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SUNDAY MEDITATION JUNE 16, 1985

(Carla channeling)

I am L/Leema, and I greet you in the love and in the light of the one infinite Creator whom we all serve with our gifts in one way or another. It is a great privilege to be with you this evening and we both thank you for your call that we may attempt to be of service to you and assure you that we shall attempt further to be somewhat less prolix than in our discourse previous. We are in the process of adjusting to this instrument. It will be necessary for this instrument to move, so we shall pause.

(Pause)

I am L/Leema, and am again with this instrument. This is a much better position. So that we may refrain from straining this instrument's neck region, it was necessary to encourage the instrument to become more erect in its posture.

When we speak to you of gifts, know that we speak not as your holy book known as the Bible speaks, for the gifts therein mentioned are far too categorized and narrow. Spiritual gifts abound, and there are a variety of spiritual gifts for each entity who seeks to know the truth. The entry into the very gateway of love opens to the seeker a veritable Christmas, shall we say, of gifts. And as the seeker walks a sometimes weary road, the gifts multiply if they are recognized and used, and gradually disappear if the opportunity is not accepted.

Before we speak of gifts themselves, let us speak of the nature of phenomena. We ask you to consider that you are not your body, nor are you those things which your body does. Who you are is barely tangential to the body, the life of the body, and the labor and acts of one who is within your third-density illusion. The actual nature of each entity is one with the one great original Thought, which many have called love, some have called Logos, and others have called any number of names intending to refer to the Godhead or Creator. In this state of consciousness, gifts are available in infinity of supply, yet are unavailable due the fact that there is not an individual with free will which has separated its consciousness from the Creator enough to become a co-creator. So when we address you, we are not addressing entities who shall be known as spiritual due to their works and the apparent display of gifts. We address you as portions of the Creator. Your natures are unchangeable and have been unchanged for an eternity. As you find these words, you are already ancient, ancient in thought, in understanding, and in wisdom.

The concern of the group this evening is not only the nature of gifts, but what methods may be used in order to gain or regain knowledge and use of these gifts. We feel that it is important that we have prefaced this question with the information that the phenomenons about which you ask are not conducive or detrimental to spiritual growth. They

are neutral ground against which the biases of your personality will form attitudes towards those gifts. Those attitudes are the most interesting, thought-provoking, informative and important portion of your seeking after phenomenons. All things can be holy and all things can be mundane. Those who approach gifts which are considered spiritual—whether they are in fact spiritual or not—with the desire to serve others are polarizing in a positive direction. This is important and the knowledge that this is important is informative.

It has often been wondered why some are given gifts, seemingly at random, why the large majority who enjoy experience upon third density seem to be either without spiritual gifts or only vaguely aware of the various hypersensitivities that constitute the general concept of the spiritual gift. By this we mean that a hypersensitivity of the ear would produce clairaudience or clear hearing, hypersensitivity of vision producing clear vision or clairvoyance and so forth. Why are some given the gift of seeing that which others cannot, yet that which has substance in the sub-vibration of your inner planes? To understand the answer to this, one may simply gaze at the round upon round of incarnational experiences, the end product of which is each of you. In previous incarnational experiences, some have studied with great earnestness and sincerity and in a future lifetime then have continued that study, either consciously or subconsciously choosing the same area until eventually the entity arrives within the illusion at the beginning of an incarnational experience with a gift. It is a gift that has been earned, my friends, not in one incarnation, but in many. It is the equivalent of one who studies the piano, not in one incarnation but in three. By the third incarnation the human hand guides itself to the keyboard and euphonious harmony ensues therefrom. The singer is a singer, a dancer a dancer of eternity. To each, gifts are given.

