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SUNDAY MEDITATION SEPTEMBER 15, 1985

(Carla channeling)

I Yadda. I greet you in love and in the light of infinite Creator. We so privileged to be here with you and we thank you for asking for us. We have just a few words to say for there is much *(inaudible)* one of our comrades, J. We only come to bless you and to be blessed, for in serving we are served. We do not leave you; we are with you if summon us mentally, we shall come. However, we shall relinquish this instrument without further ado. Farewell. I am Yadda. We leave you in the love and in the light of the One.

(Carla channeling)

I am L/Leema. I greet you, as do my brothers and sisters of Yadda, in the love and in the light of the one infinite Creator in whose good fellowship we all *(inaudible)* learn and progress.

We shall begin our discourse upon what you call stress by using information which this instrument has in her mind already. It comes from what you call Zen Buddhism. The story is this.

Once upon a time there was an old man. He sat in his room and prayed. When he was hungry, he went into the market and begged with his bowl. He went back to his room and prayed. In the course of time a young woman who knew the habits of this hermit was with child. She did not want the baby and so she stated that the young one had been begotten upon

her by the hermit. She then left the baby with the hermit. The hermit then got up, took care of the child, nursed it, fed it, and worked very hard as a coolie for two years. The child prospered.

One day the woman who had lied about her child saw the child in the market place with the old man. The child pleased her sight and so she went back and claimed her child. The old man gave her the child and then returned to his prayers.

Stress is due to an emotional tension regarding the outcome of events which are seen within the framework of your space and time and as experienced within this incarnation. There are those who have nothing about which to worry who can worry, fret and distress themselves into an early decline. There are others who one would think would be extremely stressed but who exhibit a marvelous lack of tension from within. The trick is, my friends, to be aware that all things are as they are for a reason and that you are where you should be at this moment. The spiritual tense is the present tense. The unspiritual tense is tension. We do not suggest that you forget your history or cease having hopes for the future. We suggest rather a detachment born during meditation from the crying little needs or large needs which fill your days and nights.

You will notice that the old hermit in the story had no money [and left] each day to its own hunger. He was quite aware that bread cannot be kept longer

than a day. And in a spiritual sense this is quite so. If you have been inspired yesterday, by today the world will have moved in upon that inspiration. That is what the world is for, my friends. It is intended to encroach in any way or form that it can upon your peace of mind in order to test your peace of mind, for those who seek the truth are constantly at risk, constantly dying and being reborn. This is not a comfortable state. Entities normally resist change, and yet change occurs continually.

In the garden of your life we suggest most emphatically that you make yourself a comfortable [spot] upon this [crannied seat] when you have come to your meditation. This seat is within your mind. It does not have to be physically present. In the quiet of this arbor, you can plant all that you want to, the glory of flowers and trees, the sweet singing of the birds, the gentle lifting of the breeze and the energy and power of love here in your garden. It is to this garden that you return for your solitude. You can have this garden if you are in prison or in chains, or as is more likely, bound by your desire for outcomes, to living a life that is less full to living a life that is most principled.

Let us introduce a concept here. This is important. You will fail, not just once but frequently, to avoid stress. The habit among your peoples is great, especially within your own country, as you call the arbitrary division of the creation. Do not feel cast down when you fail, for each moment is here. Each moment is a moment in which you have not failed. Hanging on to those things which trouble you about yourself or about others causes you to forget the electric present moment. This moment is infinite. If you can become one with the present just for a little while in your garden in meditation, you shall awake cleansed, refreshed and more ready than before to recognize the trains of thought that shall bring you stress.

Meditation is an excellent means of gaining knowledge of the self. One of the great things that it begins to show you is the thought patterns, complex but predictable, which will result in the stressing of mental nervousness and physical nervousness. Much illness which is unnecessary is caused by this same stress. We say it is unnecessary; nevertheless, it is not mistaken, for when you are uncomfortable, you begin to pay attention. Once you begin to pay attention to your thought patterns, it shall be ever

and ever more easy to refrain from hanging like a terrier onto the hem of the garment of your worry. In the present moment, there is naught about which to worry.

We would pause while we use some of your space/time for offering our vibration to those within this room. If you wish to [be] made aware of our presence, please mentally request it and we shall be with you. The purpose of our being with you and the purpose of any Confederation entity's being with you is to strengthen your ability to meditate and to soften the blow of the utter and complete solitude of each person's life within the illusion which you now live. It is an illusion, my friends, but this does not make the solitude of the spiritual search any the less. We shall pause. I am L/Leema.

(Pause)

(Carla channeling)

I am L/Leema, and am again with this instrument. We thank you for the opportunity to share your life experience at this time. We feel that it would be appropriate at this time to transfer this contact to the one known as Jim. Therefore, we leave this instrument in love and in light. I am L/Leema.

