



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.

CAVEAT: This transcript is being published by L/L Research in a not yet final form. It has, however, been edited and any obvious errors have been corrected. When it is in a final form, this caveat will be removed.

© 2006 L/L RESEARCH

SATURDAY MEDITATION DECEMBER II, 1982

(L1 channeling)

I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. My friends, we are grateful for the opportunity to join with you in your meditation and we thank you for requesting our presence, for it is our desire to be of service, yet our service is contingent upon your request, for we have no wish to press upon you our vibration or services if they are not desired. My friends, we of Hatonn are that which is referred to as a social memory complex, which might be interpreted as a unified mind consisting of the total population of our world, directed toward the service of the Creator by following the path of serving others.

At this time brothers and sisters of the entity Laitos desire to pass among you and share their vibrations with those of you who request this service. If you desire that this service be extended to you we ask that you mentally request the presence and vibration of our brothers and sisters of Laitos, for as with ourselves, it is not their desire to infringe upon your free will.

At this time we shall pause that this opportunity might be made available. I am Hatonn.

(Pause)

(S1 channeling)

I am Laitos. I am now with this instrument. We would like, my brothers and sisters, to greet you in the love and light of the one infinite Creator. We are very pleased to be called among your group to share our conditioning vibration with you. This vibration, my friends, will help if you wish to deepen your meditation to possibly tune the group into a more of a oneness. All that is necessary to receive this conditioning love is to request it. Again, we wish to thank you for this opportunity to be of service to you. I am Laitos.

(L1 channeling)

I am Hatonn, and I am once again with this instrument. My friends, you exist within a world of illusion, a school in which there are many lessons to be learned, often requiring the individual entity many lifetimes in which to accomplish this task. This is as it should be, for it is the desire of the Creator that each of His children experience the totality, the fullness of creation. You currently exist within that which [is] described as the third density, and are for the most part occupying the middle ground between two selections of polarization, that of service to self and that of service to others.

Although we of the Confederation are dedicated toward the service to others and have followed that path, we would emphasize that both paths lead to the Creator, for in serving oneself, one also serves a

facet of the totality, and therefore serves the Creator. This is in accordance with the will of the Creator, and is greatly misunderstood upon your planet. We do not wish to infringe upon your right to select your personal path or polarity, as it is commonly termed, for this is your right and yours alone. However, we would strongly encourage those of your planet to endeavor intensely in the direction of either polarity, for the refusal to select a path during this lifetime will result in another lifetime and another and another and yet another until the individual entity has selected his or her own path of service and dedicated themselves sufficiently towards its pursuit.

Because we of Hatonn have elected to follow the path of service to others, we offer our services to those of your planet, assistance in the forms which we are able to provide. We are unable, due to our desire to avoid infringing upon one's free will, to prove physically our existence to any or all comers, for, my friends, would not this bear heavily on your decision of which path to follow? For this same reason, my friends, we are quite reticent in the discussion of specific information due—correction—specific information concerning your planet's future due to the fact that such information, if proven true, would weigh heavily in your willingness to believe or disbelieve in our existence or assistance.

We of Hatonn are able to advise and extend our own vibration to any individual or group that should request this assistance. And, my friends, please believe that we are literally at your beck and call to accomplish service of this nature. Therefore, if at any time you should desire our presence, if at any time you wish to be made aware of our advice, to receive our comfort, you need only ask, my friends, but be aware that it is not ours to make decisions that are yours to make. And we would further caution that one distinction between those of service to others and those of service to themselves can be perceived in the willingness to make specific statements or judgments ...

(Side one of tape ends.)

(L1 channeling)

I am Hatonn. I am again with this instrument. At this time, we shall relinquish our use of this instrument so that our brothers and sisters of Latwii might perform their specific service of answering

those questions which you may desire to pose. In the love and the light of the infinite Creator we bid you farewell. We are known to you as Hatonn.