We can think of no simpler way to state this simple answer. When a gifted person says to one who is not gifted in the same way, “Why do you not study harder, for this gift is your birthright?” the questioning entity is neglecting to realize that there was no study involved for him or her. It was a gift. The gift may have been refined, indeed, not have been refined by the experiences of the present incarnation; that is the nature of the illusion and it is seldom wasted. Catalyst is used. That which is not

needed is burned, that which is deemed appropriate is harvested and the process goes on. To expect to learn a gift within one lifetime is as unreasonable as to expect one who has not danced in previous lifetimes to go through childhood, partaking the lessons of the dance, and then to blossom into a ballerina of the first caliber. It is possible to learn the steps; it is possible to work upon balance, grace, poise and discipline—all of these things a dancer needs. What is not possible to learn in one lifetime is the heart and the soul of the dancer, for the heart and soul of the dancer dances to the one Creator, rejoices and grieves with the one Creator by the movement of arms, torso and legs. The one with the gift of music, be it singing or playing, may feel that the gift has been simply training and a little talent. But the one with the true gift found love in the song, creativity, light and fire in the generation of song. Can these things be taught, my friends? We think not.

We move on to our final thought, and we hope one which one may be helpful in realigning each entity’s perception of that which is truly gift. The true gifts are often unremarkable. Seldom does the dramatic incarnational experience involve spiritual gifts, for this is not a third-density world upon which spiritual gifts are greatly appreciated. These gifts are manifestations of love. They seem humble. They are the gifts of unselfishness, of willingness, of enthusiasm, of patience, of courage under distress, of the reached-out hand. These are the gifts which are spiritual and they are the birthright of all of you. Each entity has this birthright. Yes, it is true; you have all knowledge, you have all the answers—these too are your birthright. But how many incarnations shall you go through in order to refine each and every phenomenological gift? And as (*inaudible*) when the treasure, the true gift is a cheerful and willing heart and the mind which is single in its devotion to seeking the truth, to aiding others, and to finding the one infinite Creator in each and every glance, each and every moment, each and every situation.

As you pursue these true gifts we ask you to refrain from judgment whenever possible. And when it is necessary to judge yourself because of your biases, we ask that you forgive yourself each and every time. One attitude and one attitude only shall open to you the gates of the spiritual kingdom and that is the attitude of openness and vulnerability to the

Creator. A deck of cards, a set of numbers, designs in the sky, specters and visions in the orb of glass, are interesting for the moment, but as you face the larger perspective, you must at some point choose to turn your face to the Creator, knowing not, but hoping, understanding not, but believing in things unseen. Be clever among men, my friends, but be innocent before the Creator, for as children, you shall learn much from the Father.

I am L/Leema. We are again most humbly grateful to be allowed to be of service in whatever small way we can. We ask you to discard any word or phrase or sentence or thought which we have said amiss or which does not fill a need for you, for we are fallible and humble and what we say to you is our opinion. We too search, and we too find. We leave you, glorying in the love and in the light of the one infinite Creator. May the gifts you seek and the gifts you receive lighten the road upon which you live, and glorify the Creator you seek so diligently. Above all, may you have lightness of heart in your endeavor, and find laughter and joy amongst the cobblestones, the hills and the valleys, the darkness and the noontimes of your search. Adonai. Adonai vasu.

(Jim channeling)

I am Latwii, and we greet you, my friends, in the love and the light of our infinite Creator. We are most happy to be with you again, and we with you have enjoyed the dissertation by our brothers and sisters of L/Leema. We would attempt to offer a similar service, perhaps with more queries. May we begin then with the first query for the evening?

L: I'll jump in. First of all, Latwii, was I being contacted by L/Leema at the beginning of this session?

I am Latwii. My brother, as we scan the time period of which you speak, we find that there was an attempt to condition your instrument by the brothers and sisters of L/Leema, for you have had your initial experience with these entities, and it was their desire that you should also experience the conditioning which you were made aware of in order that your instrument might be able at some point to serve in the transmission of their thoughts.

May we answer you further?

L: Yes. In L/Leema's introductory comments, unless I misunderstood, they referred to themselves as "we both." Is this correct, and if so, could you explain it?

