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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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## CHANNELING INTENSIVE 5 - SESSION I - CHANNELING CIRCLE 17 MAY 29, 2009

**Group question:** Laitos, we would like to know how to balance low self-worth. We would appreciate your talking about the mirroring effect and about how we can balance and stabilize ourselves as channels without having the distortion of low self-worth affect our channeling.

*(Carla channeling)*

*(Carla acts as senior channel for this Channeling Circle session.)*

We are those known to you as Laitos. We greet you in the love and in the light of the one infinite Creator. We are the servants of the one infinite Creator, messengers of love, light and unity, and we thank you for calling us to join your circle of seeking this morning.

We are glad to speak with you concerning low self-worth and its balancing and look forward to working with each of those within the channeling circle as the session of working continues. We ask each to remain open to the adjustments that will make our contact with you more smooth and easy as this session moves forward.

As always, we would ask of each who listens to or reads these words that you use your discrimination in choosing what thoughts of ours to use as your sources and what thoughts to leave behind. Please follow the path of resonance, leaving behind all thoughts that do not resonate to you, for though they may be true, they are not helpful to you at this time. We feel that those who trust their

discrimination shall never be disappointed. We thank you for this consideration for it enables us to speak freely without being concerned that we may interrupt your spiritual process or be a stumbling block before you in any way.

We found your conversation prior to this channeling session very interesting. As we watched the play of ideas and the thoughts we could see the harmonization of each within the group with the others and applaud those within the group for maintaining utter unity while moving up against the knotty tangle of distortions of the mind that seem to separate one conceptual framework from another.

It is a point of rejoicing to us that to each the unity of the group was far more important than the attempt to be what this instrument would call "right." In spiritual seeking, my friends, there is not the right or wrong idea as much as there is the path through the maze, that maze being different for each seeker. What distortions there are within each mind/body/spirit [complex] at the level of the personality shell and the intellectual mind create the differences from maze to maze to maze. Therefore, those thought processes, those paths through the maze to the center of the keys to unknowing, shall be unique for each.

We find that the concept of low self-worth is a valuable one to consider. As the one known as S has suggested, there is no entity within this circle, or indeed within the population of most of your planet, which arrives at the age of physical adulthood

without retaining feelings of low self-worth. The reasons for this are many, but in the majority of cases, they center around those voices that come not from the self but from parents, teachers and other authority figures in early childhood and indeed, in some cases, later childhood as well, that tell the young soul within incarnation that he is not worthy. What should the child believe but that voice that is the voice of the beloved, the voice of mother and father and beloved teacher? Consequently, the undefended and vulnerable young soul takes into itself this concept that the self is somehow not worthy.

We would at this time pass this contact on to the one known as S. We are those of Laitos.

*(S channeling)*

I am Laitos, and we are with this instrument. We would begin by thanking this instrument for its severity, shall we say, of challenging. This is a particularly important function for new channels to become comfortable with, for it is all too easy in the experience of channeling to become fascinated with the subject matter to the exclusion of and appreciation of the nature or quality of the source which we would say is something which rests in being, [in] a condition of being.

As it happens, this too is an important consideration in relation to the question with which you are now engaged. For if one begins by inquiring into the nature of the self which may or may not be felt to be worthy, it is with the concept of being [which] one must begin.

One is. The self is something which, before it can do, must first be. And in its beingness resides its inalienable worthiness. Now this seems to be a rather obvious point. It is a point which is registered in your grammar. Before there can be a doing, must there not be that which performs the action? And yet the truth is that in your actual experience, one's attention generally moves past the being to the doing. And there can be a certain confusion that arises very early on to the extent that one takes oneself to be something that one has done or performed, not something that enjoys the native virtue of its own beingness. Therefore, the first self one can often take oneself to be is the self which has performed, has accomplished, has created, has done.

Now with respect to any doing, one learns that there is that which is done better and that which is done worse. It is easy to see that, when measured by a standard of other possible doings, one's first attempts at being a self will fall short and will be held to be unworthy.

