consciousness. How beautiful it is; how beautiful and perfect you are and how much joy there is to share in an infinitely joyful creation.

We leave this instrument now, full of the love and the light of infinite Creator. I Yadda. Farewell. Farewell.

(Carla channeling)

I am L/Leema, and I greet you, my friends, in the love and in the infinite light of the one Creator. We apologize for the delay in our speaking with you. However, we ran into what we consider to be a noteworthy problem which we wish to share with you, for it bears upon each of your spiritual endeavors at this time to a certain extent.

When this instrument challenged us, we responded by saying, "Yes, my child, we do come in the name of Christ." This is the same answer that this instrument is used to receiving from the one known to you as Hatonn. Therefore, the instrument repeated the challenge, and hearing the answer once again, asked who we were. We projected the vibration that is our signature for name. You would think of it more as a musical tone, with overtones and undertones, than a word. As you may have noticed from our need to scan the instrument from time to time to select an appropriate word, we do not use words. Therefore, there was some delay while we established that we were indeed known to this group as L/Leema. These and other spiritual metaphysical and religious names are for the most part intended to convey some small idea of the vibration that is who we are. However, those of the Confederation of Planets in the Service of the Infinite Creator do not actually have names as you know them, as they are not necessary unless one is

unable to speak mind to mind and to recognize musical tones.

We shall now address the question at hand which has to do with values and virtues, what they are, what effect they have upon you, what effect you have practicing that which you come to, shall we say, understand. Perhaps the strongest desire within the mundane world is the desire to live and be loved, to appreciate and to be appreciated. You will find two things to be true about this characteristic of your peoples. Firstly, those who use their lives pleasing others to the exclusion of knowing the self have gained in the eyes of your world, but have lost the power to make the choice. The second thing that is true about the need to love and the need to be appreciated is that the societal values change, and therefore the actual polarity of your intended action is various. Sometimes you polarize well and sometimes there is a negative polarization as you move away from the seeking of truth.

Now, we know what values are not, that is, values are not imposed from without. It is your birthright and as a conscious seeker your responsibility to seek in every way possible to know yourself. To put it another way, it is your responsibility to seek the Creator in yourself and in all things. Values, then, come from within. However, as a mundane personality, the seeking student is precisely as fallible as the person who previously told the seeker what to do in order to be loved. Therefore, we eliminate also from value the mundane considerations of the self for the self.

The question is, what is left to form value? That is a question worth asking. If you have been impressed with feelings, energies and disciplines that seem to you to be of aid in a metaphysical manner, then you have been given the gift of learning. In the process of being given this gift, you have given something up. In fact, the only way that we know of—and remember we are fallible also—to have access to a more clear knowledge of what has value is to lose the self. The more of yourself that you lose, the more of the selfhood that may be overtaken and imbued with that greater self that some call the higher self and others call the Creator within.

Thusly, that which has value is that which comes from within, that which has been paid for by the surrender of the smaller self, and that which is let loose from you in a manner completely free to the

world about you, whether it be one person, many people, or simply the environment in which you have your being. Your state of mind when you are in the impersonal self has innate value which is the highest value of which we are aware, of which you are capable of achieving in your third density at this particular stage of your development. Indeed, in a more and more refined way, this is all any particle of consciousness has to offer—its birthright. That birthright is nothing less than a single and original Thought before which there was no thought. That Thought, that Creator of all that there is, is love, guided only by free will. Examine yourself at this moment. What in you is of value? In your heart, you know. There is that within you that is utterly priceless. It is surrounded by a great deal of illusion, and you are seeking to pierce the veil of that illusion.

As to virtues, we find that the list is long and well-known. Much can be quoted from holy books about virtue. The virtues always include patience, hope, charity, spiritual seeking, politeness to others, a cheerful attitude, and so forth and so on. The list of seeming virtues is endless. But, like a skin disease, which also seems endless when one is a—*we scan*—teenager, so these virtues come and go. They are only skin deep. It is not that the list is wrong, it is that the culture which you now enjoy and experience believes in inculcating virtue from the outside inward, working from a list of rules: do this, but don't do that, and while you're at it, don't do that either, and there is a third and a fourth and fifth thing and so forth. This is not true of virtue, although there is the potential always for significant polarization in one who desires so utterly to bring pleasure to those around it that it is willing to assume the various postures which are designed to be most appropriate and acceptable.