I am Latwii, and we feel that we may explain this comment by suggesting that there are more than two entities within the social memory complex known to you as L/Leema. In that opening comment, these entities meant to both thank you and assure you. If you will look at this transcript when it is complete, you may find the grammatical sense in that reply.

May we answer you further, my brother?

L: No, thank you. I was somewhat ... It piqued my interest without ... obviously looking deeper than there was depth. Thank you very much.

I am Latwii, and we thank you, my brother. May we have another query?

T: Yes. I have a question. L/Leema said that one of the most important things we can do is to have an open heart and be open to the Creator. Well, if indeed everyone is the Creator and if love of the Creator and an open heart are the most important things, then isn't one of the ... I guess I'm looking for an everyday concrete way to work on myself. And it seems to me that if indeed every one is the Creator and love is the most important thing, then the place to start is with love of the self, because when you love yourself, you are indeed loving the Creator which encompasses everything. Could you please comment on that for me?

I am Latwii, and we shall attempt, my brother, to comment upon this most central query in the life of the seeker. Indeed, if it be true that all is One and that one is the one Creator, then you have truly spoken when you have suggested that one may begin with love of the self. In truth, my brother, one may begin at any point, for all points are one. The choice of perspective is that choice which each seeker must arrive at by whatever means has value to the seeker. You may begin at any chosen point, but when you begin at an individualized portion of that one Creator, you first begin with you, for that is all the limited consciousness within your illusion encompasses.

As you first begin your life upon this plane you form the idea of the self first. You then take that self upon many journeys. That self thinks many thoughts about everything that is placed before it, and if that self can feel the security and wholeness of its own

being, indeed, if it can love itself, then this love may expand as do the rings of a pond when a stone is thrown within it, and these rings of love then may encompass all that the self touches and all that the self becomes aware of. It would seem that this would be the most efficacious means of knowing love and seeking the one Creator that is in all, yet for many the path is more circuitous, for one or another many selves are given the added opportunity, shall we say—burden, perhaps you will say—of finding difficulties within the self which do not seem lovable. These difficulties or opportunities are for the purpose of enhancing some aspect of love which the entity before the incarnation felt it lacked capability in expressing.

Thus, many entities begin their search and seeking for love and unity partially within and partially without the self. The journey of seeking this love may for some be more efficacious when the love is expressed for another being, perhaps for a place, perhaps for an art, perhaps a thought, perhaps a project and so forth. Then when an entity sees itself reflected in that other self, thought, art or thing, it becomes more able to appreciate and to love self. Thus, it matters not so much where one begins as it matters that one begin to seek love and to find unity with all things. For these basic, what you would call, truths that permeate your entire illusion and all previous and future illusions are similarly built upon the unity of all things and the love which motivates the experience of things, places, universes and entities within them.

May we answer further, my brother?

T: Well, I find many things in what was just said that I can apply to myself personally. I'm just wondering, do you have anything—I don't know if maybe this is not even within the realm of possibility. Do you have anything of a more personal nature, any suggestions for me, I guess I'm saying?

I am Latwii, and, my brother, we may make many suggestions for many entities and yet each shall choose that which has meaning. If we may be most general, we may suggest that each entity you meet and each situation that comes before you be seen as the Creator. Frame the entity or the situation and label it the Creator, and if you fall short in your perception and appreciation of any entity or situation and are unable to feel it as the Creator, unable to love it as the Creator, then use that falling

short as your daily meditation, as your meditation for that day, so that whatever keeps you from loving and seeing the Creator in all might then be smoothed, and your journey made more efficient, shall we say.

May we answer further, my brother?

T: No, that's wonderful. Thank you very much.

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

Carla: I'd kind of like to follow up on that because I'm also seeking intensely at this point. But the conclusion that I'd come to was that what I needed to seek was the Creator Itself, and to stop seeking love of myself or love of others. And I wondered if you could comment on the efficacy of that path?

