



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

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.

© 2009 L/L RESEARCH

CHANNELING INTENSIVE 4 - SESSION 3 - CHANNELING CIRCLE 15 FEBRUARY 7, 2009

(L1 channeling)¹

[We are Laitos.] We greet you in the light and the love of the one infinite Creator. You come here to this group tonight to seek truth. That is a mighty thing to seek. Let us say that all we can offer to this seeking is our humble opinion, the real truth is that which you will find inside and for that we urge you to meditate.

At this time we will offer what we have, though we do so wishing only to serve you as best we can. Take that which we lay out for you as if a buffet is offered. What appeals to you, you may place upon your plate. What does not suit you, leave behind for another to enjoy. We wish only to add to your experience of truth-seeking and not to hinder that seeking.

We are pleased to be called tonight to offer a story. We are pleased that this decision has been made, as we feel that it is best suited to this group at this time. Some of your members feel that this will help in their channeling process and we agree that [telling a story] helps to build confidence. It helps to build unity. And with that we would like to begin.

We give this instrument the image of a tree, alone. The brownness of the trunk matches against the greenness of the leaves, for this tree is heavy with leaves. And from a distance, the leaves look like one

large fuzzy wig on the tree. It is not until one approaches the tree and looks closer that one can see the individual leaves. This tree is large and this tree is tall. And even when a person such as one of you approaches this tree and looks up at it, those leaves are quite far away. However, you can assume that there are gaps in the leaves, because when you look up into the tree you can see sunlight in the branches. So you know that the canopy of this tree is penetrable.

And you have other clues that tell you that these leaves are individual. You know that with the changing of the seasons, when these leaves turn to their beautiful reds and golds and oranges, that they fall individually from each twig and branch and carpet the ground, coloring the earth with their beauty. And in the spring you can see the tiny little nubs form on the twigs, the leaf buds that will become the new, leafy canopy in the coming season.

So even though you are distant from this canopy, far down on the ground looking up, you are given clues as to its construction and its mosaic of individual pieces making up a whole.

This is a story about a tree. This is a story about the observer. It is a story about seeking and perspective. This tree is not one that merely produces leaves. It is one that also produces food, and this food cannot be utilized while it sits on the branch. This food forms on the branches and, rightly so, it is nourished by the tree. Nourishment from the earth reaches up through the roots and through the stem system and

¹ The designation of the person's name or initial in parentheses at the head of a channeling session indicates that this person is taking the role of senior channel for this session.

the nourishment from the sunshine hits the top of the tree, creates its process of chemical photosynthesis and nourishes the plant, which nourishes the fruit.

However, the fruit cannot provide nourishment to those on the ground unless [the fruit] leaves the tree. And the seeds within the fruit cannot grow unless they also leave the tree. And with this, we wish to pass our contact on to the one known as Jim. We are those of Laitos.

(Jim channeling)

I am Laitos, and I am with this instrument. The tree of which we have been speaking is a portion of the one creation which expresses itself in an unique fashion. It is interrelated to the environment which immediately surrounds it. As we spoke through the one known as L, we mentioned how this tree loses its leaves in a periodic fashion and must also lose its fruit in the same fashion in order to partake in this interaction with the environment around it.

As it does this, it is much like a chorus member, shall we say, in a great choir. The fellow members of the tree family in the woods take the sunlight, the rain, the wind, and various animal offerings as fertilizer and they produce the fruit and leaves, which are much the same from season to season, yet change in some small degree in that there is growth throughout the summer season, adding more limbs and leaves, so that the tree becomes much enhanced in size and shape, though still remaining the same—enough to be recognizable to one who would follow its growth from year to year.

The tree may be seen in the near vision, shall we say, as one inspects various leaves and branches, the trunk and bark. And [you] may, indeed utilize your microscopic enhancement of each portion of the tree to reveal what was previously an unseen world of activity, in various types of creatures which live within this leafy environment.

One may also remove oneself to a great distance above the tree so that the tree-ness disappears into a uniform representation of the tree's whole environment, or woods, becoming a ruffled expanse of various colors.

We shall at this time transfer our contact to the one known as Carla. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and are now with this instrument. Positioned as it is with no trees close to it, it is that which is remarkable to those who happen upon it in their travels. One wanderer comes upon the tree. He is a scientist. He gazes upon the tree and sees a spectacle of nature which prompts him to ask why the tree has grown so huge, immense and flung its limbs so wide when nothing around it has grown to any comparable size. He measures it with his eyes and estimates its dimensions and he moves on.

But what does the tree see?

Another traveler comes by. He approaches it and he must sketch it and possess the essence that he feels, that has moved him. And eventually, he completes his homage, folds up his sketch pad and he moves on.

But what does the tree see?

