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SUNDAY MEDITATION JULY 21, 1985

(Carla channeling)

I am Oxal. I greet you, my friends, in the love and in the light of the one infinite Creator in whose name we come this evening. We thank you for calling us to you and hope that our humble words may hold something that may be of value to you this evening, reminding you, as always, that we are, as you, full of mistakes, full of errors and without any pretension to infallibility. Therefore, we ask you to consult your own inner wisdom. There is that within you which recognizes truth and which knows the truths that you need at this particular moment. Take what you will and discard the rest without a backward glance, for our wish is only to aid you, not to teach you any dogma. We know the path and we know the journey. But the steps you take are your own. You cannot walk as others walk nor can you meet the difficulties that others meet or experience the joys that others experience. What is in common is the journey itself and the joy and peace that lies from the commitment of oneself to seeking the truth.

As the shadows lengthen and the evening comes into the windows of your domicile, so each of you sits, in some way broken. None of you is any longer whole; none of you is any longer confident that everything is perfect. And many of you count this to be a discomfort, perhaps even a weakness or a lack of faith. We ask you to consider the nature of transformation. We would use the example, simplistic though it is, of a cup which must be

empty, emptied of all dregs and all substance before it may contain new drink. We ask you to consider a fresh-baked loaf of bread. It is useless until it is broken. In your young wholeness, my friends, you were full of something very valuable, the unexamined and totally trusted light and love of the Creator that blows about children and makes them so special to the adults about them. But there is no learning in this untouched condition. Does bread count it as cruelty to be broken that it may be eaten? We think not. Do you count it as cruel that life has fragmented your understanding and caused you to raise questions about yourself and others and the nature of the universe? Sometimes it is impossible for those within an illusion as dense as yours not to feel that it is cruel to be so broken by experience. And yet, brokenness is an utterly necessary prelude to transformation. Whole, untouched, you are finite. Broken, you become infinite, infinitely full of possibility, of newness, and of the potential for life, life that is new and vital.

It is as though the illusion which you now enjoy is a kind of threshing machine. It is inevitable that you shall come between the grinding wheels, and that you shall feel burst apart, sometimes slowly, sometimes all at once. These moments and times of your incarnational experience are the most pregnant with possibility for the acceleration of your spiritual evolution, for you have moved into an infinity when you are no longer closed.

What we say rings of the impractical and we realize that you seek not only that which is theoretical but that which may serve as an ethic that may inspire behavior which manifests that which you hold dear: service to others, love; there are many good qualities we could name for which you may be seeking inspiration. Your best quality is the willingness to be broken because that willingness is the willingness to learn, and, my friends, all things in your illusion teach the lessons of love. Each time you are broken, you are being offered a new way to come to a new understanding, if we may use that misnomer, of love. And by this we do not mean that which you call love, but rather that which you call Logos, that love which is creative and original, that love which is the Creator, for that love which is all of us, for we and you and all that there is are the Creator. Closed, you are the citizen of an illusion. It is as though your fullness were a prison. Each time you face adversity, you escape that prison and you are open to the transfiguration of another learning of love.

We do not say this simply because it is inevitable that experience shall cause discomfort and grief, although that is surely the nature of your illusion. We say this to attempt to inspire you to examine whatever faces you at this particular time, to find within it the seeds of love where there was none before within your heart. As always, the best adjunct to experience for the seeker is daily meditation. It does not have to be a full-time job, as this instrument would say. A very few minutes of seeking in silence that still, small voice, if we may quote from one of the holy works, is sufficient to put you in contact with the infinity that you can otherwise receive only from the harsh trials of experience. For there is that within you, as we have said, that will aid you in coming to a new knowledge, an expanded knowledge of your own nature and of the nature of love. Often there is great healing in such understanding, as that which no longer needed can fall away; as those bitter feelings disappear, for they are no longer needed; as dislike and prejudice disappears, for they are no longer needed. And then, once again, you become whole and you manifest to those about you that which has begun to come through you, that which is infinite, that which is love.

