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## SUNDAY MEDITATION JULY 13, 1986

*(Carla channeling)*

I Yadda. I greet you in love and in light of infinite Creator. It our privilege to be with you this evening. We receive call with some puzzlement because we have to evaluate our audience. Here in this domicile we speak with unified group, unified in thinking and in tuning to this specific sparkle of light—heh!—I say that well, did I not? Yet also there is the somewhat larger audience of the metaphysics magazine which has requested our words. This audience not unified this particular moment in space/time. What we gonna do to speak to all the bozos instead of a few?

Well, you can't please everybody, so we decided not to worry about it, but to touch this group and through the concerns therein, touch all. So, we greet in thought all who may read these words, for we know that in the face of those in this room are all of your faces; within a few thoughts, all thoughts. For is there more than one path? Even though each has a unique way of taking it, in the end your feet move the same dust as spirits before you, and you leave the dust behind you as blessing for those after you.

So! We would speak this evening, and would thank you again for this great pleasure of the function of desire and of the tools that you may use to further your desire. Now you have desire [of] many things, but we speak of the strong desire for the truth that motivates the seeker. You do not want an answer as

much as you want a clear understanding of the question.

The question, in our opinion, that each of you faces in your present incarnation in third density is, "How do I love? What is love? What has love to do with me?" This constellation of questions is the spearhead of your desire as a seeker.

Now we have gotten the question straight. That was easy—heh?! It is more difficult to clear away the stumbling blocks that have been placed before you by yourself than it will ever be to recognize truth. What are these stumbling blocks? There are two main stumbling blocks to the seeker. The first is the determination of seekers to think within the head without the slightest concept of how to go about the process of thinking. It is understandable that you should have this problem because your culture is fast and shallow, like a stream that has no depth, but moves very quickly.

So, your thoughts dart hither and yon but do not achieve the depth that you wish. Do you know why? Ah?! You know it is because you do not observe, you do not give yourself time. You cannot think until you have observed and gotten something to think about, you know. It is putting the cart before the horse, heh? To think right off the bat, you know—you cannot do that.

Now, what should you observe before you begin thinking upon the truth of love? What should you not observe, for everything speaks to you of love.

The second great stumbling block—that was a good one too; you hear those L's coming right out—to seeking the truth of love is your opinion of yourself. Now, you know you were born into “ihwusion.”

Wait—we gonna say that right, we gonna say it—*il-lu-sion*. You were born into an illusion. Your scientists tell you about this illusion, but you have known it was an illusion forever. Philosophers have told you this; masters and teachers have shared this with humanity always. This that you experience is to be observed, but it is not the answer—it is the way to the answer.

You are, as you look at yourself in the mirror, a system of electromagnetic vibration that is held together as a field so that the various elements within the cells of your body can work symbiotically to sustain a physical vehicle for experiencing of self-consciousness. Now we get closer. We begin to move around the stumbling block of self. If you see somebody in that mirror that is a certain age, weight, sex, makes a certain amount of money, has a certain number of degrees from learned institutions and a certain number of children, you are falling flat on your face, you are stumbling so much. You must lose all those provincial ideas about yourself if you wish to seek the truth of love.

For how can you love without any reservation? This entity that is so-many years old, and so-many feet high, has so-many names and letters after the name, and just and so-many children. If there was the ultimate love for this series of specified quantities, then you could not love others the same way. No, my friends—you must look in the mirror and see perfection. Now, how you gonna do that unless you remember that you are a collection of well-arranged atoms housing self-aware consciousness?

If you can remove prejudice from your gaze into the mirror and begin loving yourself not for what you do, not for what you succeed in, but for what you are, then you have opened the gate to learning the truth about love. For if you do not judge yourself because you have done this deed or thought this thought, or been this quality or that, but instead love yourself because you are the truth about love, you are the treasure to love which you seek to find, then you may begin to make “qweer”—we must try again.

This instrument have trouble with our accent. We try to say—clear perception of other entities who may have more or fewer children, may have more or less money, may be older or younger, but have no consciousness, but unique experience. So you look into another perfect posit of the Creator each moment that you look upon any entity whomsoever.

When you can learn how to evaluate experience, and when you have gotten over the shock of having such an illusory identity, then you take off your mask, you put the intellect where it belongs, that is, as tool subservient to the widest observation of heart and spirit, then your path shall be more plain to you.