There is a deeper sense, however, in which if one measures the self that has something accomplished, achieved, performed, done, against the self which is being, the self which has accomplished will always fall short and will inevitably be unworthy. Thus, to the extent to which one moves one's attention from that self which is inalienable, which is grounded in beingness itself to a self which has been built, which is one's own creation, however accomplished that creation might be, one will have a lingering sense of dissatisfaction, shall we say, with the product. And this is part and parcel of the nature of creating a self, as each here has had to learn to do.

Accordingly, it is quite a natural part of the process of spiritual growth to learn, over the course of time, to re-assimilate that self which has done something to the self which is rooted in beingness.

At this time we would transfer the contact to the one known as G. We are those of Laitos.

*(G channeling)*

We are those of Laitos, and we are now with the instrument known as G. Two important elements in recovery from feelings of low self-worth are forgiveness and gratitude.

Let us speak for a moment about forgiveness. There are two elements of forgiveness; one is forgiveness of others and, more importantly, [the other is] forgiveness of self.

Now in the case, for instance, of a child who has been horribly physically abused, you may wonder where the forgiveness of self comes in. The forgiveness of self has to do with forgiveness for having had, shall we say, a belief in being deserving of the abuse.

When working with forgiveness, whether it is forgiveness of others or forgiveness of self, forgiveness has to do with the understanding of how this could come about and the deeper meaning of this, and also, in the case about which we just spoke, a knowingness that it was undeserved by the child.

You may wonder how one knows when one has truly forgiven and not just said the words or thought the words left unspoken. When the situation can enter one's mind, a memory perhaps of what happened, and there is no emotional charge to the memory, one knows that true forgiveness at a very deep level has taken place.

Gratitude is just as important as forgiveness. It is important to keep one's mind focused on those things for which one is grateful. Fill your mind with gratitude. You can all be so grateful for so many things, just by your conditions. You can be grateful for the rain that falls, for without rain you know that there would be no food for people on your planet. You can be grateful for the soft breeze that caresses your cheeks while you are walking. You can be grateful for the ability to walk.

When doing a task, you can be grateful for what you have accomplished, whether it is a small amount or whether it is a large amount. If there are things left undone that you thought you should have done, you can focus on what was accomplished and not what was undone or the quality of the work that was done.

I will leave you with these words from a song that was very popular on your planet in days past, and that was, "Accentuate the positive, latch on to the affirmative, and don't mess with Mr. In-Between."<sup>1</sup>

I now pass the contact to L. We are those of Laitos.

*(L channeling)*

We are those of Laitos, and are pleased to have our concepts spoken with the voice of this instrument. The question is regarding balancing the orange ray.<sup>2</sup> Balancing suggests there is a possibility of imbalance. What are the two facets that we are balancing, or the many facets that we are balancing upon a fulcrum,

<sup>1</sup> The chorus of this song, which is © Johnny Mercer 1945, all rights reserved, goes like this:

You've got to accentuate the positive,  
Eliminate the negative  
And latch on to the affirmative.  
Don't mess with Mister In-Between.

<sup>2</sup> In the Confederation philosophy, self-esteem or lack thereof is seen to be a part of the range of issues with which the orange-ray energy center is concerned, since that is the chakra concerned with personal relationships, whether of the self with the self or the self with other-selves.

that need to come into [alignment] in order to be balanced?

In the orange ray there is the concept of low self-esteem of which we have spoken. On the other end of this fulcrum is the concept of over self-esteem—haughtiness, pride. We've spoken in the past about methods for balancing. When you notice an inharmonious aspect of yourself you amplify the inharmonious aspect to engage it, explore it, peel apart its layers like the skin of an onion to know it through and through, to taste it, respect it and love it and then to consider its opposite.

In this way one might consider this an aspect of mirroring. To take the low self-esteem, set it in front of the mirror and see its opposite in the other world beyond the mirror where there is the opposite of lack of self-esteem, the pride.

In your society, you are blessed with the ability to experience many, many personalities as you go through your life and encounter those things that you see in yourself and those things that you do not think that you see in yourself.