In the inevitable cycle of experience, you shall again be broken and the cycle turns again, offering you again and again the opportunity for new

knowledge—or if you have refrained from learning the lesson given you previously, you may find yourself repeating one lesson again and again. Try as you may, you will not escape this lesson until it is learned. This is not a grim threat, my friends; this is the nature of your experience. It is our intent to give you encouragement so that you may welcome experience, so that you may, even in pain or grief or despair or loneliness welcome being broken, and look immediately for the love that you have not allowed into this moment.

We shall pause for a moment that you may do this exercise at this moment. Open yourself at this moment that love may sweep through you, sweep you clean and make you one with your experience. We pause. I am Oxal.

(Pause)

I am Oxal, and am again with this instrument. We would like to close through the one known as L1 if this instrument is not too fatigued. We shall offer the conditioning with the understanding that we do not wish to tax this instrument, and therefore the choice is certainly and always the instrument's. We shall leave this instrument. I am Oxal.

(L1 channeling)

I am Oxal. I am now with this instrument. My friends, it is our desire not to tax your patience with wordy sermons or dry discourses, but rather to share with those present that which we recognize to be an essential part of the process through which enlightenment is attained. Therefore, we thank those present for their patience and commend your dedication and perseverance and seeking. We are known to those present as Oxal. Adonai, my friends. Adonai vasu borragus.

(L1 channeling)

I am Latwii, and I greet you, my friends, in the love and light of the infinite Creator, and wish to offer our service at this point in attempting to answer any questions that those present might deem fit to pose. Are there any questions at this time?

Carla: Well, since nobody's jumped in, I'll go back to the venerable L2's list of ad hoc questions, if it's all right with you, Latwii. This is a short one for a change. Number five: "Is it true that the essence of love is compassion? How can there be explication of the ways whereby compassion steers between the

twin distortions of being patronizingly maudlin, so to speak, on the one hand, and being too sternly judgmental on the other?”

I am Latwii. We are aware of your question. My brother, compassion is what may be described as the distortion of that which we term love. We would further observe that compassion is characterized by the distortion of judgment where compassion is quite often love given upon the establishment of certain prior conditions. If we might offer an example, the individual who passes an other self upon a thoroughfare might observe that the other self seems somewhat poorly attired or perhaps the physical vehicle of the other self does not appear to be well-nourished. This has the characteristic of an observation, however, rather than an outpouring of that which you term love. The viewer, however, when made aware that certain circumstances such as the loss of numerous loved ones, and the entirety of one's physical possessions resulted in the other self's dire appearance, might be overwhelmed with sudden feelings of that distortion of love which you term compassion.

As one might observe, the compassion or distorted love was only offered upon the basis of evaluation of appropriateness by the one extending that which you call compassion. The distortion of love that you refer to as compassion, then, may be characterized by that individual who offers such distorted love as falling within certain realms of appropriateness. And, indeed, it is the limitations which you, my brother, have suggested that are examples of the range within which such distorted love may be offered.

We would, in closing, observe that the offering of love to any other self for reasons resultant of judgment is still an extension of love and is therefore commendable. However, one who would be an adept must recognize that the extension of love is a form of service to one's other selves, and therefore does not require precondition.

May we answer you further?

Carla: Just for my own benefit, let me try to sum up what you said in a sentence or two. What you said was that compassion, since it's run through a person who feels it personally for another person, involves judgment, of necessity, since that's the way people's minds work. But compassion as an ideal has no precondition, but is given in total freedom. Therefore, we as human beings never quite reach the

perfection of that distortion of love known as compassion. Is that what you're saying?

I am Latwii. My sister, we agree with your explanation with one variation. We would emphasize that the use of the word "love" rather than "compassion" in the latter portion of your statements would be more appropriate, for it is love, itself, which ideally should be given freely rather than the distortion of love known as compassion.

May we answer you further?