There is one last stumbling block that you now have because of a deeper reason than your culture. You are impatient because you have a physical vehicle which will not be with you long. So, you want to know everything now. You know you must let go of that desire and seek only to know this moment. Everything is in this moment, but this is most difficult for the mind to comprehend. And it is most unusual for an entity to become aware of it without spending much time seeking while standing right in the heart of the truth and not seeing it.

There is a process of waiting in faith and patience and hope. It may only last a moment for someone very close to the moment, very close to love, and in peace and harmony with those about it, but for most of us bozos we will have to wait on holy ground until that moment—and it may be years in coming when we see it for the first time.

Your best ally in this endeavor is meditation. We get each in this room saying, “I cannot meditate well, so how is meditation going to help me?” Well, my dear bozos, no one meditates very well, for the perfect meditation will remove all separation and restore all to unity. It is the force of the will that seeks meditation. It is the faith that moves a visible physical entity to seek the invisible and metaphysical. It is the discipline of doing so on a daily basis that will yield to you a continuing opening into your birthright, for as children of consciousness, are you not heirs to all of the truth? Are you not indeed embodiment of the truth?

Therefore, we ask three things from those who seek. We ask that you discount all conclusions, and instead begin to gather data. In other words, be a witness and remember what you see and hear, knowing that you are seeing and hearing illusion,

but that this illusion was given to you by yourself as the experience that will yield to you the truth about love.

Secondly. We ask that you love not your mask, but yourself, and not the tasks about you, but the selves about you. If you must hate instead of love, at least hate that which is consciousness. But, my friends, you will have a hard time hating consciousness.

And lastly, we ask that you meditate and open yourself up to silence, never judging yourself because of the stray thoughts, but always seeking, seeking to be cleansed of all the dust of this path, that you may sit upon the stone, the hard rock of consciousness and be self-aware for the first and most holy time.

We wish you the joy of your journey and good courage in it. We have enjoyed ours and we hope that you do too—you might as well, for you are all on it. For our natures are bound up in our consciousness, and whether or not you try to seek the lessons of love, they will come to you. You might as well study, offer yourselves to each other as you would tasty food—for you are beautiful to each other and you can share love with each other. Hold your hands out to each other and hold all of your heart out to truth.

Before we leave this instrument, we wish to say in answer to this instrument's question when she challenged us, we did not give her hard time this evening. She was surprised. She said, "This really Yadda?" Well, you see this instrument challenge us in name of Christ, and then she say, "I find Christ in the master known as Jesus, and so I must ask you in name of Jesus the Christ. Do you come in name of Jesus the Christ whom I serve with all my heart," and so forth. She go through this long thing. Well, we so glad to hear that, because, you know, we do come in name of Christ and this instrument now ask the right way, becoming aware that any man can be love and any Christ can be worshipped, but that the Christ is so sacred that it is up to individual to say, "This is my Christ; this is how I see the face of the Creator, this is how I will follow to the death in order that I may learn the lesson of love." That why we so eagerly come. We wait long for this instrument to understand this, and we very happy that now we not have to give this instrument all that trouble.

It is a hard thing being a teacher, let me tell you. But we are so happy to be here and to be attempting

with these poor words to say that which you all already know, but to say it in a way which you can recognize. He who has ears, let him hear. We Yadda. You know, we may be talking junk, you bozos, so if we talking junk, you throw it out—okay. If we talking in a way that seem good to you, that is a great blessing to us and we could ask for nothing more. As we abide upon our given task with regard to your planetary influence, we say to you—we beg you, "Love each other."

We known to you as Yadda, and we leave you in love and light—ahéh!—of One Who Is All. May your cheeks be rosy with laughter upon the path, may your feet be strong, may your hearts be happy. And may your will to know the truth of love be your walking stick so that you may move gently, at varying speeds, responsive to wind and weather, inner and outer. And always, learn better to love. Adonai. Adonai. Adonai.

*(Jim channeling)*

I am Latwii, and we greet you, my friends, in the love and the light of our infinite Creator. It is our pleasure as well to join this group this evening and to follow those of Yadda. We enjoy their humor and light. We hope that we may be of some service this evening in attempting to answer queries if those present may find any value in so asking. May we then, without further delay, ask if we may begin with a query?

