



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 5 - SESSION 4 - CHANNELING CIRCLE 20 MAY 30, 2009

(*M channeling*)

(*M acts as senior channel for this Channeling Circle session.*)

M: We are Laitos, reaching in love and light. We are joining with you this evening to share our classifications and perceptions on the subject of grace.

Grace is a ubiquitous word in the language. In your language it has many different shades and connotations, different kinds of meanings. But all share a fundamental essence, which we will try to tease out as we go around the circle this evening.

The facet of grace that this instrument will struggle with is the image or feel of dynamic beauty. Oftentimes if someone speaks the word, beauty, there is intensity but static images come to one's mind. Grace is a dynamic expression of beauty. It is an expression or manifestation of one who is serving or being in an acutely or particularly balanced manner. It is a sign that one is talking or serving in a very balanced and efficacious manner. We now pass this contact to the one known as L.

L: We are those of Laitos, and we are with this instrument. Grace is holy. All things on your planet are holy. All things on your planet are beautiful in their own way. Grace is an expression of the beauty in holiness as one moves about one's daily activities in the dynamic fashion of which we spoke. It incorporates into those dynamic activities the

knowledge of the truths in the heart that say, "This is holy." One then moves from a simple activity into grace in that activity. It is a merging of one's self with that of the Creator.

It is almost, we would say, a channeling of doing. When one moves with the will of the Creator, one finds holiness in his or her actions. One has moved into grace, a beauty of the Creator, a beauty of Oneness, of aligning one's will with the will of the Creator.

When the question was raised as to the use of grace, the context referred to the channeling of the one known as R.¹ The term was used because he released himself unto the powers of the Creator instead of rationalizing in his own mind, "What should I do, what should I say? I don't know if I can do this." He was given no preparation to become anxious. He had simply to act and in that act he relied on the faith to know he was serving. And in serving in faith he aligned himself with the will of the Creator, and in that will of the Creator he moved into grace. He moved into beauty.

¹ In this session of working, R asked not to be a channel, but to attend as a battery only. However, during the course of the session, S transferred the contact to him anyway. R did his best to channel what he received, although it was a total surprise to him. S told him after the session that his action had been full of grace. R asked what that meant. Hence, the topic of this Channeling Circle session was created.

We will now have our concepts perceived and spoken by the one known as Jim. We are Laitos.

Jim: I am Laitos, and I greet you in the name of this instrument. We have spoken of grace in various ways thus far. We now focus upon the quality of grace which smoothes the path of the troubled seeker. As one moves upon the journey of seeking the truth, one finds there are places upon the path that are more difficult, should we say, to traverse, because of one feature or another contained not just upon the trail but perhaps within the seeker, so that the seeker reacts to certain challenges, stimuli, catalysts in ways that are unique to that seeker, in ways that seem to hinder for the moment the seeker's progress upon the path.

When the seeker has found that there is resistance to further movement, that there is this difficulty in the experiences, the confusion is in the mind. The wise seeker retires within, to the "room" that is used for meditation. It attempts to sort and shuffle, shall we say, the confusions of the moment on the place we call the path, to find a way that will allow progress, movement.

This is most efficaciously achieved when the seeker, shall we say, gives up desiring the personality of the ego and lays it upon the ground and gives the self over to the Creator preferring the higher source to the self, and places the self within this higher source's protection. When this is done with a sincere heart, the seeker most often is filled with this quality of grace that somehow guides it beyond difficulty, takes its hand and places its feet and moves its being in a way that is safe, secure and steady. And thusly, the difficulties are not so much overcome as overshadowed, and the seeker finds within its heart a peacefulness, a grace, finds within its feet a rhythmic grace, and there is further movement along the trail. At this time we shall pass this on to the one known as Carla. We are Laitos.

Carla: We are those of Laitos, and greet each in love and light through this instrument. The very core of grace, as the word has been used for centuries among your people, is as a gratuity, as a gift that is serving you.

Grace has come, in Christian theology, to be used to indicate the undeserved and complete love of the one infinite Creator. It is a concept central to the Creator's [being] seen to be a Creator of love.

We have offered this concept in many ways. We have said that the Creator loves each of you absolutely and utterly, with a love infinite, and without let. This love cannot be deserved. It cannot be earned. It is each of yours, as it is each of ours, by grace alone. This knowledge of being loved without judgment and without limitation is the basis for that feeling of freedom that comes to those who are loved and who therefore come to know what love truly is.

You do not have to make up love or compassion. You have only to move within to that room of prayer, that inner room where meditation, worship and thanksgiving take place. To go through that door into the presence of the one infinite Creator is to know, to experience, to rest within that love, that grace of the Creator.

It is often tempting for entities such as you in the world of third density to consider that everything must be earned, that nothing comes for free. Many of you have had parents whose love you had to earn, chore by chore, compliment by compliment or concession by concession. That love was then precarious, and those who demand proof of their love shall never be completely satisfied. Nor shall those [of whom proof is demanded] ever feel at rest within that love. Whereas love is conditional, there is always another condition. There is ever an end to that love which is measured.

Yet the love of the Logos is unmeasured. It is infinite and it is eternal. And you are knit of the same fabric of love as is the one infinite Creator, whose creature you are. Thusly, you are the creature of the one Creator, His face, His voice, His hands and feet in the world around you. You always have the opportunity to express this unconditional love, so that those whom you love are free, free from the fear of your judgment, free from the fear of their loss of your love, free to be the creatures they are. Thusly does grace spin its light and its love from the infinite Creator through you and out into a world that hungers for that love. We would at this time transfer this contact to the one known as G. We are those of Laitos.