When you have worked on something in yourself and cannot see it as being worked on any further, it is then helpful to see this aspect of yourself in another person, to identify with that aspect in another person and then to peel apart the layers of their onion in your mind to work on their problems as though they are your own.

This would be similar to self-mirroring. But in balancing, you might also find that which you find to be the opposite of your issue in another person. So if you are working on an issue of lack of self-esteem and in your daily life you come across someone who seems to have the opposite of lack of self-esteem—to be very proud, to have an overly inflated sense of self-worth—this can be used as a helpful means for your balancing of the orange-ray chakra of which we are speaking in this session. For even though [that person's pride] seems like the complete opposite [of your own lack of self-worth] and not a part of your spiritual workings, it is of the same chakra. It is a manifestation of the same issue.

In this way, if you identify with someone who has an overly inflated sense of self-worth and peel back the layers of that onion, take on the concepts of that person as though they are your own and work

through them fully, it helps you to understand your own problem.

Mirroring, as the one known as S has tried to illustrate in this session regarding the balancing of the lever upon which the heart chakra is the fulcrum, is a valid and yet still incomplete perspective. One always works on the chakras alone and one always works on the chakras with others.

We believe we have come into a concept here at this time which we would like to explore more fully through the instrument known as Carla. Therefore, we would like to use her voice to express our concepts. We are those of Laitos.

*(Carla channeling)*

We are those of Laitos, and are now with this instrument, greeting each in love and light through this instrument. The seeking soul working with orange ray uses the mirroring of the low self-worth and the over-weaning pride in balancing the distortion of low self-worth according to the unique characteristics and needs of his particular self.

Some there are whose sense of self is such that the pride of others is not penetrated as a distortion but is seen as good, without question. For those entities, there will be no mirroring effect, for there is no disturbance in the consciousness when an entity demonstrates pride.

For others whose personality shell contains the response to the original low self-worth of becoming more and more defended and defensive and thus creating within the self a false pride as a mask to cover the face of low self-worth, such mirroring, when pride is seen in another, is helpful.

Whatever the reasons that cause an entity to find itself triggered by the pangs of low self-worth, the mirroring effect is most helpful in bringing the grist to the mill of spiritual work.

It is not those things which escape notice or which are accepted without question within the daily life which are helpful in the process of balancing distortion or lessening distortion. It is those things which trigger emotion, either positive or negative, within the daily experience that become the grist which may be considered by the mill that grinds slowly and well, that mill of the process of spiritual evolution which each is attempting to accelerate by means of leaning into and using their life experiences

in order to become more and more aware of the self in as undistorted a way as possible.

This instrument was stating earlier that her opinion was that there was the possibility of mirroring self to self within the orange ray, where the low self-worth originates, in terms of its vibration. It is not that the orange ray of an energy body goes out in search of elements of low self-worth to claim them. Rather it is that the emotion of inadequacy and feelings of low self-worth resonate in such a way that they appear within the province and providence of the orange ray.

Consequently, we cannot say this instrument was incorrect, but we can point out that although the orange ray of a yellow-ray energy body is incapable of the human capacity for self awareness, it is not informed with the spirit of unconditional and absolute acceptance, compassion and love with which the open heart of green ray, in its mature aspect, is equipped.

Consequently, though self can mirror to self without reference to higher chakras within the human, it is a distorted mirroring, for there is no calling to a higher truth or an absolute truth, or a wider perspective. Rather there is the mirroring of a distorted self by a somewhat less distorted self, both of those selves limited by the distortions inherent in an awareness of a self uninformed by the self's true nature. It is, therefore, a conversation between two aspects of self, neither of which is able adequately to balance between self and self in order to eliminate or successfully lessen the distortion of low self-worth or its opposite, the pride which is invoked as a defense against the feelings of inadequacy.

Therefore, to stay within orange ray in the attempt to balance the self and lessen distortion is a failed mission. The balancing process needs to take place within a part of the energy body which is informed with a wider perspective and a larger point of view and this environment is that of the open heart.