I am Latwii, and we shall, my sister, attempt to comment upon your observation which is most perceptive in its heart. As the seeker continues upon its journey seeking one portion of truth, and then another portion, and then seeking these various portions in one place or another and then in one way or another, the entity finds a harvest in each place and in each manner of seeking. The entity in its seeking, then, gathers an awareness of love in an expanding and dynamic nature and begins to feel its connection with all that surrounds it. This connection begins to grow and to expand and eventually the entity begins to replace the seeking of love and the seeking of the Creator with that which we may describe as being love and being the Creator. The conscious effort to do gives over to, shall we say, more automatic effort to be that which was previously sought.

May we answer further, my sister.

Carla: I thank you for that general answer, and I don't know if you can answer this specific query or not, but I'm going to be juice-fasting soon, and the doctor that was overseeing this fast was concerned that I would not get enough nutrients, and it came to me as I was contemplating this that what I should do is see if I could arrange for daily holy communion ...

(Side one of tape ends.)

Carla: Anyway, my thought was as I started on this path in order to provide a plentiful supply of nutrients, which is hard to do on a juice fast so I understand, that it would be very efficacious for me

to take holy communion every day if I could arrange it because that metaphysical food is high in value. Could you comment in general on this thinking, given that the person in general happens to be a Christian?

I am Latwii, and am aware in general of your query, my sister. We find that the preparations which you anticipate for this fast have been carefully considered, and should because of this careful consideration and forceful application of the will, shall we say, be nutritious and supportive to the not only physical but mental and emotional bodies which derive their nourishment from the food which goes into the mouth, and more especially in your case the food which proceeds from the mouth.

May we answer further, my sister?

Carla: I'll have to read that. Thank you.

I am Latwii. We thank you, my sister. Is there another query?

N: Yes, I have a query in that those answers previously derived—I would wonder if we can focus our considerations for all being the Creator in some direct method when it is difficult to accept, shall we say, the transgressions of others. Can we just think it and it's there? Or how can we convince ourselves?

I am Latwii, and am aware of your query, my brother. We find that this is a general query which is specific in application, therefore most difficult to answer specifically, for each entity will find that there are a variety of ways that are useful in, as you have put it, convincing oneself that the Creator is all about one. You must, my brother, make your own choice in this regard. We could give this or that technique, yet no technique would be efficacious without the will and the faith that such technique would be efficacious. You may apply any particular technique. That of importance is the intention of the technique, not so much the technique. If you will also include in this technique the meditation upon your discoveries, you shall then take that which is learned by technique and mechanical application of the technique and seek it within your being, that it might become a functioning part of your perception. Look you first, my brother, to the intention. The technique is basically unimportant.

May we answer further, my brother?

N: Well, in reference to the meditation, when we meditate, many seem to have answers apparent, to those entities that do meditate, although some of us don't seem to have, shall we say, directness of the meditation or answers or however you wish to phrase it. Is there any method of meditation that is better than others or do we just have to wait until we are totally oriented?

I am Latwii, and am aware of your query, my brother. Again, it is not possible to know the true fruits of any entity's meditative efforts. Many speak that which they wish to have occur. Yet, what has occurred? None know, perhaps even the entity itself does not know. Again we revert, shall we say, to our previous response and may suggest that any means of meditation which has value to you will work for you if your desire is pure and strong. If you seek with all your being one facet or another of the Creator, if you seek with all your being the meaning of some experience within your life, you shall find that, for as it has been written it is truly stated that "As you seek you shall find," for if all is one, when one portion seeks, it can only seek another portion of yourself. And you, my brother, shall find you, for you have nothing else to find.

May we answer further, my brother?

N: There is a course called the Silva mind control which teaches that we are all healers if we desire to heal. Can this readily occur as stated?

I am Latwii, and am aware of your query, my brother. We find that it is possible for anything to occur, yes indeed, but we find that it is sometimes not probable. We shall attempt clarification. All entities, being the one Creator, contain at some level of being the ability to do and to be all that may be done and all that can be experienced. Yet within each incarnation there is, shall we say, a plan or a program which each entity wishes to complete in order to balance, shall we say, certain deficiencies or develop certain areas that are seen to need attention within the overall being.

