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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 3 - CHANNELING CIRCLE 19 MAY 30, 2009

Group question: The question is, “How do we determine what it is that we are to do in our life? How do we find the confidence to do it? And when it doesn’t work out very well, what do we do then?”

(S channeling)

(S acts as senior channel for this Channeling Circle.)

I am Laitos. We greet you in the love and light of your one infinite Creator. We are grateful to be called to your circle this evening, for it is a kind of service that is still somewhat rare. It is an opportunity for us both to further our path of service and to learn from those that we serve.

We ask that you exercise your own discernment in the process of assimilating what we have to say, for our path is not unlike your own. It begins and it ends in mystery, and we may shine our light, so to speak, upon certain portions of that path without necessarily having a complete view of the whole. Therefore, any particular truth which we may have to offer may be a truth more for us than for you, or more for another than for you. So we would suggest that if any offering that we might suggest is of less than perfect value to you that you lay it aside.

We were asked to address a question this morning of interest not simply to those who are on a path of third-density experience, but one which reaches into all densities as far as we ourselves understand them, which is to say that one has experiences that mount one upon another and one attempts to find a

cogency within these experiences that suggests the integrity of a way forward, a direction, a purpose.

The purpose itself is something for which all who seek must in some way reach, and it is well that one has a sense of that purpose. It is well that one dedicates oneself to that purpose. And yet, as life itself is a process of unceasing discovery, it will happen time and again that the purpose will need to be reconceived or reshaped. Sometimes, this re-conception is of a major sort and involves the abandonment of plan after plan. Sometimes it will be more of the nature of a refinement to a plan which is yet found to be sustainable.

But in almost every case, there will be some degree of confusion or frustration when a plan that has been laid out and tested with regard to its resonance with respect to the overall life pattern begins to show itself as unsustainable. For when one reflects upon the reason for this unsustainability, it redounds¹ to the entire question of the life pattern, and one can then find oneself in a state of considerable confusion with regard to even the simplest question of who one is and what one desires in this life.

Now, it is frequently a temptation under circumstances such as this to offer oneself a somewhat rigid, shall we say, or more hardened concept of a goal which contains within itself a

¹ In the sense in which the word is used here, according to www.dictionary.com, to redound is to “come back or reflect upon a person as to honor or disgrace.”

judgment, often functioning in a way that is not fully conscious or overt, but which suggests that there is something which one ought to be doing. It is all too easy under conditions of this sort to gaze back upon the realities of the life as it was lived on an everyday basis and to see a shortcoming, a failure, a lack.

In reality, this approach merely compounds the difficulty, for one has then not only the lack, the failure to contend with [the situation adequately], but also the guilt associated with that lack, and one begins to develop an image of the self in which the self is the bearer of these very deficiencies which one encounters. These judgments, we find not to be salubrious in the process of spiritual development. So the question inevitably arises how one might go about pursuing a life path in such a way that the judgments do not arise to present a stumbling block in relation to one's projected course.

At this time, we would pass the contact to the one known as R. We are those of Laitos.

(R channeling)

We are those of Laitos, and we greet thee through this instrument. We find that this instrument has found more confidence in speaking the words that come to the mind even though it still stumbles to translate our concepts into words at times. This connection is tenuous. This instrument wishes to be exact and right and creates stumbling blocks for itself again and again. We are Laitos and we pass the contact to the one known as M.

(M channeling)

We are Laitos. To the words already spoken in answering the questions for this morning, we may add through this instrument a few more notes and comments. This instrument is receiving, almost in a chant-like form at this moment, the phrase, over and over again, "Being is more important than doing. Being is more important than doing." And so she's repeating what she's hearing in her head relying on that canon that said that it is all in the intention. Most important, hierarchically speaking, is the intention and what manifests is secondary, not completely unimportant, but of decidedly secondary importance. We now pass this contact to L.

(L channeling)

We are those of Laitos, and we are with this instrument. To continue the thoughts that we spoke through the instrument known as M, we would like to touch back on the beginnings of this question. When it was discussed in the circle, the one known as G said that she has prepared for an event, something in her past, and yet that which she was making preparations for did not materialize.