(L1 channeling)

I am Latwii, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator, and we would desire to express to you at this time our great pleasure at being invited to join this group, for as we have watched the events leading to this assembly, we have enjoyed the companionship and love that has been shared among those assembled, and we're quite anxious to be able to throw in our two bits as well. At this time, are there any questions that we might attempt to answer?

S2: Yes, I'd like to leap right in. Welcome. We are glad to have you with us. Could you please speak about the phenomenon that occurs if an entity who is actually seeking to serve the self pretends to be serving others, or an entity who is actually serving others pretends to be serving itself.

I am Latwii, and we thank you for your generous welcome. In reference to your question let us first state that the members of the Confederation who are all in service to others will not attempt to portray themselves as in service to self at any time, for in doing so, they deprive the recipient of their contact, of the opportunity to select between the two polarities by in effect removing one of the polarities. As it is our desire that the opportunity to elect to serve others rather than oneself be made available, one can understand our reluctance to provide a situation in which there is but one selection available, that is, the service to self alone.

In reference to the portrayal of a service-to-others role by those entities who sincerely desire to serve themselves, we would state that in this action they first of all sincerely desire to be of service. When an individual such as yourselves exerts a force upon the creation or universe, in effect a metaphysical shout for greater knowledge or assistance, this desire for aid is always responded to, and will be responded to by those of both polarities to the best of their abilities. As we have stated before, the polarity of service to others will portray themselves as such, for in this manner, they can best be of service. However, those of service to self may, in perceiving the desire of the summoning entity as a desire leaning strongly toward service to others may attempt to dilute or diffuse the entity's intensity of summons or

dedication by masquerading as an entity dedicated toward the service to others, yet supplying information or advice which is in opposition to that particular path.

An example, briefly, would be the suggestion implanted that the entity or other entities of the group contacted are in some [way] special, unique or different from their brothers or sisters. For, my friends, there are no elite; the people of your planet are one.

May we answer you further?

S2: Yes. Do you have any advice or suggestions for those of us who live in this confusion to understand our own leanings toward either polarity?

I am Latwii. My sister, we would first suggest that one be grateful for the confusion, for its value lies in the fact that your lack of surety enables you to make a choice rather than to follow such obvious signals that your choice would be meaningless. The tendency toward both polarities is quite natural, for both polarities exist within the Creator's universe within your planet, and you find yourself often torn between your simultaneous desire to be of service to others or to yourself. It is not our role to make the decision for you or to advise you to select one polarity over the other. However, we would suggest that those of you who strive to become more closely allied with your Creator would consider strongly the value of selecting a polarity and advancing it to the next stage of your education, for, my friends, to graduate you have to pass the test.

Is there another question?

A1: Yes, I have one, Latwii. I feel you already know that I felt like giggling. It felt like I met you and what kept going through my mind is how cute you felt. I never have felt this when reading and it is a neat feeling. I would like to ask you please, if you could give me—us—your understanding of what basic trust is in the third density.

I am Latwii. First of all, my sister, we have evaluated carefully this statement prior to its utterance, and may without affecting your polarity state that your recognition is quite accurate. And we welcome your vibration again as well, my sister. To undertake to define the subject of trust within your density is a difficult task, for the word trust is symbolic, and is often interpreted in various manners by your people. However, we would in an effort to respond to your

question offer the following for consideration. Trust can be regarded as a bridge that gaps the crevasse separating one from one's other selves or brothers and sisters. The power lies within either to destroy the bridge, and, my sister, to rebuild upon an old foundation, as you are aware, is an act that, if we may borrow a phrase, that will try men's souls.

Trust, however, must not be regarded as a contract in which one exchanges a commodity for a like commodity, for the requirement for return does not exist within trust. One cannot control trust on the basis of trade for trade. It must be as a form of love, given freely and without desire for recompense. It is often quite trying to maintain the stability of that bridge in difficult situations or circumstances. But, my sister, is it not but a bridge between one and oneself? And if so, is it truly within the desire of your heart for any reason to destroy the bridge? To disrupt the love that ties you to your brothers and sisters? One might say, "I no longer trust this person for what he or she has done to me." Yet in doing so, my sister, they place a price upon their trust, and in so demeaning it, draw a clear delineation of the limited extent of their willingness to love, for trust as a form of love must be given unconditionally. One does not say, "I will trust you if you will trust me," and seriously expect to be able to trust. The absurdity is obviously apparent.