Let us say, for example, that an entity has in a number of previous incarnations been a quite good healer, has had the need to provide this service, and has done so, and before its current incarnation decided that there were other lessons to learn and services to offer and there was no need to, shall we say, pack the provisions for healing, for upon this journey there were other provisions more of

importance. Let us say that this entity within its current incarnation decides through one means or another, of reading information, listening to others, that it shall pursue the path of the healer. It may with great difficulty be able to call upon those energies which are within its abilities and develop some potential for the healing. Yet this development would be difficult and in some cases, perhaps, take the center stage away from those areas which the entity decided before the incarnation that it wished to focus upon. Thus it is necessary for the seeker to seek the heart of its purpose or plan for its incarnation and not shop about overlong for one skill and another and another. It is most helpful, therefore, for each seeker to truly know the self, to become aware of those attributes which the self has provided for its learning and its service, to guard and use these attributes well. Each will have a slightly variant selection of such attributes.

May we answer further, my brother?

N: Yes, please. Well, in that respect, we each have a certain amount of karma and we accumulate this, evidently, through prior incarnations. Then as you have just stated, we should seek the purpose or directness...how best can we seek this if we can have the veil of forgetfulness, or how can this veil of forgetfulness be, shall we say, severed to a certain extent so that we can peer into our prior incarnations to sort of direct this present one?

I am Latwii, and am aware of your query, my brother. It is not necessary, my brother, to see the incarnations that have preceded your current one in order to know what the plan, shall we say, for the current incarnation is. If you seek that, shall we say, karmic balancing process that is underway within your own incarnation, there are many quite simple ways in which you may do so. You may simply observe the patterns which continue repeating within your own experience. Where you find difficulties of one nature, strengths of another nature, weaknesses of yet another nature, you may begin then to piece these parts of your incarnational puzzle together and find that as you continue adding, there is indeed a pattern that emerges. Your life is contained in each thought, in each moment; just as the holographic negative contains the entire picture, so does each thought and each experience. Therefore, meditation is the most valuable tool of

which we know that can be used to examine the life, the experience, and its purpose and meaning.

May we answer further, my brother?

N: There are other questions, but thank you very much. I'm sure someone else has need for a query.

Carla: I have a follow up on that one because I've wondered this before. It seems almost as though if you know a relationship and the nature of it before, it becomes a mechanical thing to, you know, like homework or something, to just sort of fill in the blanks, you know, and do the right thing to balance the karma. In other words, you're working from the end back to the beginning, and it seems like it might be even more effective if you didn't know, and of your own free will you balanced that which was unbalanced simply because it was unbalanced, and you wanted to be of more service than you were in that unbalanced condition. Is that a correct thought?

I am Latwii. Yes, my sister, in general we may agree with your comment, for with the forgetting that each experiences before the incarnation, there is provided a greater opportunity for the finding to carry greater weight within one's total beingness than if one operated without this veil of forgetting. There would be little challenge in solving what you have correctly described as a fill-in-the-blank test. The veil, then, provides the challenge, the weight against which each seeker pushes in order to gain the spiritual strength that is its goal.

May we answer further, my sister?

Carla: Not on that subject, thank you.

I am Latwii, and we find that this instrument is becoming somewhat fatigued, and we would therefore suggest one or two more queries before the ending of this contact.

Carla: Well, I have one I'd really like to ask because I'm like T, I've never had a high opinion of myself; I've always had a pretty low opinion of myself, a real low self image. And I've noticed that in my life I've gotten a whole lot of love; a lot of people really love me. And I've also noticed that it makes absolutely no difference to my self-image. Why is that?