We would at this time transfer this contact to the one known as S. We are those of Laitos.

*(S channeling)*

I am Laitos, and am again with this instrument. We would preface our continuation of our remarks by pointing out that this instrument has requested that we give a correction and contradiction to its opinion, its point of view, as earlier expressed in

order that it may find its way to a more eloquent understanding of the issue of self-worth.

We ordinarily do not prefer to have such a condition, shall we say, placed on our communication, but in this case, the request was made with such earnestness that we will address our remarks in such a way that this matter can be attended to, although the manner of our address is, even as we speak, surprising this instrument.

We give this instrument the concept of true or genuine humility, which we find to be very closely associated with true or genuine self-worth. It is a very common experience in your planetary configuration and indeed, in the planetary configurations of third densities [in general] to find oneself humiliated by the way in which interactions with other selves have gone.

*(Side one of tape ends.)*

*(S channeling)*

This experience of humiliation is a very trying one—it brings one to a condition of abjection. It brings one to a condition of affective dysfunction, to a sense of utter lowness, of having no meaningful resources upon which one can draw.

When one attempts to recover from this humiliation, the first impulse is to find a means to cancel or reject or overcome those conditions under which the humiliation was effected. And so one has, therefore, at work a kind of energy of denial.

This energy of denial can be mobilized into a kind of compensation, if you will, a kind of recuperation of a self that is achieved in a reactive manner which can only succeed if it triumphs over the conditions under which it has experienced its humiliation. To reject those facets of one's experience that have brought one into a low condition, however, is to cement the lowness of this feeling as a permanent part of the personality structure which then is raised as a means of escaping that sense of lowness.

It is our experience that in order to heal in this area, it is necessary to return to that feeling of lowness and to embrace it, to accept it, to love it, and to allow it to be a part of the self and its beingness that is indeed not separate from others, not separate from the one infinite Creator.

One therefore has the possibility of a kind of humility that has nothing to prove, nothing to

overcome, nothing to establish in relation to others so that one can be worthy or bright or can demand respect, obedience or esteem.

In this experience of true humility there is a sense in which the self in its status as fledgling is sent into a proportional relation with the self that has already the crown upon its head. And so, quite properly speaking, there is a relation of self to self that may be registered in this first act of self-worth that is paradoxically given the name of humility.

At this time we would transfer the contact to the one known as G.

*(G channeling)*

We are those of Laitos, and we are with the instrument known as G. At this point, it is important to note that for the alleviation of any undesirable condition, whether it is low self-worth or something else, we shall mention the importance of prayer.

In the not too distant past on your planet, there have been scientific experiments regarding prayer in which two plants of exactly the same kind and the same size were placed in the same soil, in the same kind of containers, positioned in a window where they receive the same light, and watered exactly in the same manner. The only difference in the care of the plants was that one was prayed for and the other was not. Every time this experiment was repeated, the plant that was prayed for grew larger and seemed healthier than the one that was not. And we are sure that you all are aware of healings that have occurred that have solely been attributed to prayer.

This instrument has used very simple prayers for the alleviation of various conditions and situations and it has the effect of improving or raising her self-worth. First the desired condition is stated. In this situation, an appropriate statement would be, "I know that I am a child of God, equal to Jesus the Christ," or "I know that I show Christ Consciousness." The prayer follows, "God is, I am, I know that I am, I am grateful for my knowing and I release these words into the universe."

We now pass this contact on to L. We are those of Laitos.

*(L channeling)*

We are those of Laitos, and use this instrument to speak our concepts. Intention and prayer have a

powerful affect on the body and the mind. In your spiritual workings, while the instruments in this room set their intention to channeling, that intention stays with them throughout the channeling. The intention this instrument's teacher uses, [for instance], states that she would like to channel in a conscious and steady state the highest and best contact possible [of the vibration of Jesus the Christ.]

There is also intention in the tuning processes that you employ, such as raising your energy level and stabilizing your chakras. When one goes through this intention and this prayer, asking for the stabilization of these chakras, it is done for the purpose of serving to be a channel. These intentions can be used outside of the tuning process for being a channel in your everyday lives, such as we expressed to the one known as G.