To trust another, my sister, is to say, "I will love you, and that love will not be discontinued, will not be disrupted, for I trust you to be as myself. I recognize that you are myself. For we are of the Creator whom we mirror."

May we answer you further?

A1: No, thank you, Latwii. Thank you for your loving answer.

S2: I'd like to explore that just a little further. When one trusts someone who has betrayed a trust before, there is a tendency to have some fear along with the new trust. Are you saying that trust without fear that you will be betrayed is understanding how you yourself don't mean to hurt others when you accidentally betray their trust?

I am Latwii. My sister, there is none who may hurt you but yourself. There is none who may cause you joy, who may cause you pain, envy, guilt, but yourself. If another's actions are regarded as betraying a trust, is it not a situation resulting from

your desire to define the limits of another's behavior, and finding this did not occur, and if so, is it your right to make decisions that infringe upon the freedom of another?

My sister, one of the most difficult and misunderstood benefits of your density, of your particular planetary experience, is the presence and intensity of emotions, for they are tools and as such may be used or abused. There is but one person in your life who can bring love into your life and that is yourself. There is one person who may decide for you to love or not to love another. Is it therefore possible for another person to force you against your will to experience emotional hurt? Or is it more correct to say to oneself, "I expected this behavior of another person, and in failing to perceive the required behavior I elected to feel emotional pain as a response." My sister, to trust is to trust, not to exchange.

May we answer you further?

S2: No, thank you. You not only answered my question but my unspoken question as well.

A1: Latwii, may I continue something on that, please? Is it also true what you say about—is what you have just said about another entity not giving you love, but you accepting the love and I'm not sure—I'm not confused on that—is this also true, say for a newborn infant, of a child up to the age where their mental processes begin working?

I am Latwii. My sister, consider for a moment the existence of the young child. The veil of forgetting has been quite recently drawn across their consciousness, and in a state of mind similar to the amnesiac, who would upon waking discover not only a lack of awareness of identity or purpose in being in a specific location, the young child suddenly realizes the quite uncomfortable sensation of being within an unfamiliar body on an unfamiliar planet. It is quite difficult for the entity in this condition to either receive or express love in your density, for this involves the use of various tools to which the newborn entity is not accustomed. For example, the physical expressions of love on your planet, the kissing, the hug, the handshake, the wave, are all quite obviously gibberish to the newborn infant, and are tools of expression which must be learned. In like manner, the difficulty experienced by the infant with language is quite obvious.

However, the expression of love that is universal is that of extending one's proximity in a beneficial attitude to reach and overlap that of another's. When the parent holds or cuddles the young child, the vibration of the parent is perceived by the young child, and if the vibration is that of love, this love will be received and appreciated. The child, in return, will extend its own vibration, and as you are aware, this is also perceivable. The major difficulty, however, for the young child is the education through which the symbolic expressions are learned, and the many distortions that are acquired during this learning process hobble the young person's ability to extend love during the rest of their life.

May we answer you further?

S2: What about the neglected infant?

I am Latwii. My sister, if we might answer your question by posing a question in return. Consider your reaction to being placed in a hostile environment at a point in your life in which you are physically incapacitated and are simply abandoned. There is no hatred. There is simply nothing. Consider, if you will, a flowering plant which is very carefully uprooted from its pot by a loving gardener who very cautiously washes away the soil with great care not to damage the roots and then places this same flower in all of its beauty upon a mound of hot sand and leaves it to survive on its own. My sister, this is the effect that you describe. The plant, the incapacitated person, may survive. But the survival will result in many opportunities being lost, many nutrients not being provided will not be incorporated into the plant, nutrients that would enable the plant to grow tall, to bloom, to be what the gardener had prepared.

May we answer you further?

S2: I don't think so, thank you.

We thank you. Is there another question?