(Jim channeling)

I am L/Leema, and we greet you again through this instrument. We are hopeful that we might be able to continue our development of our use [of] this instrument, and would do so by attempting to answer any queries which those present this evening might have value in the requesting. May we then ask if we may attempt a query?

J: I'd like to ask a question. You mentioned detachment. That's very easy to say and harder to do.

I am L/Leema, and we thank you for this opportunity to clarify our statement, my brother. The detachment that we spoke of is a goal which each may envision for any area within the life experience where one finds great emotion, for the emotions and the desire that accompanies each for thus and such an outcome in whatever area is to propel an entity that it might gain experience. You have heard it said that experience is a great teacher. As you move through your incarnation, you will find that you have great attachment and emotional coloration in various areas. These are then your areas

in which learning and service to others are most probable, for you have biased before the incarnation your thinking in order to allow learning and service to occur during the incarnation.

The emotions, therefore, signal the areas and the intensity in each area where you may focus your attention and profitably seek a balance to each emotion so that in your experience you will gradually develop a range of responses in these areas that will hopefully provide you with a broader perspective in each area. Where there has been intense emotion, then the pendulum, shall we say, is brought to swing in the opposite direction by slow degrees in order that what was previously unacceptable might become acceptable; that which was seemingly unforgivable, might become forgivable; that which is not seen as the Creator might then be seen as the Creator; where love did not seem apparent, then it will be seen to be ever-present.

When this has been accomplished—and we agree it is a great task, my brother—then one will find that instead of the emotional charge in these areas, there will be, rather, a detached point of view which simply sees through the illusion to the Creator.

May we answer further, my brother?

J: Lord have mercy! Reincarnation emotional coloring? I don't know what-all that is about. How would I know what my incarnation is? How do I find out about my emotional coloring?

I am L/Leema, and we are grateful to be allowed further clarification, my brother. There are many techniques. The ancient dictum, shall we say, is that one should know oneself. As you move through your daily round of activity and you pause at the end of each day, you may assess the events which you have experienced. You will find what you call the positives and the negatives, those things which you liked and those things which you did not. You will find after repeating this assessment of each day over a period of your time that patterns emerge. Soon you will be able to predict what shall please you and what shall not. It is in these areas, where you find an emotion of any kind, that you may assume lie the lessons that shall allow you to progress upon your own spiritual journey. Your life, then, shall become your laboratory in which you experience the catalysts of various emotions. Then you shall retire, if it is your desire, at the end of each day to a quiet place in your

meditation and assess the day's laboratory work by proceeding in this manner. In a growingly dedicated fashion, if we might use poor terms, you shall continue to build your progression as you become more and more aware of those lessons which you have programmed within your life pattern.

May we answer further, my brother?

J: You mean I should come home at night and assess what I did during the day, and what about being with my wife and kids and all their problems? How does one concentrate on oneself?

I am L/Leema. We are aware of your query, my brother. You may do as you will, my brother, for there are no mistakes in any incarnational pattern. You have asked how one may become aware of the incarnational programming, the lessons, the services. To be constantly aware and to learn in a conscious fashion does indeed require a great deal of desire, a great deal of your time, and a great deal of your effort. Most upon your planetary surface progress in their evolutionary patterns in an unconscious fashion, shall we say, for either they have not the awareness that such can be accomplished or they have not the desire to follow it. It will take effort to make room in the daily round of activities, to assess these activities and to use them as the food for your spiritual journey. Whether you do this in a conscious fashion or not, you shall still proceed upon that same path, perhaps at a reduced speed, shall we say. Yet you shall proceed.

May we answer further, my brother?

J: No, thank you. I disagree with you and I agree with you but I do like the idea about detachment. Thank you, sir.

I am L/Leema, and we thank you, my brother. Is there another query?

N: I have a query. I would like for you to differentiate with reference to the spirit as concerned with the difference between trance and meditative channeling.

I am L/Leema, and we feel that we may best respond to this query by suggesting that the meditative type of channeling, which is the conscious channel and which is utilized in the meditation, is of a dual consciousness variety. The ones serving as instruments are aware of both their own experience and consciousness and aware that there is a stream of

thoughts moving through their minds. As the thoughts are spoken, the channeling occurs. It is a product of our thoughts combined with the thoughts and concepts of the instrument that we are able to blend into our messages, shall we say, all tailored to meet, hopefully, the queries and needs of the ones requesting the information. Thus, we speak within boundaries determined by the questions, the use of words, and the experience of each instrument.