But as the one known as M said, the outcome is not what is relevant, but the being. In preparing your being, you're doing a set of tasks that was relevant to your past. Regardless of whether the outcome was as you expected, these tasks were important to your spiritual evolution. There is a merging in this case of "being" and "doing" being sort of the same thing. You're "doing" when you perform these tasks; you're doing these tasks. Yet [you] remain in the beingness of having them done without expectation of continuing on toward a goal.

When that which you were expecting to occur did not happen, you moved back into beingness and stopped trying to accomplish. That which you were able to accomplish in the preliminary tasks will serve you at another time.

Each moment that you are being, you are achieving your goal because you have done things in the past that have brought you to where you are now. Every moment is your goal. Again, one can see the parallel of doing in being and being in doing. These concepts are not new—they have been spoken by us many times. Yet here is another application of this that you can use in your life to see more clearly what we mean by doing in being and being in doing.

(Long pause.)

Are you being now, or are you waiting for this instrument to speak?

This instrument sat in anticipation saying, "Where should I go? Should I pass, should I wait?" And then it occurred to her the message that we just spoke. "Just be." And suddenly she understood that our message was silence. She, at the same time as doing the channeling, was simply being receptive. It is a wonderful thing to do for the Creator. Through you, the Creator acts to know Itself. And yet, in all of the doing that the Creator does, the Creator is. The Creator simply allows the doing to be its own

process. It exists in being at all times, while facets of Itself go about being busy.

Each of you desires to attach importance and significance to each of your actions. “I am doing this because of some previous action or result, and I am doing this now in order to attain another result and action.” Let every action that you are doing be its own end result. Allow yourselves to be as the Creator, to do, to act, to go about your day. It is perfectly well to be busy, and you are also being in your busy-ness.

And while you are sitting still, perhaps in confusion because you do not know what your next action should be, or some creative action has left you stymied and you sit bewildered [asking] “Where is my path? What is my destiny? Why am I here? What should I be doing now? How come this does not work out as I expected?” [you] sit in your beingness. And in sitting there in your beingness, you are doing the action of waiting silently, patiently. At these times, it is well to let your mind rest.

Do not think that when you are sitting still and resting, you are not accomplishing something, that whatever goal is that you had set for yourself is not being worked upon. Work is always being done. In those times of laziness or stagnation or feeling stuck out of hopelessness, you are perpetually doing. Work is always being done. Your best is always being accomplished. While we wait for you to prepare and we sit apart from you waiting to be called, are we not also doing? We are actively being passive, as it were, waiting, as a lover might sit by the phone patiently, waiting for her partner to call. She is doing, although she is still impatient and waiting.

We feel that it is time now to allow another voice to speak, as we feel that this topic in its small facet has been exhausted, and so we would like to have another perspective upon this query that the group had. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and are now with this instrument. We greet you through this instrument in love and in light. We would take up the topic of joy. When one considers a path or a service, one often hears, “Do what makes you happy.” It is not inappropriate advice, and yet we feel it misses the mark. We would offer two examples—one from this

instrument’s life, and one from the life of the one known as Jim.

When this instrument was a young woman, her joy was in promising to serve another in the bonds of marriage, and she found joy in keeping that promise. When the bonds of that marriage dissolved through the request of the other-self, it could be said that the joy ran out. Yet that is not so, for the promise had been kept. The promise, now dissolved, allowed the beloved to be free.

This instrument has continued to make promises and to find joy in the keeping of those. And somehow, incidentally almost, the path of service has opened for this instrument and has continued to blossom and develop through decades of service. The joy that this instrument found in keeping promises was far deeper than those feelings of happiness which came in certain situations and not in others.

Again, we gaze at the lifetime of the one known as Jim, who was as happy as a man can be dwelling in a house made by his own hands, eating food prepared by his hands, harvested by those hands—canned, preserved, baked, created by his own hands. His own company made him happy. His thoughts, faithfully recorded, fulfilled him. And yet, he turned from happiness because his joy was in service, and to pursue that service he felt that he must go deeper and collaborate with those whom he felt to be comrades in service.