L2: I have a question. What is the—two questions. What are the visions? And what are they for?

I am Latwii. My sister, the visions are exactly that. The brain with which you accomplish the interpretation of the world which surrounds, attempts to modify or interpret sensory input into preestablished channels. When this same tool is used to sort and define information from previously unused or infrequently used sensory apparatus, the

result is an attempt by this instrument, the brain, to assemble the sensory input into an understandable form. In your case, the vibrations which you experience are transformed into visual patterns which are more readily organized for perception. The purpose is that of your brain and not ours, for it is your instrument, your brain, which seeks to provide a logical format for that which it receives. This is not an uncommon occurrence and should not be regarded as an effort on our part to do more than simply extend to you our own vibration in a manner which you will find acceptable. If the vibratory intensity is uncomfortable or presenting difficulty, we ask only that you request that it be lessened or cease, and we will respond to your request.

Is there another question?

L2: That takes care of visions here. Are there—is there a purpose in seeing things to come?

I am Latwii. My sister, the universe, as you are aware, is not limited by that which you call time, for that which exists at this moment has always existed, will always exist. The individual who desires may attune themselves to the perception of that which one might describe as prerecorded information, in that time is a facet of your illusion, describes that which already exists which you call your future. The ability to perceive that which does occur is the attunement to these recordings, so to speak. The ability to perceive that which is likely to occur is the ability to attune oneself to another entity's evaluation of that which is most likely to occur, for at this point we simultaneously describe that which will occur, yet that which is only likely to occur on the basis of probability, for as you know, the freedom of choice always exists.

May we answer you further?

L2: Thank you. I sense a great deal of loving in the presence that's very nice. Thank you.

My sister, we of Latwii also sense a great deal of loving. We thank you. Is there another question?

D: Yes, I have a question concerning free will. There have been many discussions by many, many arguments by many different people concerning what free will is and how one goes about preserving it. Some of those arguments would suggest that the mere contact that you have now is an interference in our free will. There are other arguments that suggest

just the opposite, that without information, without knowledge, without a full set of information, free will cannot be exercised. It appears as though you have struck a middle ground between those two arguments that is uncommon among those who seriously consider the two sides of the coin. Most of the time individuals, philosophers who deal with this subject, will either go on one side or go on the other, and typically do not find a middle ground. Usually the difference, the reason they go to one side or another, lies in their definition of free will. I was wondering if you could elaborate on your definition of free will.

I am Latwii. My brother, we would precede such an elaboration with an analogy. Consider if you will, the student who undertakes that which is involved—correction—that which is termed homework. The student has the choice of perhaps guessing at the answers. The student has the option of, through diligent work, arriving at the difficult answer by himself or herself without the influence of any outside support. The student also might seek the assistance, however limited, of a tutor. If we were to elect to characterize our own participation in your free will, we would describe ourselves as a loving friend, brother or sister who desires to see those of this planet be successful in attaining that for which they came, yet are cautious that we do not supply the answers, but rather provide information through which the individual's efforts might lead to the individual discovering the answer for themselves.

The subject of free will is generally referred to as the Law of Confusion. To define in your language would be quite difficult because the act of defining immediately requires ...

(Side two of tape ends.)

(L1 channeling)

The act of defining requires additional clarification immediately, for the weakness of spoken language is its lack of function in communication. If we might offer a second analogy, consider the statement of a law such as, "Thou shall not steal." Superficially this is a clearly stated, tersely defined rule. Yet, my friends, it is obvious to all present that in certain situations the act of stealing is more than just appropriate. The individual who steals food to survive would be condemned under such a rule yet all here recognize the unfairness of that application. Let us therefore state that the Law of Confusion, as

we call it, is written within your heart, and your inability to clearly and tersely define it by the use of word symbols does not bear upon your ability to understand it.

May we answer you further?

D: Yes. Given that you can't define free will, and apparently do not feel that the contact that you are making interferes with free will, I would ask if there are others among you that feel that what you are doing is an interference with free will. Certainly this question has been raised among our own societies and our relations with, as an example, with primitive cultures. To what extent do we, when we find these cultures, interfere with their activities, are we interfering with their free will, and the arguments run the full spectrum. The question, therefore is, is this also the case among yourselves?