True virtue is a natural overflowing and outpouring of that contact with love which you keep fresh by meditation, prayer, contemplation and the analysis of your thoughts, each in degree to which each aids you personally. Virtue is, in essence, a state of being rather than a process of doing. As with value, the one who is virtuous is first the sufferer, for it is painful to relinquish the amount of control over one's incarnational experience necessary to allow the principle of seeking to work.

The principle of seeking is, to the best of our knowledge, infallible. There are no occasions when it

does not work. The time frames may change from experience to experience, but if you seek, you will find. And if you seek the truth, you find yourself surrendering more and more of that which you may have considered very special about yourself in order to get on with the seeking of something called love, something that is impersonal, and yet something that, once touched, seems worth more than all the precious booty one can imagine, whether that treasure be fame, fortune, power, success or knowledge.

In the light of the tabernacle which you once established, near the fire of your own holy ground, much is burned away that you would cherish. That which must be relinquished is different for each unique seeker. It is not for us to describe stumbling blocks; we who describe them may put one before you. It is enough to say that the stumbling blocks are in the self, and when it is recognized that there is something that is keeping you from the opportunity for contact with intelligent infinity, there is value and virtue in the decision to surrendering whatever it may, whatever part of your personality it may be.

Each of you has seen transcendent beings, beings that were radiant, that glowed from within, and each has thought, "What a wonderful thing it must be to be so virtuous." The wonderful thing is, subjectively, that there is contact with love. That contact is so powerful that it creates value and manifests it in a clear channel. And what is that value, my friends? That value may be seen in the smile that lightens someone's day, a soft answer to a hard question, an insightful question to one who is muddled. What is value, my friends? Value is that which adds to someone or to someone's experience. What is the nature of addition? The nature of spiritual addition is that it is infinite. You do not have infinite powers as a mundane personality.

Thus, true value is the spiritual. You are a channel for it and it comes through you. Try to do the valuable thing on your own recognizance and you will find yourself in deep trouble, for each entity has designed situations, both of a general and a specific nature, which are for the sole purpose of learning a lesson you feel as your higher self before birth that you need to learn in a more fastidious or complete way. Any attempt to seek healing, the giving of love, the giving of any value at all, without first immersing the self within the greater self of the creation, is

going to run into one of the situations which you have planned each of you for yourself, situations that will say, sometimes rather clearly, you are a limited being as long as you do not seek love.

What has virtue? The seeking of truth. What is the nature of truth? To use a sadly overused word, love. What has virtue? That which has virtue is that which is intended to manifest and to praise and bear witness to the Creator and the infinite love, the infinite joy and the infinite peace in which we are created and have our being.

We realize that there are those with children. To be of value to one's children is an especially challenging task. And yet, the rules hold true. When you, each of you, interact with the child, attempt to make even more room than usual for that great channel of love, for while you are channeling that love, you will know what to say, you will feel strongly about what will aid and what will discipline helpfully. Perhaps most fundamentally the aid of children that is of value to the greatest extent is that aid which involves familiarizing your child with your own understanding of your own nature. Let there be a place for meditation in your dwelling, and let meditation be an accepted part of the day, for this is the grounding for you and for all. The child learns first by example.

We do not suggest that your learning be made public, for indeed, each of us learns within. We only suggest that the process of going to your private place and meditating or contemplating or praying be made a normal and, from the parent's point of view, necessary portion of the daily activity. This will aid children greatly in grasping the process in their turn of becoming an impersonal channel for the infinitely personal compassion and wisdom of the one Creator.

We fear we have exceeded our time limit but hope we have given you enough to think about. It is indeed a tremendous pleasure to be able to speak to you and to be able to use this instrument, and we so appreciate your taking our suggestion and forming the group question, that this instrument may be in no danger whatsoever because of the question and answer format, which is not helpful for this instrument at this time. Rather than ...

(Side one of tape ends.)