G: We are Laitos, and are now with this instrument. Everyone in this room has heard the words to the hymn "Amazing Grace," an apt description of grace. [This hymn was] composed by a Mr. Newton and some of you may know the story of how it came about. For many years he was a slave trader. He

brought many thousands of captured people from the continent of Africa to the United States and sold them. At some point in his life he had a heart opening and saw the error of his ways, hence the song, "Amazing Grace."²

Grace is a real quality that exists in the universe. When a heart opens even a tiny bit the Law of Attraction kicks in and grace enables the person which had the heart opening to be transformed.

Grace is the cooking oil of the spiritual world. When cooking oil is spread on the bottom of the pan and the batter is placed in the pan and the pan is placed in the oven, the cooking oil enables and facilitates the transformative process that keeps the cake from sticking to the pan. Grace is the axle grease of the spiritual world. When placed on the axle it allows the wheel to turn freely without becoming hung up. Grace is the oil that is squirted on the squeaky hinge. It allows things to move freely in the spiritual world and to be transformed. As the instrument that spoke formerly said, it is a gift. It is a gift from the infinite Creator. I now pass the contact to S. We are those of Laitos.

S: I am Laitos, and speak now through this instrument. Grace is therefore an amazing quality, gratuitous, free. It is the very elixir of the spiritual life. It is something which none will ever forget. There is a feeling experienced. It is something indeed to which one may aspire. And yet as someone said it can only come as the gentle dew rests upon the land. It cannot be forced. It cannot be earned or hard-won by right effort.

There are some people who mock the experience of grace for the extent of a period [of time]. There are others for whom the experience is offered but seldom and [for them it] is of very short duration, and then they again find themselves suffering through the troubles of the day and enduring the dark night of the soul. In times like this, grace is but a memory, but a memory that can sustain that effort continually to work upon that vessel which each here is.

For it is true that, while one cannot earn grace, there is much that one can do to block access to it, and a good deal of the experience of spiritual endeavor is

devoted to a removal of these blockages. And so the perspective that we would have to offer with regard to this most cherished and holy quality of grace is to suggest that it is a resource to you. It is a hope, a promise to you even in those dark times when it seems hardly available and those moments of harsh catalyst, those tribulations of the soul which naught can escape. In this light [hard times may] be seen not simply as events negative to the bone but also as opportunities to prepare a vessel so that it might be more fit or more able to block less of the love and the light of the Infinite Creator. That is the very substance of grace.

The other side of this coin is that when one is experiencing those moments of grace and everything seems to come light and easy with no encumbrances, it is well to move back half a step to remind oneself this too is a temporary condition. This too shall pass. And that very knowledge can be of aid not only to the self but also to those others who may linger in doubt and despair.

For when you cast an eye from on high to those who suffer, when you cast a look to those lesser individuals unable to participate in the grace to which you may come so readily, you do nothing for them unless you are able to reach out and perhaps feel a little of their burden, perhaps allow a little of that love and light which is so freely gathered about you to be conveyed to them.

There may even come a time when the question will occur to you as to whether a continuation of your own experience of grace and gratitude shall be sacrificed in service to others we seek. As such was the way of Jesus the Christ, who gave freely of himself and subjected himself to great pain and trouble, even to the point where at the end he was led to declare, "Father, why has Thou forsaken me?" All was done for love of other selves, and to serve.

Grace that we would count most highly is not that which one could hold to oneself, but one which one may feel is shared amongst a common humanity, amongst a common universe of seeking souls among which we would number ourselves. Grace is an experience, a very, very great experience. It is a condition, an exalted condition. But the very hope or intention to dwell there interminably is self-defeating for one who seeks in the humblest reaches of the heart to serve.

² Those who would like to read further about the story of John Newton and his hymn are directed to this web site: www.anointedlinks.com/amazing_grace.html.

We would at this time conclude our session of seeking by transferring the contact to the one known as M. I am Laitos.

M: We are Laitos. We express great pleasure at the effort each has made around the circle in translating our thoughts and concepts in such a gracious manner. We now ask if there are any questions the circle may have upon grace or any other subject.

S: I feel one welling up. Let me see if I can put it into words here. It seems to me that grace is never a condition one would refuse if offered, and yet it could be a little self-centered to bask in it. I wonder if having a condition of grace or being in the condition of grace is always by its nature a service to others, or are there times when one must be in the aspect of sacrifice?

M: We thank you for your question, my brother. If this instrument understands the question correctly, it is that complete or continual basking in grace would be a service-to-others expression. Is that correct?

S: Yes.

M: This instrument's perception of what is being transferred is that it is not necessarily the case. The word "grace" encompasses also the tool of connecting with the Creator, which is available to both service-to-self and service-to-others [polarized people]. It's not of one polarity or the other to bask continually in grace as one goes about its service path in beingness of evolution.

And in fact this is a choice that [one who is] connecting can take, [which one is] bound to accept, the grace of the moment that grace graces. In this point of time-space you have the choice to do or be as you are doing or being and your gracious manner is always there. We just need to recognize and reach for the option to get there it [and to] accept it.

Can we answer you further?

S: No thank you, that is helpful. Thank you very much.

M: Are there any other questions?

(No further queries.)

We are Laitos. We will now leave this group to enjoy the visit and the attractions tremendously. We will leave you in the love and light of the infinite Creator. Adonai. ♣