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SUNDAY MEDITATION MARCH 23, 1986

(L channeling)

I am Laitos, and I greet you, my friends, in the love and the light of the infinite Creator. My friends, we are pleased to speak to you tonight, for this is an occasion which we of the Confederation find beneficent for your planet. For we approach that time in which many of your planet celebrate the memory of the events of the life of one whom you call Jesus the Christ. We celebrate with you the efforts on the part of many to turn inward, to use this occasion as an opportunity, a stimulus to turn within and examine oneself, to reunite oneself with one's Creator, for in truth, my friends, is this not the significance of that which you call the resurrection? Consider if you will the similarities. The one whom you call Jesus led a life of quiet contemplation, of study, and of experience, and reached the point where he found the core of his existence lay not within the physical shell, but rather within his own source, and, in reuniting himself with his Creator, was sustained and nurtured through his period of hardship to the extent that he was capable quite literally of rising above that which is called death.

My friends, in his words, "I am the way," he left a clue for those [who] would hear to follow, that those who desire may follow a similar journey, may turn within in the face of any difficulty and find that which truly sustains. To rise again is simply to return to the illusion with this awareness and to again, so to speak, take up the cross that others may be reached,

that others may see, and in seeing find the opportunity to wonder and to seek for answers.

My friends, why did the one called Christ choose to remain after this point in time? Has it crossed your minds to wonder? Upon reading the accounts following that event called the resurrection, and the nature of this man's physical existence afterwards, is it not true that his life thenceforth in the eyes of the narrators took on what may be referred to as a mystic hue, [as] that being who suddenly arrives from nowhere when the need is present and is no longer visible when the need has been filled? Consider the lesson he would share with you, my friends. Those to whom he spoke and those with whom he met were men and women such as yourselves, who faced with doubt the dangers and perplexities of their lives, who faced with a teacher those lessons they could but dimly grasp, found themselves [out] of their depth, or so they thought. Yet, my friends, they, like yourselves, were to discover that when the need was truly present, when the asking occurred, it was given to them, as it is given to you.

My friends, rejoice and celebrate not only the resurrection of one who has gone before, but also, my friends, celebrate your own, for you have truly learned to go within and to bring back that which you found. My friends, like the one known as Jesus, you shall find yourselves called at times, perhaps without your knowledge, to be in a situation where

others have need of that light you bear. My friends, give freely and give without fear, for there is no way in which one who does so can fail to find their way safely home once again. In the love and in the light of the infinite Creator, I am known to you as Laitos. Adonai, my friends.

(Carla channeling)

I am Hatonn, and like our brothers and sisters of Laitos, we greet you in the love and in the light of our infinite Creator and we thank you for requesting our presence this evening. We too would speak upon that which is alive and beleaguered which faces the death and which through faith recognizes the greater reality of larger life.

It is clear that we know nothing, and we suggest to you that in all humility you examine that which you know and find its value. Intellectually speaking, you may well find in vigorous honesty that nothing is known. The framework upon which concepts which govern your life patterns are laid consist of theses, compositions, suppositions, adages, empirical observations, and unsupported opinions. And yet in this forest of unknowing which most of those among your peoples consider “knowing,” the spiritual student must make his way.

Subjectively, a great deal is known by each of you. In the deeper portions of your being lie the faculties which empower your being—faith, compassion, love, hope, a seeking for the light, a thirst for truth. One of the basic subjective assumptions is that there is a Creator. Another is that the Creator is in relationship to you. A further subjective supposition is that the relationship betwixt the Creator and you is right relationship, one which abounds in fruit, in harvest, in bounty.

And yet the Creator subjectively seems to offer a great deal that is bitter. It is as if the Creator were handing you a cup full of bitter wine, and yet because the hand holding the cup is the Creator’s, in faith we drink it and it is bitter. The faith in which you take the most bitter drink within this illusion is in essence the faith that the Creator, being in right relationship with you, shall give you that which shall seem bitter, but which is in the end sweet and rich.

You shall spend a very large portion of this creation’s time/space and space/time dwelling upon the fruits of the bitter cup you take in faith now, for although there are heavier illusions than this one, this is the

heaviest illusion for those beings which have become conscious of the self. This is the illusion in which we choose whom to serve. Therefore, we draw your gaze not only to the Kingdom of Heaven, as you would call it, where all the good is known and the subjective has become the objective, and that which is solitary within your soul has become common and shared among all souls. We ask you to turn to the illusion, for it is important that you spend these few moments of your infinite experience in compassionate scrutiny and the most honest reaction and interaction to and with the bitter cup which you may be asked to drink. We ask you not to flinch from this experience, but insofar as it is possible at any given moment we ask you to gaze without regret at all which seems bitter and difficult, for this has been given you with the greatest love and wisdom.