**Carla:** I have a question from R. She would like to know how she can tune in to people's vibrations when she is asked to do healing work or other psychic work, without picking up and empathizing with their pain, whether it be physical or emotional. She very much wants to continue healing and being of service as a psychic, but she finds it extremely draining to be in such pain for so much of the time.

I am Latwii, and am aware of your query, my sister. For an entity such as the one of which you speak who is beginning to become aware of the finer vibrations which always surround it ...

*(Side one of tape ends.)*

*(Jim channeling)*

I am Latwii, and am again with this instrument. To continue. For such an entity, which is beginning to feel the inner sensations quicken within its own being in the developing of its ability to be of further

service, the separating of the pain and disharmony of another from that which is less painful is a very difficult and delicate task, requiring usually a great deal of experience, for it is not the ability, shall we say, of the beginner to perform the more advanced task. The beginner is opening itself to all which comes before its notice and is such like the tuning fork, in that those vibrations which surround it begin to move it in a like or harmonic manner. If an entity should hastily begin to attempt the separation of that which is painful from that which is not, it is possible that it would become less able to perceive those vibrations about it and less able to serve in a manner which it has chosen.

We suggest as an initial step that this entity see itself in a certain fashion when it offers itself in the service of the healer. Rather than absorbing all those vibrations of various natures which impinge upon its notice, we suggest that this entity see itself as a portion of a river, that the feelings of all natures which are brought to it by the one seeking healing be allowed to move through its being in a manner likened unto the water moving through the bed of a river. The entity then may see itself as the bed and banks and the air surrounding the moving water, becoming aware of where there is the blockage, of where there are deeps, of where there are eddies, and the whirling of the waters. And when these characteristics of the moving water have been noted and worked with in order to aid in the process of healing, that they then be allowed to continue their movement through the being without needing to be absorbed in any way whatsoever.

May we answer further, my sister?

**Carla:** Yes. One of R's teachers suggested that there are different modes of perception and that she need not experience this empathic pain in order—to be able to diagnose, I suppose, and treat would be the medical way of saying it, but of course that would not be a good thing to say, so I guess one would say—in order to tune in to the vibrational pattern of an individual. That rang true to me, yet I have the same problem R does and I didn't understand what he meant—it just sounded right. I wonder if you could enlarge upon this concept?

I am Latwii, and in our previous response we were attempting to construct the framework by which an entity may move its conscious perception from the state in which it absorbs in an empathic sense the

vibrations which are brought before it by the one seeking the healing so that the one serving as healer may then be able to be aware of these vibrations in order to serve as a healer without becoming affected in a manner which reduces its own ability to function in any sense. This framework which we suggested, that of seeing the self as the container of the moving vibrations that allows them to continue their movement, is a structured means whereby one may become aware of this means of perceiving which has been described to the one known as R.

However, we must add that this process of becoming able to utilize another level of sensing and perceiving is not available to each seeker in the same degree of quickening or awakening, shall we say. Many there are who will pass the entire incarnation without becoming aware of either manner of sensing. Others will find use in being that known as empathic, for within their own incarnational patterns, there is perhaps the need to be more aware of the feelings of others for whatever reason the entity has chosen before the incarnation. In still others, there is the pattern set out which draws unto the entity further levels or means of perception in order that its own pattern of lessons and services may be fulfilled. Thus, we must give our advice with some caution, for we cannot give general advice which is always applicable to a specific entity.

May we answer further, my sister?

**Carla:** Well, yes. I'm still working to try to get to the heart of what R and I really should be thinking about, and it seems to me that with your second response, you've shifted my mind around. Let me explain. When you described the idea of the riverbank and the riverbed and the air, I visualized that as being the same kind of technique that an instrument uses, visualizing itself as the pipe who is not responsible for the water, and all you have to do is be the best pipe you can be, in other words, doing something that I imagine R was already doing, which was giving her will over to the holy spirit, as R and I probably would both say, and saying, "Not my will, but thine be done." But this isn't what you were getting at.