Carla: Yeah. The Live Aid concert brought a wave of what I would call compassion rather than love, that is, pity, and a desire to help a lot of people that were hungry that nobody knew. How does one make the step from compassion based on need to unconditional love, personal love, of strangers, billions of them, whom one does not know and can never know? Or is this even recommended?

I am Latwii. My sister, we would attempt to answer your question simply by extending the observation that the numerous strangers cited in your question are actually numerous other selves and for that reason one might observe that there is a reluctance on the part of the individual to love himself or herself through the extension of love to all other selves, in essence a reluctance to love oneself in totality. For this reason, we would offer the suggestion that to learn to accept and love oneself in its facets which are both attractive and unattractive is a step toward the loving of those same characteristics, both attractive and unattractive, in one's other selves. For to accept oneself is to learn to accept one's other self sufficiently that the extension of love to the degree which you described becomes possible. The recognition must occur that each other self is in essence identical to one's own self and the accomplishment of loving these numerous other selves is an extension of that recognition.

It is becoming difficult for this instrument to continue to maintain contact, and we would suggest that should further questions be desired, that another instrument offer to serve on this instrument's behalf. We are known to you as Latwii.

(Jim channeling)

I am Latwii, and we are with this instrument whom we thank for offering a voice for us to utilize once again. Is there further query?

L1: Yes, Latwii. I'm disturbed as to the potential accuracy of what I was channeling. Would you make any corrections that are necessary through correction or repetition of the questions that were offered while I was channeling?

I am Latwii, and am aware of your query and your concern, my brother. We would not attempt to add or subtract from any concept which you utilized, and which we were able to utilize using your mind and its contents. We are most appreciative of each instrument's desire to be of service, for though our message is always and ever the same, there is much to be gained in variety of expression when we are able to utilize numerous instruments in speaking this one message. Therefore, we should not feel any concern to alter our message which was transmitted through your instrument but would simply thank you for your service and remind you that as you open yourself in service and give up your own small will that you may serve a greater will, that you then must needs accept that which proceeds through your instrument and allow its movement through your instrument in as free a manner as possible without the overconcern as to whether the task has been accomplished in one fashion or another. To put it more simply, my brother, do not be so judgmental upon your own abilities. We thank you for your service.

May we answer further, my brother?

L1: No. Thank you for your comfort.

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

N: May I ask for some further explanation? Are you in essence saying, Latwii, that we have many problems within ourselves which we can't accept, and which is true, of course, but when we have problems with others which we seem to want to accept, yet can't rationalize love as an extension of the one infinite Creator, then this is again failings within our feelings for ourselves?

I am Latwii, and am aware of your query, my brother. We shall attempt clarification. When one sees any other being and has any of the range of emotions that are possible within your human condition, one may assume that the emotion is felt for the other self because that emotion has some impact or reference to the self. You are in essence a conglomeration or unit of learning, this is to say,

you have your unique character, you have distortions of one sort or another that give you your strengths, your variety, and your uniqueness. You will feel in one manner or another about yourself or some portion of yourself according to the desire you have to learn in that area and your own conscious or subconscious assessment of your success in so learning. This process of learning and judging the self is one which is always ongoing, yet is usually not as conscious in the earlier portions of one's incarnation as it is in the latter portions. Therefore, as you become more and more aware of your own self and come to know that self, a portion of this awareness is gained by seeing your feelings for yourself reflected by others to you as your feelings for others. Thus, the mirroring effect of other selves shows you your attitude towards a portion of your own being. As you become more and more aware that this is the case, the process then is accelerated.

May we answer you further, my brother?

N: No, thank you. I think that was good.

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

(Side one of tape ends.)

(Jim channeling)

I am Latwii, and we are with this instrument once again, now that the mechanical duties have been completed. May we again ask if there might be another query?

Carla: I am interested in the message tonight because it was sort of paradoxical, and I wondered if you could make your own comment on the subject. Having experienced what was to me definitely the biggest disaster of my life recently, I have felt more imprisoned by the situation than freed by the situation. And when I have been in the past much more unbroken and whole I have felt freer, whereas the message stated that when you are whole you are in prison. Could you offer comment on this basic theme to clarify Oxal's thoughts for me?