We did not choose this particular time to explore the paradox of a seeming other who gives you what you give yourself. Let us for the moment accept the intellectual necessity of dichotomy and assume that there is an other which has given you the opportunity to learn how that which is bitter may be sweetened by your reaction to it, by your working through it, and by your gradual acceptance and joy in it. To transcend that which grinds the soul into numbness is to shake off all suppositions of the unfairness and unjustness of the creation in its relationship to you. You may picture the greatest and most terrible torture. The limits of your imagination are all that limit the possibilities of difficulty within this most intense illusion. And yet it is the Creator’s hand which has dealt you these bitter things and has asked you to taste them and accept them and to see through them into the graves of pain and agony and towards the transformation and purification of the self so that the relationship between you and your Creator grows ever more intimate and trusting, until finally the paradox of separation betwixt Creator and created is at an end and the hand that serves the cup is your own.

My friends, how happy we are to share this cruel and beautiful pageant with you and to rejoice with you not only in the vision of angelic rejoicing, at transformation and resurrection, but to rejoice with you also at the process by which transformation is chosen. We are those of Hatonn. We leave you in the love and in the light of the One Who Is All. Adonai vasu borragus.

(Jim channeling)

I am Latwii, and I greet you, my friends, in love and in light. We are very happy to be with you this evening. It has been a measure of your time since we were able to speak with this group. It is our honor and our privilege to join you in our humble capacity of entertaining your queries. We hope that we may be of some small service this evening in that capacity. May we then begin with the first query?

Carla: I have a question from S. She had a great difficulty when she was a child in speaking and the words “tongue-tied” didn’t even come close to describing the agony of her difficulty. Sometimes she couldn’t even talk at all. And although she overcame this in later years and can now say what she wants when she wants, she retains not only the painful memory of that but continues to be rather painfully shy underneath her acquired social abilities. Insofar as you can talk upon the subject, she would like to know what this childhood difficulty might indicate or what function this kind of difficulty might have in her learning.

I am Latwii, and am aware of your query, my sister. We shall speak as we are able upon this topic, and shall attempt to give that which is permissible without the infringement upon the free will of this entity. In the young portions of this entity’s current incarnation there were the recognitions upon the conscious level of this entity that the world about it was most unusual in relation to this entity, that is, this entity saw the world or environment about it in somewhat of a threatening fashion. The desire of this entity, being most positively oriented, was to make itself available in the service of those about it in whatever way was possible. Yet, because of the seeming alien nature of the world about this entity, this entity felt great difficulty in moving itself and communicating itself in easy patterns, shall we say. There was the seeming natural resistance that presented itself immediately to this entity’s perceptions. This resistance became somewhat internalized, causing a kind of blockage of what you would call communication from this entity to those about it.

Therefore, in the desire to be of service, and with the recognition that that which the entity wished to serve was seemingly hostile and alien, this entity then internalized to a degree that disharmonious nature of the world about it, and found that

internalization to block the free flow of communication. Thus, the efforts were put forth upon the part of this entity from the early portions of its incarnation to the present time that would allow a free flow of communication to occur, and this the entity has accomplished to a large degree in its efforts to provide those services and to learn those lessons which this incarnation was designed to accomplish.

May we answer further, my sister?

Carla: I’ll let S read this transcript and let her ask further. Thank you very much.

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

L: Yes, Latwii. I have difficulty trusting the one known as M. I’ve gone over it in my mind a number of times trying to understand it—apparently I’m missing something. Could you offer any suggestion of things I might examine within myself or in my past to help me understand this feeling?

I am Latwii, and am aware of your query, my brother. We shall attempt to respond to this query in an helpful manner though there is some difficulty with this instrument’s own coloration of feelings concerning the entity of whom you speak, and we must needs work with these distortions in order that our concepts be as clearly communicated as is possible. We can suggest, in general, that at any time that you might find a difficulty with another of your other selves that you might look upon that difficulty as being symbolic in some degree or fashion of a portion of your own being which has yet to receive the full approval of your own ...

(Side one of tape ends.)

(Jim channeling)

I am Latwii, and am with this instrument once again. For the world about you, my brother, and all those other selves which populate it, is in one respect a mirror for the opportunity to see the self in as many aspects as one is aware of. Each aspect then comes before the mind of the self to be discerned or judged, to use a more distorted term, to be accepted or to be rejected. To those who are conscious of the process of evolution then, this acceptance or rejection becomes the indicator of aspects of the self which yet remain to be balanced and accepted, for if you look to the heart of each entity and each

experience and the illusion which you inhabit, you will find the underlying unity of all creation. You will find the Creator in all things, whole, perfect and balanced. That there might be perceptions other than unity, perfection and balance within the mind of any entity is the play of the illusion, the game in which each partakes in order that experience might be gained and the Creator might come to know Itself in ways that are richer, more intense, with greater purity and with far greater variety than if those individual portions of the Creator had not been flung from it at the beginning of your octave of experience.