It seems to me that the heart of what you were getting at more was, that there is a state of mind that sounds to me very much like the state of mind achieved during a hypnotic regression when a person has come up against something that makes that

person fearful. And the hypnotist says to the person, "You are now an observer; you are watching it happen," and everything continues as before, but the person does not have any emotional reaction to it. I believe this was the heart of what you're suggesting as the state of mind to be cultivated, that of the entity, the mind/body/spirit complex staying in the physical body, but achieving a great degree of concentration, and then becoming the observer rather than the experiencer of what is happening to that person that is being seen. Is this by and large correct? And would you correct what I'm wrong on?

I am Latwii, and as we assess that which you have spoken, we find that you have discovered another means by which to describe the technique we have given. The heart, shall we say, of this technique lies in the pattern of lessons and services which an entity may have chosen. There is, indeed, the state of consciousness that is available in precisely the fashion you have described, that of the observer which is not affected by that which it observes. This is a state which comes to an entity not because it has done one exercise or another, but because it is the appropriate outgrowth of the efforts of the entity in seeking to be of service and in allowing those lessons it has chosen to bear fruit within its own being in a manner which then, as a natural process, produces the ability to serve in a continuing fashion of growth and refinement, shall we say.

Thus, the one seeking to be of service, the one in this case known as R, may undertake any technique in order to further amplify its ability to serve in such and such a fashion as described by its own inclinations, yet what will develop within its own being as an ability to serve will be a function not just of the conscious desire, but of those patterns set in motion before the incarnation began. Thus, [there is that] within the incarnational experience [which causes] what you may call predestination and free will [to meet]. Thus we cannot speak with specificity in this or any particular case, but may offer general guidelines which we hope are of some assistance.

May we answer further, my sister?

**Carla:** I will send a copy of this to R, and if she has further questions, I'm sure she'll write and ask. Thank you very much. And thanks for R.

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

**J:** I almost feel instead of asking the question, I almost feel I should ask you if there's something particular tonight I need to be told by you, particularly. Does anything come to mind?

I am Latwii. We appreciate the offer to speak without boundary, shall we say, but would choose to respond to those queries which are felt within your own heart to be of greatest need. We would not wish to inflict our opinions upon your free will without first finding the heartfelt query upon your part placed before us. We seek in each of these meditations in which vocal channeling occurs to guard as carefully as possible the free will of each entity. We, in our seeking to be of service, desire to serve in a manner which is congruent with the needs of the entity that we wish to serve. We cannot know those needs as purely or precisely as can you. Though we see with eyes that move somewhat further than do your own, we cannot feel what is of importance to you in the way which you can feel. Thus do we offer ourselves in service that you yourself determine.

May we answer further, my sister?

**J:** Okay. Tonight as the session started, I suddenly became terribly, terribly depressed, and it's so overwhelming that it's ... almost the ability to think beyond that depression just doesn't seem to be possible. And I move back and forth between the feelings of possibly it's a cleansing of something, it's good for me to go through it, I'm releasing something I wasn't aware of, or it's just some stupid temporary weakness or fear of the unknown, of an all new sense of my immediate future, my move out west and the changing of my life, everything philogistically to whole new groups of people. And it was just so overwhelming that that's all I could think of was my depression, and I'm not quite sure what to ask about it. I'm just never quite sure how to deal with it. I don't want it to get the most of me, but possibly it's a cleansing, I don't know. Does that make any sense? I just can't get rid of it.

I am Latwii, and am aware of your query, my sister. We may suggest that the state of mind and emotions which you have described as the depression is that which offers an opportunity for that which you have called a cleansing, yet it is but the opportunity. If you, in your contemplation or meditation, can follow that feeling of depression and allow it to lead you to those areas within your own thinking and

experience which are the source of anxiety, worry, fear, and which sum in that feeling you have called depression, then you will allow that feeling to show you the areas which may be consciously worked upon in order that a transformation or cleansing in these areas of your being may occur.

To remain with that state of feeling that you have called depression without moving with it in this case and allowing it to point the arrow, shall we say, is to remain in a somewhat dysfunctional state of being. You may in following this feeling discover that there are various beliefs which you hold in certain areas which are not necessarily so, certain fears which in time may dissipate, certain anxieties and certain guilts that may yield to transformation by the simple changing of what is believed to be true. Thus, you may find that widening the point of viewing in certain areas may allow the belief or viewpoint to include new concepts which, when seated within your being and manifested in your thinking and experience, will then remove the clouds of depression so that once again the rays of light may illumine the darker portions of your thinking and experience.