I am Latwii, and am aware of your query, my sister. We shall be honored to attempt clarification of this message which our brothers and sisters of Oxal were so inspiring in the presentation of this evening.

As you feel the feeling which you have described as wholeness, you are as the harvester who has plucked the fruit from the tree and enjoys the sweetness of

the fruit which has taken long to produce. It is a milestone, shall we say, upon which you stand and which signifies a portion of a journey which has been completed. Yet, as all journeys of which we are aware in the seeking of truth are of an infinite nature, at some point there will be the setting out upon another portion of this journey of seeking. For as you have plucked the fruit of the previous journey and are nourished by it, there comes a time when the pilgrim, which each is, desires to move yet further upon the journey of seeking the truth. There is a price for each step. There is what often seems difficulties both small and large, both trivial and tragic, which will confront the doughty seeker.

If there were no such difficulties, if there were no price for the steps taken upon this journey, the lessons could not be learned, for there would be no weight against which to test and strengthen the spiritual muscle. For those who have gained much of the strength through many of the trials, further testing will require added weight and difficulty, shall we say. Within your illusion, such difficulties are not often seen for the great opportunity for growth which they offer. This is not surprising, my sister, for little within your illusion is seen for what it truly is. Much of sight rests upon the surface of things, the heart seldom seen. Yet it is our suggestion to you that within all such difficulties, the opportunity for learning and experiencing the love of the one Creator are infinite.

May we answer further, my sister?

Carla: No, thank you. That was very helpful.

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

(Pause)

I am Latwii, and we are honored to have been able to speak a few words this evening to this assembled group. We have enjoyed your vibrations and your queries. We thank you with a whole and joyful heart for requesting our humble presence. We also wish to remind each that we are but fallible seekers upon the same path of seeking which you now find your feet. Take that which we have given that has value in your own journey and leave behind that which has none. We are with you upon your request in your meditations to aid in their deepening and we are eager to join you again in your “Sunday night meetings,” as they have come to be called. We thank

you and we bless all and leave all in the love and in the light of the one infinite Creator. We are those of Latwii. Adonai. Adonai vasu borragus.

(Carla channeling)

I Yadda. I greet you in love and light of infinite Creator. We say to one known as J, “Howdy.” We come as you call, but you must understand, we have to be very brief, for the seats become hard when the second side of the tape has been turned over, and we do not wish to make the seats of your couches and chairs any more hard for you.

We only wish to bring you a single thought, and to do that we ask you to come with us in your mind, to leave this room and move into the night sky, far and far away, farther than you can see, farther than your telescopes can see, until you are no more in space and time, until you are truly within the Creator. We ask you to feel the light that is so bright, that shines not from a single source, but everywhere, from everywhere and to everywhere at once. There is no night; there is no sky, there is no separation—“separation”—we are learning to say our R’s, are we not, aha?! We ask you now to rook—to look back at yourself and ask what lies before you.

What’s your problem? We ask you! Detach yourself. Do you have a problem with your reputation? Forget it. Reputations are not important! Do you think ill of yourself? Forget it—what do you know? Do others think ill of you? Forget it—what do they know? Do you think that you are not as good as others think you are? Forget it—what do you know? Try to live in the light, my friends. Do not reach for it—allow it to fill you, for with every breath you are infused with that light, that love and that energy, and you are a powerful being.

So get on with it. With no fear, but with a will to serve, to love, and to be in the light. And that light is that which we leave you in, having no other possibility, for that is all that there is. The rest is confusion and dreaming. We wish you happy dreams and we wish you moments of wucidity—lucidity in which you see beyond your dream and beyond your darkness, beyond those few moments when you wear your funny costume of physical flesh and see the essential you which not only dwells in light, but is light.

We known to you as Yadda. That is not important, either. We, however, love you. Adonai. Adonai. We

leave you in the love and in the light of the One
Who Is All. ✽