In the trance type of contact, the one serving as instrument plays a much more neutral, shall we say, role, for though words are used, words and concepts quite beyond the instrument's experience and vocabulary might be transmitted, for the instrument in the trance type of channeling is much more the machine, shall we say, much as your telephone allows two entities to speak in a relatively clear fashion by its use. Thus, the information which one might derive from the trance type of channeling is potentially more precise in its ability to convey concepts.

May we answer further, my brother?

N: Thank you very much. But I was wondering if in trance if the instrument's spirit was sort of displaced?

I am L/Leema. Upon this point we may suggest that in the trance type of channeling there is a greater need for the entity's, as you have called it, spirit, or mind/body/spirit complex as it has been called by those of Ra, to step aside for the duration of the contact. This is what allows the more neutral participation, shall we say, in that the one serving as instrument does not lend its own personal coloration to the contact or the information, for that coloration is not present.

May we answer further, my brother?

N: Many of those have gone through the brotherhood and have come to feel that they channel their spirit guides, of which there are seven. I wonder if you would address the consideration for [seven.] Number one, as it occurs throughout our exposure as well as the consideration for their feeling that they have to be in a trance in order to channel their spirit guides and yet they have no memory?

I am L/Leema, and we find there are various areas in which your query moves. The number seven is not one which we find is universal among your peoples, for each entity being of a unique nature will draw unto it various guides and friends and teachers, both

seen and unseen, throughout the incarnational experience as needed. In order to make a contact with or be influenced by the guides, friends and teachers, one may utilize a great variety of techniques as well. It is more, shall we say, the "in" thing to do among your peoples at this time to make the more mundane type of two person contact in which words are utilized, this possible through trance or meditation or contemplation, also through automatic writing.

However, though these techniques may be somewhat more showy and more popular for that reason, one may make contact with these, shall we say, angelic presences by other means as well. To simply speak one's thoughts to such beings while in a meditative or contemplative state, or even within the daily round of activities during such activities, one may communicate effectively and one then may observe one's own immediate feelings in order to become aware of the concept or feeling tone which may then be communicated back from such presences so that the, as it has been called, still, small voice within might further be strengthened. For indeed, as one seeks upon the evolutionary path from any source, friend or guide, seen or unseen, one seeks with the Creator and the Creator within is that source which offers the guidance which is most helpful to any upon the path of seeking.

May we answer further, my brother?

N: May I ask one other question? There is an ancient science of vibration (*inaudible*). Is there any possibility of your explaining that or at least addressing some area where it might be interpreted?

I am L/Leema, and your query again is one which covers an area that has been long studied by the peoples of various cultures of your planet, for all of creation, all of the patterns of illusion is held together by the vibration of light. As the seeker becomes more and more consciously aware of the nature and purpose of its own life and the greater life in which it moves, it comes to see this pattern of illusion in a less and less distorted fashion. The study of vibrations, of sound, of color and of the very heart of creation itself is a study of the, shall we say, mechanics of the illusion that can be quite helpful when one attempts to make analogies between the nature of vibration in any particular area and the qualities of one's own thinking, for the type of

thoughts which an entity entertains is that which reflects the entity's current vibratory ...

(Side one of tape ends.)

(Jim channeling)

I am L/Leema, and am once again with this instrument. To continue. These thought patterns then reflect the entity's current position within its own preincarnatively chosen evolutionary path.

The science of vibration, then, may be seen by such a conscious seeker to be directly analogous to the various energy centers or chakras within the entity's physical vehicle, for each center vibrates at a given frequency utilizing the catalyst of the daily round of activity in an increasingly sanctified manner. Thus, any catalyst may move from lower to higher chakras or may be held or blocked at any chakra according to the pattern of thought common to the entity.

May we answer further, my brother?

N: If we could measure these vibrations, could we not increase or raise our own individual vibrations if we try it?

I am L/Leema, and am aware of your query, my brother. One need not measure by any machine these vibrations in order to raise them. The conscious attention in contemplation, prayer and meditation given to these vibratory patterns of thought is that which is most effective in unblocking those centers at which such patterns may be held or blocked, and thereby allowing the raising of that serpent within, which has been called the kundalini, in order that it might find its full height at the crown of the skull and at that energy center location.

May we answer further, my brother?

N: Where does the consideration for this ancient science lie? Interpretation of *(inaudible)*. Is it available to us in America?

I am L/Leema, and if we have understood your query correctly, my brother, there are writings and teachers representing this study available to all who seek it.

May we answer further, my brother?

N: Thank you very much. I haven't been able to locate any. *(Inaudible)*.

I am L/Leema, and we thank you, my brother. Is there another query?