May we answer further, my brother?

L: No, that gave quite a bit to look at. Thank you very much.

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

Carla: Well, this is a stupid question, I know that—but isn't it possible that one might not trust someone because of the simple fact that such a person is in some ways untrustworthy?

I am Latwii, and am aware of your query, my sister. That there is a degree of truth to what you say is not reason, shall we say, to trust or not trust another, for in truth all are the one Creator and are expressing aspects of that one Creator in distorted fashions which when followed to their source express patterns of learning and service that are whole and perfect. To focus upon that which is upon the periphery of an entity's being and to judge the entity itself from that distorted aspect is to miss the heart of the entity and the heart of the opportunity that the interaction between you and that entity presents to you.

May we answer further, my sister?

Carla: No, thank you.

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

Carla: Well, before we close up shop, I do have one more question which will try the instrument's abilities to be a channel. Is there any way open to us as we are now to receive the rest of the information having to do with the archetypes of body and spirit which Ra was giving in the trance state when Don was alive? And if so, how should we prepare for or approach that way?

I am Latwii, and am aware of your query, my sister. We find that there is one area in which we may speak, and that is to refocus the attention upon the use of your own instrument by those of the entities known to this group as L/Leema. In the pursuit of this information it is possible that after a sufficient amount of study has been accomplished of that information which is already available within these areas, that sessions could be had that would focus upon one archetypal image at a time, as you would say, and information could then be received of a somewhat more precise nature. We cannot speak as to the advisability of pursuing this information through the contact with those of Ra, for this is an area that lies most completely within the free will of your own making.

May we answer further, my sister?

Carla: Could you give a subjective opinion as to the degree of distortion from the information Ra might give which would be present in information from L/Leema? In other words, how watered-down or distorted would this information be?

I am Latwii, and we find that this query is one with variable possibilities of response due to the factors which would comprise each session. These factors would be variable according to the entities present, their interest in this kind of information, the general level of vital energy, of all present for the session and the preparations in the way of study, shall we say, that had gone into the, shall we say, mental and emotional computations prior to the sessions. In general, we may suggest that the degree of accuracy that could be hoped for would be seventy-five to eighty percent in relation to the accuracy that was achieved in the contact with those known as Ra.

May we answer further, my sister?

Carla: No—that's fairly high. Let me make sure I understand. This would have to be a special series, then, not the open invitations. You can just confirm that. And would you suggest any opening or ritual preceding the asking of the group question?

I am Latwii, and we find that you have discovered areas of importance that would indeed be of assistance if accomplished in a dedicated fashion. Yet this again must be respected as lying within the domain of your own choosing. We may suggest that it would be well to ascertain that each entity attending such a session was indeed interested in the

information which was being sought, and that there might be an enhancement of the tuning process by the formation of rituals used for these sessions alone. The construction of such rituals and the dedication procedure must be left to your own discrimination.

May we answer further, my sister?

Carla: No, thank you.

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

Carla: Yes. Is the instrument in the Ra session of a deep enough stability of mind to resume the exercise of the [Middle Pillar] as a magical personality? This entity is unable to judge this for itself.

I am Latwii, and we find that we once again must not cross the line or Law of Confusion, for in these areas there is a great metaphysical charge or power, shall we say, that one is working with, and the work in such areas must be carefully guarded that it is a function totally of the free will of the entity seeking this power. Thus, we must refrain from specific response, my sister, and must once again apologize for a lack of information.

May we answer in another fashion or another query?

Carla: No, thank you.

I am Latwii, and again we thank you, my sister. Is there another query at this time?

Carla: Could you give me an idea of how much advantage in percentage it would be for the people involved in such special sessions to be dwelling under the same roof and living in harmony as opposed to dwelling apart and living in harmony?

I am Latwii, and am aware of your query, my sister. We can suggest that there would be a significant advantage to the type of companionship that produces harmony on a regular basis, for the constant interaction of entities provides for the constant refinement, empowering and enhancement of the harmony that is necessary in any undertaking of this nature.

May we answer further, my sister?

Carla: No, that is all. Thank you.

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

(Pause)

I am Latwii, and we thank you, each of you, for inviting our presence this evening. We have had a wonderful time and we hope that we have been of some small service to you who have been so gracious as to invite and accept our presence this evening. We shall be with you again upon your requests, whether in your private meditations or in group meeting. We rejoice at the ability and opportunity to praise the one Creator with you in the seeking of that one Creator. We shall leave you now in love and in light. We are those of Latwii. Adonai, my friends. Adonai vasu borragus.

(Carla channeling)

(Carla channels a vocal melody from Nona.)

I am Nona. In love and light I greet you. Adonai. ✨