Does it make this entity happy now to be a gardener instead of a homesteader, alone with his thoughts? Happiness comes and goes, and yet this entity’s joy is complete, for he has found a service with the instrument and with others which pursues a purpose greater than any that he had conceived before.

Therefore, we suggest to each not to discount happiness, but to look for and cherish joy when found. Joy. What gives you joy? Where there is joy, there is service already. For in that experience of joy, there is service to the one infinite Creator in the fulfilling of your deepest being.

Upon another tack we would point out the richness and redundancy of your path. The path is not a straight line for most, but rather, as the one known as Paul said, it is a long and winding road.² Yet it

² Paul McCartney, “The Long and Winding Road,” © Lennon-McCartney, all rights reserved. The chorus goes like this:

faithfully, inevitably leads to the door of that which is for you.

In this regard, we would offer the example within this instrument's mind of a violinist. The one known as David.³ He was a violinist of such excellence that even as a young man, he soared upwards within the ranks of the orchestra which employed him to the coveted honor of first-chair [violin]. He delighted in playing the violin, and yet his body began to break down. He became less and less able to practice, and more and more filled with pain as his wrists and arms sickened under the discipline of his art.

He was in despair when he came to this instrument to inquire what to do. This instrument, having been steeped for many years in the consideration of being versus doing, the consideration of the path of service and how it takes many turns and had [done so] in her own life, suggested to the one known as David that he look for the opportunity that was hidden within the folds of this seeming failure.

This advice struck the one known as David as sound, and he was able to lift away from worry and concern, and to seek in prayer, for that was his chosen way of meditation, the will of the one infinite Creator. Within ten days he received an invitation to become a teacher at a highly admired and regarded conservatory of music. He accepted this employment and has found a life's service that gives him deep joy. This service he still pursues.

When a seeming failure occurs within one who wishes to serve, it is well always to lift away from the worry and the question of why. It does not matter in a spiritual sense why a path ends in a cul-de-sac. There is no information on the blank wall at the end of a blind alley. Peacefully then, when things go not as you wish, turn around. Release that desire that has failed and find again your deepest desire, which is simply to serve. Let that intention set itself upon the wind, that it may draw to you by the law of attraction the next path that shall move you from being to doing.

The long and winding road
That leads to your door
Will never disappear.
I've seen that road before.
It always leads me here,
Leads me to your door.

³ David is the husband of an old friend of Carla's and the story is quite true.

It is never a good assumption to make that your path of service consists primarily in doing, for you may well have chosen before incarnation a path of service that is fundamentally that of holding the light, and that is a service offered in essence and beingness. We would at this time transfer this 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. In your culture there is a book of spiritual writing known as *A Course in Miracles*.⁴ One verse in this book speaks quite appropriately to the question under discussion and that is, "He who thinks only of the destination misses the pleasure of the journey."

And so it is. When one has a destination in mind and puts all of one's focus on arriving, then one does indeed miss the pleasure of the journey, the scenery along the way, the importance of the people one meets, the beauty of the relationships with those with whom one is traveling.

This instrument had a bus trip from Indianapolis to Montana many years ago in which, in the middle of the night, there was much heart-to-heart conversation among the strangers sitting near one another on the bus, and the singing of "This Land is Your Land" to the accompaniment of a harmonica that was played by a traveler from Germany was a spiritual experience. And had this instrument been asleep, she would have missed it all. So be awake to all the pleasure that is there for you as you travel toward the destination.

In your culture—and we speak of the culture of the Planet Earth, not the local culture—all who are there are limited by the five physical senses. It is difficult to see the big picture. By the big picture, we mean the picture of the soul from incarnation to incarnation to incarnation. Many people go through an entire incarnation and never know anything about what has happened before and have no inkling as to what is to come later. It is as though they step on a stage, play their part in the play, and then step off. And while they are playing their part in the play, that is all of which they are aware.

⁴ *A Course in Miracles*: Glen Ellen, CA, Foundation for Inner Peace, c1992.