Another traveler comes by, gazing at the tree. He is an historian and he knows this tree. It is the Oak of Mamre.² Therefore, he sees no tree but rather the place where Abraham took his rest. He thinks, as he gazes at this tree, of the great and rich story of Abraham and Isaac and Jacob, of tents and betrayal, and families born of lies, and Sarah's laughter.³ He moves on.

But what does the tree see?

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 with this instrument. We greet each in love and light through this instrument. We continue with our story.

² Wikipedia says about the Oak of Mamre: "The Oak of Mamre, also called the Oak of Sibta and the Oak of Abraham, at Hirbet es-Sibte, two kilometers southwest of Mamre, is an ancient tree which, in tradition, is said to mark the place where Abraham pitched his tent. It is estimated that this oak is approximately 5,000 years old. The site of the oak was acquired in 1868 by Archimandrite Antonin Kapustin for the Church of Russia and the nearby Monastery of the Holy Trinity was founded nearby. The site has since become a major attraction for Russian pilgrims and is the only functioning Christian shrine in the Hebron region."

³ The story of Abraham is told in the *Holy Bible*, Genesis 17 and onwards.

Now it happens that the pathway that leads by the tree shows to the passersby a rather striking image of an old and venerable, somewhat gnarled entity. But on the far side, there is a portion of the tree that is very little visited, for it is on the upside of the hill, somewhat away from the way of passage and a little choked by what, to the human eye, could be regarded as weeds but are not so regarded by the tree.

Now it happens that even while travelers happen by on the road there is, unknown and unseen by them, an old man, heavy with years, long in sorrow and long in solitude, who leans up against the tree and finds rest and comfort there. The tree is a sheltering presence to him and a being in relation to whom he finds some solace. He has sat there, day after day, for many a long year and has come to feel a sense of rapport with the tree, enough to feel that he shares with it some of his awareness. And is it his imagination that perhaps the tree too shares with him some of its own?

The tree has a sense of time which is not that of the human body. Rather is rhythmical, tied to the passage of seasons, not hurried, but rather experienced in such a way that every moment is drained to the fullest of the gift that it has to offer. And the old man finds in this awareness a way of living in the present moment, which to him is a relief from a life lived much burdened. And yet he does not find that he is able completely to immerse himself in the way of being of this great tree that has been witness to so many human events, because he has in him still an expectation, a hope, of something to come. And he can't help but lean forward, shall we say, in his life in the hope of this expectation being realized. It is not always clear to him just what that expectation is. He hopes, he hopes, but for what does he hope?

At this time we would transfer the contact to the one known as R. I am Laitos.

(R channeling)

We are those of Laitos, and we are with this instrument. We give this instrument a picture of a red motorcycle underneath the tree and the instrument does not know where to go with it. The instrument looks for a story and the story doesn't seem to be there. We pass the contact to the one known as G.

(G channeling)

We are those of Laitos, and are with the instrument known as G. The old man has had a flash or a foretelling of things to come. He does not understand this. He is mystified when he sees this machine in his consciousness. He likes the color red. He sees wheels. He knows that wheels are associated with movement, for in his culture he has seen carts with wheels and he sees that it is much easier to move things from one place to another; much easier for people to move from one place to another, if the movement is associated with wheels.

He is mystified, because the mode of transportation that he is accustomed to seeing in his culture is one which is associated with some kind of animal that is hitched to the cart or to the conveyance with wheels. He is a man of faith, though, and he knows that there is something important that he has seen here, because he knows that there is nothing in the seen world that is not present in the unseen world. And he is very grateful for having been the one to whom this picture of the red conveyance was shown.

Now this old man has no one to whom to talk about what he has seen, so he holds this picture in his mind, as it were, as though it was a very personal and important gift from the unseen. Time passes. Caravans pass by this tree on their way to the Orient, and at one point in time a caravan comes by when the tree is giving up its seeds.

There is a young man in the caravan who is impressed with this tree. He has done some study of plant life and the plant kingdom and growth patterns. He is so impressed with the tree, as he sees that the tree has dropped its seeds, that he collects some of these and takes them with him.

Now this young man is quite an industrious young man. He has traveled across Europe and parts of Asia and back again. His travels, though, have been on land and he has a vision of traveling on the water and seeing what is on the other side of the big water that lies to the west of the city in which he lives in Europe.

I now pass this contact to the person on my left known as T. We are those of Laitos.

(T channeling)

We are Laitos, and we acknowledge the thanks given to us for the conditioning that this instrument has

received from us, for he has requested strong, strong energies.

We return to the question again, "But what does the tree see?" It has seen the scientist. It has seen an artist. It has seen the ones known as Abraham and Sarah. It has seen an old man and choking weeds. The tree has seen a motorcycle. It has seen a young man in a caravan. It has seen many, many things in its old, old age.