I am Latwii. My brother, the defining of that which you term free will is accomplished not through word symbols, but through one's actions and intentions. The manipulation of any other self is a violation of that which you term free will. It is the desire of all members of the Confederation to avoid this type of activity. For this reason, specific members are selected for the purpose of contacting those such as yourselves, and we would also emphasize that as you speak you address not an individual, but rather the massed awareness of the population of what one might term a planet. The answers that you receive are those resulting from the deliberation of this communal awareness or social memory complex.

May we answer you further?

D: No, thank you.

We thank you, my brother. Is there another question?

J: I'm curious about the people who took A2's battery. A2 had said the robe of light prayer for her car in which she stated and asked that any persons coming in contact with the car be drawn to God and healed. So I'm thinking about the scenario. Is this in fact taking place?

I am Latwii. My sister, we would suggest the examination of the specific terminology used, for being of God, one can hardly be drawn closer. However, there are, as you are aware, there are two paths of polarity which simultaneously are directed toward identification with the Creator and the

pursuit of either path will accomplish that which—correction—that to which you refer. May we answer you further?

J: No, thank you.

Is there another question?

L2: Latwii, I am delighted to hear your wisdom, and I recognize the wisdom that I so love in Emerson and Shakespeare and many others in literature. Surely you were among them. And perhaps, they now among you?

I am Latwii. My sister, we thank you for the compliment you offer. We would, however, suggest that although we are unable to define the specific location of the entities to whom you refer in relation to placement within the universe, we can assure that although not among our own social memory complex, their efforts have been enjoyed by those of our complex.

L2: Thank you.

We thank you as well as them, my sister. Is there another question?

J: In reading *The Prophet*, by Kahlil Gibran, the prophet speaks of himself as, "we who are wanderers." Is he speaking of himself as a wanderer in the sense you speak of in the Confederation of Planets? Is he a wanderer? Was he?

My sister, we sincerely regret our inability to answer your question, for to do so would be to define or—correction—to define a specific status for the poet if we were to respond in the affirmative, and to potentially detract from the efforts by the same entity should we respond to the negative. As you are familiar with our reluctance to inflict judgment or evaluation of one's self or one's other self, you may understand our reluctance to respond to your question.

May we answer you further?

J: No, thank you. I appreciate your respect for my free will. Thank you.

Is there another question?

L2: I have a question that's a poetic question that I thought you might like. Where is the best place to plant the tree for it to flourish?

I am Latwii. My sister, the tree will always flourish. Is there another question?

L2: Thank you.

S2: I have a question. As we live out our lives in this plane and in this lifetime, each entity has a set of attributes that seem to come along with the entity from birth. Attributes such as a cheery disposition or a certain level of intelligence, or a certain ability for endurance or stamina, that is, I'm thinking specifically of attributes that are not developed within this lifetime but seem to come intact from some previous somewhere or were chosen. And that is my question. Does an entity choose, pick and choose, the attributes of this lifetime or does the entity carry along from previous lifetimes levels of attainment that continue from lifetime to lifetime to lifetime, growing perhaps somewhat each lifetime?

I am Latwii. My sister, consider the individual to whom you refer as a plumber. The individual arrives at your home and proceeds to accomplish a specific task that is required for his own attainment as well as your own, and with his arrival he brings certain tools with which to assist him in the accomplishment of his efforts. The fact that he brings the tools does not imply success, but rather facility to success. One can understand the plumber's failure to bring such items as a calligraphy set or nuclear reactor, for these tools are not particularly well adapted for the accomplishment of his task. Yet, when the plumber completes his daily rounds and returns to his home, he does not bear with him his wrenches, his hammers, to the dinner table and to bed that night, for in completing his task, he sheds his tools. The potential for tools is infinite and they are not borne from lifetime to lifetime in the manner of a set of cosmic Samsonite.

May we answer you further, my sister?