All of you here in this room will have more knowledge of what has preceded you and what may be ahead of you when you step off the stage of this incarnation. However, there are many moments through the day when you tend not to be focused there, but to be focused on your part in the play.

Any preparation for any endeavor that you make while you are in the incarnational life is never lost. You may not see the fruition of the preparation that you have done until you are off the stage and in another experience, but you can rest assured that fruition will always come.

We recommend that in your prayer each day that you ask for the highest good for your life, not knowing what the highest good is. You may think that you know what the highest good is, but it is difficult to know what the highest good is at the soul level. Rest assured that what you ask for you shall receive.

(Side one of tape ends.)

(G channeling)

Each of you in this room has an array of helpers in the spirit world who are there to support you in your soul journey.

Let me speak also about situations in which you are not specifically making any deliberate preparation. There may be situations in your life having to do with relationships with other people for which you will need to use the skills for which you have prepared for a destination other than this relationship. [Yet it] can be brought to bear on the other situation or situations.

For instance, this instrument had the experience, in her career as a social worker, in working with a woman who had been with her husband through a very long illness. Had she not had the spiritual awareness that she did, she might not have been able to have done it, because it was very trying for her.

So do not ever think that anything, any preparation that you make, is lost or is useless, because there will always be lessons that you have learned and hills that you have attained that are transferable to other situations in life.

It has been our very great pleasure to speak through this instrument, and now we pass the contact along to S.

(S channeling)

I am Laitos, and I am with this instrument. At this time we would ask if there are questions still remaining on the minds of those present concerning this very interesting issue to which we have been addressing ourselves, or any other related matter. Are there questions?

R: Well, I have one. Laitos, could you speak to my channeling, because when it came around, I did not expect it, and yet I was able to say a few words that I felt like dragonflies flitting on the water. I did not see any visual cues that I have seen before, so I actually wonder if I picked up some of the contact because it's my words, mostly. Can you comment on the process? I'd appreciate it.

We are those of Laitos, and believe that we have understood your query, my brother. We have been asked to address that experience of the unexpected course of events, and the way the seeker may come to an easy and workable relationship with the events which do not unfold in an anticipated way.

We have suggested that it is often the case that such experiences give [one] the opportunity to examine the function of anticipation itself as one continues on the path of discovery. In the case in question, the new instrument had anticipated serving, perhaps, in one capacity in this session of seeking, and found that expectation baffled when the contact was passed to the new instrument. And we would say that it is our sense that this unexpected turn of events was received with some considerable degree of grace. We're very pleased by the ease with which the instrument uttered the words, which were only in part those of the instrument himself.

We would suggest that the process be allowed to continue for some measure of your time, for there are indeed gifts which this instrument has to offer which are unique and which add a depth and a perspective to that seeking which is of the group as a whole. Therefore, we would commend this instrument to its tasks and say that from our point of view there is much more progress, shall we say, than may seem visible to those who look only at the superficial result.

May we answer further, my brother?

R: No. Thank you for your comments and your support.

I am Laitos, and we thank you, my brother. Are there further queries at this time?

Questioner: I have a question. You used a word that I have heard used in other channelings, and I'm not sure that I know what it means, really. I would not ask you for an entire discourse on the word "grace," but how is it used as applied to the metaphysical?

I am Laitos, and we believe we grasp your query, my sister. This term "grace" is a rather large subject of inquiry and deserves space of its own, shall we say. But we could say very briefly that, in the context in question, it means simply a willingness to be open and a beauty in addressing oneself to an unexpected circumstance that could easily have been seen to be of a very challenging nature with a kind of ease and comfort. The metaphysical dimensions of this sort of experience do, as you suspect, my sister, go very deep and they are connected with such concepts as faith.

May we answer you further, my sister?

Questioner: At another time we shall have a discourse about grace. Thank you for offering as brief an answer as you can at this time.

We are those of Laitos, and we thank you, my sister. Is there another query at this time?

(No further queries.)

We are Laitos, and we feel that we have exhausted the energies and curiosities of those in the group at this time, and so we shall take our leave. We leave you glorying in the love and in the light and in the everlasting joy of the one infinite Creator. Adonai, my friends. Adonai. ✨