(Carla channeling)

Rather than closing, we are going to attempt to transfer this contact to the one known as Jim. It is an experiment and may not work. This instrument may prefer to work with those of Latwii to the exclusion of working with us. Therefore we offer this instrument the choice and would at this time offer the transfer to the one known as Jim. We leave this instrument. I am L/Leema.

(Jim channeling)

I am L/Leema, and we are happy to greet you through this instrument. Again we greet you in love and light. We have offered the opportunity of the transfer of our contact in order that we might attempt any further queries which any within this group might have left for the evening. May we serve in that capacity with another query?

Carla: If nobody else has one, while I'm pulling my cramp out of my big toe, I would ask one written by L. It's his number three, and I will read it to you whole and let you chop it up later or have it read in any way that you would like it reread.

The question reads: "Love is the paramount truth. This becomes clear in time and under various lights to all diligent students and seekers after truth. Consciousness is the essence of all things. This also comes to be literally felt as truth under various lights by all such also. Love expresses into a myriad hierarchy of consciousness which by sufficient analysis/devotion resolves into a single non-hierarchical consciousness. Are these statements correct?"

I am L/Leema, and L/Leema. We scan again the statements for their correctness. We find that with these particular statements, we view that which is the perception of a diligent seeker. The perception of any diligent seeker is correct in respect to that seeker. Each who seeks what may be called truth and finds any manifestation of that truth which may be called love will discover these portions of truth in a manner which is consummate with that seeker's nature. Each entity and portion of the Creator is an unique portion. Though all seek the same central truths, each approaches this truth from a somewhat different angle than does any other seeker. Therefore, though there will be many similarities in truths found by diligent seekers, there will always be those unique qualities that permit each seeker its

identity. As this identity is developed to such an extent that it may become fully one with that which it seeks, it then may be given up in larger and larger portion in order that that unity may be fully realized, thus the great cycle of evolution completes itself within each portion of the one Creator. At the heart of all creation is that quality called love. It enables and ennobles each portion of the creation. All are moved by its power, yet each perceives it differently until there is no perception and only identity. Then all perceive as one.

May we answer in any further fashion, my sister?

Carla: No, thank you. There is more to the question which I will finish reading. I just couldn't stand to read the whole thing. The rest of the question reads: "Yogananda speaks of human consciousness/subconscious/superconscious/Christ consciousness/cosmic consciousness. Might this typology be useful in further explicating the above observations?"

I am L/Leema, and we find that this query opens a great field in which the seeker may quest for truth, for indeed each incarnation is experience spent in a tiny portion of an entity's beingness. That portion is what you call the conscious mind. This conscious mind moves about in what you may call an illusion, though most within your illusion feel the illusion to be quite, quite real. The conscious mind is but the tip of the mind of an entity viewed in its entirety. There is that which has been called a veil which separates the conscious mind from the greater portion of an entity's total beingness. A large portion of that being exists as a portion of an entity's mind complex and within this mind complex, then, will fall some of those descriptive terms given in the query.

The unconscious mind is as the roots of a tree. The branches are as the conscious mind traveling down the trunk into the roots. One may see the unconscious mind moving further and deeper into those portions of mind which are shared with other beings so that there is seen a group mind of an unconscious nature that you may term racial, and in some cases, planetary. These realms of mind are often given names such as superconscious experience, for within such realms are many beings, levels of creation or perception and experiences that one may have in connection with the evolutionary

process ongoing in all that form this portion of mind.

As the complex of mind is followed to the limits of its creation—for all creation is a function of mind, consciously applied—there is then the opportunity for the entity or group of entities to make contact with the complex of spirit which then serves as a communicator or shuttle, as it has been called, with that which goes beyond all manifested form, beyond creation and the so-called conscious experience of creation, there is the infinity of that which is not made in any form, but which permeates all form and is, shall we say, the substance from which all which is made is made. This is the unity of infinite intelligence, the being of the one Creator without distortion of any kind.

Thus, those terms which were given in the query are terms which are generally applied to the ever-expanding process of the seeker's seeking wider and wider points from which to view the universe, its own being, and its being's movement through this universe.

May we answer further, my sister?

Carla: No, I thank you for L.

I am L/Leema, and we thank both the one known as L and you, my sister. Is there another query?