But in its being, has anything changed? In its beingness, has it considered or wondered at all of these events, all of these days that have gone by? It is there and it is old. It has its cycles and it has dropped its leaves and its seeds. Its shade has been enjoyed. Its beauty has been witnessed. But has that changed the tree?

The tree knows that it merely is. The tree sings to the heavens for its beingness. It enjoys the life-giving rains. It enjoys the sun. It enjoys giving itself as it is. What does the tree see? Creation? Life? Beingness? What does the tree see?

We are Laitos. We now transfer our energies to the one known as L2. We are Laitos.

(L2 channeling)

I am Laitos. And the old man dreams of a song which goes:

O tree, tell me what you see, tell me what you see

Through the ages in which you've lived.

And the tree flashes before him the images of the past and the present and even of the future, where he sees the cities change, the roads develop, and even vehicles, those strange motorized ones, and he dreams of the past, the present, the future. He sees the evolution of not only the cities but also of humankind. The planet and the stars in the sky shift. The sun and the moon move, and he feels himself rooted like the tree and yet stretching outward and upward in both space and time into infinite areas of the universe.

And he hears the sounds of Om reflected through the universe and the galaxies. Om!

We are Laitos, and pass the story back to L1.

L1: We are those of Laitos. This is a story about a tree. This is a story about the seeker. This is a story about perspective. What does the tree see? Beingness.

What does the seeker see? Doing-ness. What has been seen? They are the same thing. As a seeker serving the Creator, your doing-ness and your beingness can be one and the same thing. The tree serves the Creator by being a tree. Each of you in this room serves the Creator by being a human being.

Each of you serves the Creator. However you see this service in slightly different ways. Sometimes you are able to perceive the service as though you are the tree, as though you are the Creator—being, living, evolving, witnessing. Sometimes you serve the Creator by doing, channeling, writing, hugging, smiling and loving. The doing-ness and the beingness are two perspectives of the same service.

We urge you to reconsider, when you feel you are not being of service because you are merely being and not doing. The Creator does not divide up Himself into these two perspectives, delineating [them] so completely, with a black line down the middle, as so many of you do here in the circle. Enjoy those times when you can be the tree equally as you enjoy those times when you are active.

(Side one of tape ends.)

(L1 channeling)

At this time we would like to conclude the story and because this is a time for learning as you are gathered here this evening, we would like to offer ourselves to this learning process by asking if anybody here has a brief question on which we may offer our humble opinion. We are those of Laitos.

R: I have a question, Laitos. The question is about the contact as it was transferred to me. I felt very little conditioning and it felt very tenuous. The image of the motorcycle was in my mind for some time and the best I could do was to describe it, though I did not perceive any other words that I could wrap around it. So my question is about the process of me connecting into this tree as I was speaking. If you could comment on this, I would appreciate it.

We are those of Laitos, and can indeed comment on this. Your conditioning was that of receiving the image. This receiving of an image is a unique sensation to you and in having you grasp this image we sought to acclimate you to this image beforehand, to become comfortable and secure that it was indeed a hint of our contact. Being bright red,

it was apparent and noticeably different. We felt that this was sufficient and we are pleased that you took this image and conveyed it, because this is a time of learning and the stories that we tell are meant to be an opportunity for the learning channel to grasp some foothold and wrap some words around the image and place out into the group. We thought it best that you not be handled too much but allowed to continue on your own.

We would say you did well. Have we answered you sufficiently? Would you like to add another question to this?

R: Yes. Before the imagine of the motorcycle, which seemed to come from left field somewhere, when the one known as Jim was speaking, I saw the image of a tree in the wind, leaves falling down, being cycled in the ground and back to the tree. So was that picking up on the concept that was being transmitted to Jim at that time?

We are those of Laitos, and would say that everyone in the circle is picking up on the concept at the same time and only one person at a time is speaking. Everyone could speak about the concept at the same time. However this would not be very useful to the group or those listening to this channeling session later, so you each take your turn. But you are each picking up on the same frequency, if you will. The image of the motorcycle was a conditioning for you, whereas you were also picking up on our frequency and following along as you would as if reading a book while someone else was narrating the book.

Can we answer you further, my brother?

R: No, thank you. I just want to say I appreciate the work and the words spoken through L1, who is doing a really great job of carrying the ball.

We thank you, my brother, and thank you for your work as well as the work of the entire group, for this is a collective effort. We are pleased at every bead on the necklace. May we offer our service for one more brief query? We are those of Laitos.

(No further queries.)

We are those of Laitos, and find this circle content at this time. We enjoy riding the current of your love that circles around this channeling circle in a most efficacious way. We leave you now with the knowledge that we will meet again. This brings us great joy of service. Thank you for calling upon us

on this night and may the light and the love of the Creator keep with you all throughout your seeking. Adonai, my friends. Adonai. ✨