Carla: I'd like to follow up on J's question. It tells in the Bible and I've learned that in every situation to be content and I recognize that as a conscious way of avoiding stress—just to accept what is. However, I've been experiencing for some time an unconscious, totally unconscious, stress that sort of bubbles up in the unconscious mind, and losing some sleep and so forth, it has to do with breathing and so forth. But, the question is, when the source of the stress is in the unconscious, what tool can be used from the conscious mind's data, I suppose you could say, to more effectively keep the unconscious stresses from becoming real emergencies on the conscious level?

I am L/Leema, and am aware of your query. We wish to state that the unconscious or subconscious mind is the source of all emotional colorations which one may interpret as stress throughout each portion of the incarnation. It is the subconscious mind that contains the preincarnational programming that will determine how one will see any event and how one will color that event with the mind and the emotions. Therefore, whatever intensity of emotion comes into the conscious mind from the subconscious mind, the tools are the same for working upon such catalyst. The meditation, prayer, fasting, contemplation, working with dreams and writing their meaning and relating such to the conscious life are tools which you have utilized as many have utilized in working with such catalyst.

When it occurs in a seeker's life that the catalyst grows in intensity to the point at which the seeker feels his mental and physical well-being might be in jeopardy, there is the increased need to fuel these tried and proven techniques by increased desire, which may be called will, and by increasing also the faith that the further exercise of will will bear fruit, for within your illusion nothing within the life pattern is clear and easy to discern in the metaphysical sense. You live within and move within an illusion. Things are not as they seem. You progress in ways unseen.

The will and the faith to continue to attempt to move in a loving fashion and in a fashion which is of service to others is that which is most important. The strengthening of the will and the faith is done in darkness, thus work can be done, for if it were clearly seen that you yourself are the Creator, that all that comes before your sight and experience is the

Creator, and that all emotional responses are the Creator, then it would be easily seen that all is well, for all is One, and little experience could be gained in such clear seeing. Thus, you enter incarnation after incarnation in order to gain experience that becomes your harvest as you journey homeward to the Creator.

May we answer further, my sister?

Carla: No, thank you.

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

J: May I ask if the answer to the last question implies that the only limitations we really have are those we have put on ourselves?

I am L/Leema, and this is most emphatically correct, my brother. It is the placement of limitations in each incarnation by your own free choice which allows you to experience and to gain a greater knowledge of yourself and the creation and the Creator through such experience. The limitation of the viewpoint is the source of all distortion, and distortion is a means by which experience is gained.

May we answer further, my brother?

J: Then you would imply from that if we eliminate our own limitations, then we have virtually [complete] command of almost any area that we desire through the thought process? Including the elimination of karma?

I am L/Leema, and this is also correct, my brother. Yet within each entity's incarnational pattern there are set certain limitations or distortions or lessons or services, for all are opportunities to experience the same thing, that is, the one Creator.

May we answer further, my brother?

J: But if we eliminate the consideration for boundaries, can we not review our lessons and learn them much more rapidly?

I am L/Leema, and though the statement is largely correct upon its surface, we feel there is the possibility of misperception in that it sounds quite easy to say that one is attempting to remove the boundaries of limitation. To approach from this angle is somewhat misleading, for this very process and activity is that which you undertake constantly in your daily round of activities by whatever

technique you use or by no technique at all, this being the unconscious progression.

May we answer further, my brother?

J: No, thank you.

I am L/Leema, and we thank you, my brother. Is there another query?

N: How is the instrument doing?

I am L/Leema, and we scan this instrument and find that it is available for two or three more queries of the normal length. May we ask if you might have such a query, my brother?

N: I'd like to ask a question that Yadda D. said in the book, (*inaudible*) and also on some of his tapes, that before you enter a psychic (*inaudible*) you should know a lot about mathematics. How do you explain that?

I am L/Leema, and without being fully aware of the context in which this statement was made, we find that we are somewhat limited in our ability to respond. It is useful for some entities, depending upon the type of studies within the psychic or paranormal field, to be aware of the language of mathematics, for the illusion which you inhabit and your progression through it may have what may be called geographical, geometrical and mathematical relationships. Each portion of the illusion is purposeful, in short. Therefore one may gain an insight into the workings of the illusion, the creation, and paths through it by studying the language of mathematics. Yet at the heart of any such study, one must move beyond the mechanical and the outer teachings in order to find that source within that speaks all languages.

May we answer further, my brother?

N: No, thank you.

I am L/Leema, and once again we thank you, my brother. Is there another query?

(Pause)

I am L/Leema, and we thank each of you for requesting our presence this evening, and for allowing us the great honor of speaking our humble thoughts to you. We remind each that we are but fallible seekers of the same truth which is within each of you. Do not take our words too seriously, my friends. Use those which have value in your own

seeking. Leave all else behind. We shall be with you
at your requests and leave you in the love and in the
light of the one infinite Creator. We are known to
you as those of L/Leema. Adonai. Adonai vasu
borragus. ✽