Carla: Well, I'll ask one last one. This one is just from Carla. I was really interested in the question tonight because I have been, ever since my friend, Don, died, feeling about as low as you can get, not only because of grieving, which is substantial and I expect will go on for some years, because we adored each other, but also because I feel so full of iniquity and sin. I can think of so many things, had I known that the man was so close to suicide, that I might have been able to get up the energy to do a little differently, even though I was under a lot of stress, if I had known how critical everything was. I keep going back and seeing one omission or commission after another that if I could take it back, I would give my life to do so. And so, I have never in my life felt so empty of virtue. And I wonder if you could comment on the subjective feeling of a person who attempts with all his heart to find value and to be virtuous as opposed to the objective or inner, shall we say, beyond the veiled reality of virtue and value.

I am L/Leema, and we feel that we have sufficient grasp of your query that we may comment within

the boundaries of the Law of Confusion. As the small self which you are, seemingly, at this time moves in various patterns through the illusion, it is planned aforesaid that there will be the difficulties that will test certain, shall we say, characteristics, or as others may call them, virtues of the entity. These characteristics have been formed through great effort in many incarnational experiences. They may not be easily recognized by your peoples as obviously virtuous, for many are beyond the description of words commonly associated with virtuosity.

In the difficult experience, and by this we suggest that a challenge has been presented and the limitations of the small self have been stretched near to breaking, the entity has the opportunity to examine not only its performance or ability to meet the challenge which is a portion of the learning, but has the opportunity to view its own response to what it calls a failure, or what you have called the iniquity, the sin, that which has missed the mark. This is a greater portion of the learning, for within your illusion and within those small selves who populate your illusion, you find the challenges are infinite, yet the ability to meet such challenges is finite. It has limitations designed to form the very personality or small self which you seem to be. Limitations are merely the extent of manifestation of a certain character trait, thus they are not strictly or correctly defined as only a limitation.

Taken in sum, these various character traits, then, are the significant portion that is experiencing the incarnation in order to further develop or finely balance these energy patterns. For any such development or balancing process, the self must have a certain feeling of value or worth in order that there be the motivation or reason to continue learning. As your small self looks upon your so-called failures and makes its judgment, then it further biases the small self's view of itself in whatever direction, whether it be acceptance or lack of acceptance. Thus, a basic bias is offered an opportunity for further bias or further balance according to the needs of the entity in the total scope of its being.

May we answer further, my sister?

Carla: That in itself is a complete answer, but I would like to press forward with just one point which I just neglected to put into the first part. It was in my mind but I didn't get it out. During the period that I'm speaking of, which lasted about a

year, I guess, before Don died, I had to make decisions many times. And I don't think I've ever prayed as hard in my life—ever. And each time I had to make the decision to do this or to do that, to sympathize or try to indicate, “No, this is not normal, this is abnormal; how can I help you get well?” that kind of thing, it seemed at the time that I had prayed it through, and that I had meditated, and that I was not running on my own steam but that I did have access to the higher self. And yet, all of those wise decisions all added up to an outcome which was, to my little self, vastly not to be desired. So is part of what you're saying, or what you were saying through me earlier about virtue, that it is liable to be unpopular and misunderstood, and seeming to miss the mark completely?

I am L/Leema, and we agree with this summary, shall we say, of our previous comments in response to your specific query, for that which has value to the total being may be that which is quite misunderstood by the small self which is, shall we say, bearing the weight of that which it does not and in some ways cannot understand. Such a burden increases the difficulty of any lesson. Yet at the same [time] such a burden increases the value or weight of the lesson when it is learned.

May we answer further, my sister?

Carla: No, thank you. Thank you very much.

I am L/Leema, and we are grateful to you, my sister. Is there another query?

(Pause)

I am L/Leema, and we thank you, each of you, for allowing our presence and humble words to be shared this evening. We are grateful beyond all words to be able to join a group such as this one which seeks the truth without pretense or presupposition that such truth is already possessed. We are with you at your request and shall at this time leave this instrument and this group, rejoicing in the love and the light of the one infinite Creator. We are L/Leema. Adonai vasu borragus. ❀