This is a helpful method for balancing your orange-ray chakra. It is a helpful method for balancing all of your chakras, each one in turn and all together, [so that they may] function harmoniously. The chakras are bumped and bruised and affected along the way of your activities and is important to realign them, resetting your intentions regularly. It is important to do this sort of intention and prayer in everyday life.

When this intention is applied during the tuning process, a crystallization method is applied so that your chakras are harmoniously balanced, including the orange-ray chakra about which we are speaking. Your energy is [then] freely flowing and the outside effects are limited because you are limiting your exposure to them, going straight from tuning into the channeling circle. After channeling, when you come out of these energies and go about your daily life, these chakras are again bumped and bruised by your activities.

The necessity of doing work on your chakras and having some be a little out of alignment or even quite a bit out of alignment and skewed in your everyday activities does not necessitate your abandonment of channeling. When you go through your tuning process and you set your intention and crystallize these chakras, they will abide harmoniously and stay in place, giving [you] your desire to allow the free flow of the light through them during your channeling.

There are buffers in place [during the channeling] because of this intention that keep them from being

misaligned as easily. This state of alignment does not persist much beyond the channeling. It is possible in theory for everyone on this planet to be in a constant state of alignment, using their intention to align their chakras, then going about their lives and staying in complete harmony and balance. This does not remain so in practice for the general population.

When you set your intention to channel your highest and best, to speak only the words that are given to you and none of your own, the natural impurities of your chakras have much less effect on your channeling and your message easily remains as pure as possible. When you are no longer in the channeling sphere it is then that you can work on these chakras again as they become misaligned through your daily activities.

We will now have [this instrument] pass this channel on to her teacher to carry the words of our message. We are those of Laitos.

*(Carla channeling)*

We are those of Laitos, and are with this instrument. To sum up, my friends, the feelings of low self-worth are nearly universal among humans. This is due to the human condition, which is a function of the very fabric of the illusion created in third density that veils from entities their true self, their true nature. All that there is in any aspect whatsoever in the end becomes the unity of all that there is, that one great original Thought which is the infinite Creator, a Being of unconditional love.

Lost within the illusion of third density, it is impossible to ignore the fact that the self is error-prone. Consequently, if one attempts, as a spiritual seeker, to find a sense of true worth by denying the statements of teachers and parents, this will not be adequate. For there is in every entity within third density that element of human error. Thusly, all justly have a sense of low self-worth, from this subjective limited point of view.

Moving into the open heart, however, one is, for the first time, bathed in an atmosphere that is wider, an environment that is more informed, and in that environment one is for the first time able to identify the self with the one infinite Creator, with unconditional love, with being. While resting in this beingness of love, one is then able to work with higher chakras, with that compassionate truth given to energies within the blue ray and with the

beingness of indigo ray. One is able to open the gateway to intelligent infinity as one has the energy, the desire, the will and the intention and to retrieve through that gateway inspiration and information which more and more inform the self that is not limited to the human condition.

Thusly, one may see the excellent qualities of forgiveness and gratitude in clearing the way into the open heart. One is able to access that true humility which is the function of seeing the self as a child of love and a child of the Creator, for the hands of the world must be emptied before one enters the open heart. Resting in this open heart, the work of restoring to the self that balance of awareness that is true worth can take place.

And when one is preparing for work as a channel, this process simply is recapitulated and then crystallized for the duration of the session of working. It is a process that must be done and redone each day, for the energy body is always in motion and always there is grist for the mill. There will be disturbances; there will be work to do. Yet moving into the open heart again and again, there is the safe and protected environment to do that work of becoming, of being.

We would at this time thank this instrument and this group for its desire to seek the truth and for its desire to serve the infinite Creator in this way. It is greatly appreciated, my friends. We thank you for your beauty and your courage as we leave you in the love and in the light of the one infinite Creator. We are those of Laitos. Adonai. ❁