I am Latwii, and am aware of your query, my sister. For one whose lesson is to learn the value of the self and to learn that the one Creator dwells within this self, the acceptance of love from others has little impact when this self does not feel worthy of

receiving the love which is so freely offered. Yet this entity can use the fact that others give this love so freely in its attempt to find the value and the worth of the self, for if the question be asked, "What is love when others love me?" and "Why is this loved?" then one can begin to trace that path that leads from the self to the one Creator and back again to the self.

May we answer further, my sister?

Carla: So one can be transparent enough to be a channel for the Creator and give Its love and light while as a human being, being very muddled. Is this correct? I mean, it's got to be correct, because it describes me.

I am Latwii, and this is quite correct, my sister. Indeed, in some cases where an entity has low opinion of the self, there is then seemingly little to get out of the way in order to serve as an effective vessel or channel through which the One may communicate to the One. In the case where an entity has a great opinion of the self, this opinion may be a hindrance in opening such a channel, for there is too great a weight to move from the mouth of the cave.

May we answer further, my sister?

Carla: No, thank you.

I am Latwii, and we shall keep this stand open for one more order. May we attempt one final query?

T: If no one else has a question that they'd really like to ask, I'd like to just follow up a little bit. I don't quite understand how a person—cause I've known Carla long enough to know that very few people that I've known put out more love to other people and at least more empathy and more understanding of other people's situations. And I've not seen too many people indeed who do receive more good feeling from other people, that anyone I've every known, almost, that comes in contact with Carla gives back this to her. How can this interaction be going on, which—I mean I'm fairly certain it is—how can this be going on, and how can Carla or anyone else's, in that situation, own-self image just not automatically improve? You may have answered this and I missed it, but I don't see how it can help but improve when there's such an interaction of love between Carla and people that she meets.

I am Latwii, and am aware of your query, my brother. Ah, perhaps you are addressing the wrong

entity, and should address the one known as Carla, yet we shall attempt this query. The opinion that the self has of itself is an opinion that is developed within the confines of the self. Each entity throughout each portion of the incarnation resides within the heart of its being and makes contact with the world about it from the center of the being; the center of the being, then, is that self which is formed moment by moment according to preincarnative design.

An entity such as the one of whom you speak may decide before the incarnation that in order to develop a greater opinion of the self and the corresponding energy which this self-worth corresponds to, that all catalyst which it shall come in contact with shall be seen in a certain light; no matter what the catalyst may appear to another, it shall appear to this self as something other than adds to the self-worth. This then allows a great imbalance to develop. The self-worth is greatly reduced. It has been well stated that it is the nature of such distortion or imbalance that in order to balance this distortion it must first be accentuated. Seeing the catalyst in this manner thus accentuates the distortion so that at some point there is a choice to be made. The entity becomes so aware of its own low opinion of itself that it turns its efforts in seeking the one Creator directly inward that the one Creator might be found more fully even in that lowly center of the self, for indeed therein it does reside.

The patterns and programs of each entity's incarnational patterns are most difficult to easily discern. Your illusion is one which allows the great amount of variety, and an infinite choice of points of attack, shall we say, for any particular lesson or service. Thus, each entity wends its way through each incarnational experience with the coloration of its mind determining how it sees and experiences its illusion, this coloration having been determined before the incarnation in order to add to one facet or another of the overall being of the entity.

May we attempt a short clarification, my brother?

T: Well, I could ask questions all night, but no, thank you. That's fine. Thank you very much.

I am Latwii, and we find that this instrument is somewhat fatigued and is not completely comfortable with the clarity of its abilities at this point. If there are further queries, and if the one

known as L is willing and able, we would therefore transfer this contact to the one known as L.

L: I'm willing. Are there more questions?

(Pause)

L: Got out of that one, didn't I?

(No further questions.)

(Jim channeling)

I am Latwii, and we are most grateful to each of you, my friends, for without your heartfelt queries we would have no voice, no service, and no purpose within your illusion at this time. We leave you now in the respect of speaking only, for always we are with you in thought and in service. We are those of Latwii. Adonai, my friends. Adonai vasu borragus. ✨