May we answer further, my sister?

**J:** Yes, please, Latwii, one more. Last month our dear friend M, whom you had contact with on our Thursday night meetings—I seem to be going through some changes, I think it's a combination of guilt—you see, as you're aware, she's blind and has other disabilities, and we've been very close, and I'm having a real sense of guilt and anger because I know I'll be going out west and I'll be leaving her and yet she relies so heavily on me. And I almost feel like there's something I'm supposed to teach her or make aware to her or bring forth in her that she's not aware of before I leave because, there's just not that much time left, and as I said, I get nervous about it, of the guilt and anger, and once I move out west, it won't be the same again and I'm just wondering why we were supposed to be together in the first place, and like I said, what it is that I'm supposed to teach her or maybe she's supposed to teach me something in the short time I have left physically at her side.

Like I said, with her being handicapped in so many ways, when she relies on you, she really, really relies on you, so I do have the guilt about leaving, but I feel there's something I should do in the short time I have left, and I just don't know what it is, and I just

get this panic sense of—that it'd be very, very difficult for her once I've left, she's been able to rely on me so much in every way, and I wonder if you could help me on that. I just keep asking myself that or asking my guides that, and I'm just not getting the answer. And that was my question about myself and M.

I am Latwii, and you have now moved into a more specific portion of the area of inquiry that you covered in your previous query. Again, we would suggest that in your meditations or contemplations, you continue seeking the answer to this query. It is well to ask others, those you have called guides and presences for aid in such a matter, yet it is not to be wondered at overly much when the aid is of a nature other than one anticipates, for this dilemma which you now face is one which holds great opportunity for discovery upon your part, and if any guide or presence should give you the specific answer to this query, then your opportunity to gain in the spiritual strength required to solve this dilemma would be removed.

Thus, we can suggest that as you seek with growing intensity the answer to this dilemma, that at some point you will reach the, shall we say, critical condition within your own being that will call unto you the appropriate response. To seek and to seek and to seek is to amplify that pattern which is now in motion and to offer it fertile ground, shall we say, in which its seeds may be sown, its harvest made known. Thus, we can only suggest that you continue in your seeking, and at some point you may find it helpful within your meditation for the moment to give up the seeking and the questioning long enough to listen, for at some point, you will be ready to hear.

May we answer further, my sister?

**J:** No, thank you Latwii, I think I understand now. I'll see you soon. Thank you.

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

**Carla:** I have a very teeny query, and all you have to do is say yes, no, or I can't answer that. Something happened to me that's never happened before when I was channeling Yadda, and that was, in the middle of the channeling, everything stopped. I hadn't caused it to stop by analyzing. I was still focused, and I stayed focused, and there was nothing. I mean,

it was an imposed nothingness. It's better than I ever meditate—nothing, total blankness, and then, bang, it popped in again, the channel began again, and it went on as if nothing had ever happened. Was this attack? [Or] was Yadda just making sure that I was staying in the position of channel?

I am Latwii, and we find in this instance that there was the need on the part of those of Yadda to determine your own state of readiness, shall we say, to continue with that particular work. The period of the silence was necessary to set your instrument, shall we say, in a fashion which is somewhat similar to a testing which, when passed, then readies the instrument for further service. Yet it is also more than that in that it included not just a readying of your own instrument, but a further blending of those of Yadda in their transmitting capacity with your own instrument. Thus, the period of silence was an opportunity for each to blend in a more harmonious fashion with the other in order that the concepts which those of Yadda wished to transmit might be more easily and appropriately transmitted.

May we answer further, my sister?

**Carla:** No, thank you. I'm always fascinated to learn more about the art of channeling.

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

*(Pause)*

I am Latwii. We find that we have exhausted the queries for this evening, and we are most grateful for each opportunity to offer our humble words and opinions. We hope that each will remember to take only those which ring of truth and to leave the rest behind. We rejoice in each opportunity to join this group, and we thank each for inviting our presence. We shall be with you at any future request for our presence and will be happy to join each in meditation at any time. We are known to you as Latwii. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends.  
Adonai. ❀