S2: Yes. Are attributes such as wisdom and compassion for others or the capability for compassion for others, are these also in the same category as tools, or are they a central part of the entity itself?

I am Latwii. My sister, the compassion is the individual's willingness to extend love and empathy. This potential exists for all at any time and is more a facet of the Godness within us all than a learned attribute or skill. Wisdom in your illusion may generally be defined as one of two types: the type which is acquired through the manipulation of the specific tool referred to as the brain, which we regard as a rather limited form of wisdom, in the manner of

card tricks; the true wisdom lies not in the talent or skill of any entity, but rather in that entity's willingness to open himself or herself to the awareness that pervades the universe. The presence of that knowledge which is real, which is lasting, is everywhere and is available only to those who choose to listen for it.

May we answer you further, my sister?

S2: No, thank you.

Is there another question?

A2: Yes. Latwii, I have a rather trivia question that kind of sparked from the last question and the last answer. From my understanding, there is the mind/body/spirit, okay, and somewhere along the way you have the brain. Is the brain part of the body or is it part of the mind?

I am Latwii. My sister, consider your hand. Is this physical composition part of your body or part of your spirit? Is it not true that the physical shell is but a tool, a physical form which is controlled by the essence of that which is you? We distinguish between the mind and the brain in that the mind is that which is borne with you from lifetime to lifetime, and is a portion of your total composition, while your brain is a physical device designed to perform and accomplish limited tasks. It is not rechargeable and requires no deposit.

May we answer you further?

(Chuckles from the group.)

A2: The first thing I thought of was someone stealing my battery and then stealing my mind. Well, okay, so, how about going into the aspect of the mind/spirit, like it kind of seems to me that the brain is the mind/body link?

I am Latwii. The brain performs two tasks. First it takes care of that which one might regard as the more menial or undemanding tasks concerned with existence, such as reminding the physical carriage to breathe and the heart to continue beating, thereby avoiding the necessity for reacquiring a different vehicle at an inopportune moment. The mind/body/spirit complex, being expressed in verbal symbols, is misleading in terminology, for each blends into the other while it is simultaneously discernible from the other. Briefly, the spirit might be referred to as the individualized awareness of the individual unit. This is the basic structure of the

social memory complex. The mind is that portion of oneself which learns, records and serves as a link in both directions—to the cosmic awareness in one direction and to the awareness of the physical envelope through the brain in the other direction. However, it, unlike the brain, is not a simple tool, but a major descriptive term or many facets of existence which cannot be expressed in your words. We are aware that the interpretation of this answer is quite difficult, yet we would remind the entity posing the question that it was a trivial question.

May we answer you further?

A2: No, thank you.

We thank you, my sister. Is there another question?

P: I have a question, Latwii. How may one most effectively open oneself and listen for the wisdom and the guidance which you say pervades the universe?

I am Latwii. My brother, your world is created to distract you, for it is created by those who populate it. Its various characteristics are the result of eons of effort on the part of its occupants to avoid that which you describe. Therefore, my brother, the first step that we would suggest is the attempt to remove oneself as much as possible from sources of distraction. When this has been accomplished, the act of that which you call meditation is that which we recommend, highly, for meditation is the tool with which the major and final distracter may be brought under control, that being your own brain. The experience of most on your planet to shut off, so to speak, the brain so as to listen is that this is a quite difficult undertaking, for the brain has been raised in the manner of an unruly dog which clamors constantly for attention and affection and will respond to the act of being ignored by redoubling its efforts to bring itself once again to your attention.

Therefore, my brother, if we were to recommend an effort for those of either polarity to undertake in their desire to progress, we would recommend the setting aside of a specific period of the day at the same time daily for the disciplining of this unruly child through meditation, that in its silence one might listen to that which is available.

May we answer you further?

P: Yes. How does one—how may one develop that confidence or assurance that one is not simply

conjuring or hearing chatter from one's own brain, but is in fact receiving wisdom and guidance from beyond oneself?

I am Latwii. My brother, there is no beyond oneself, for all are one. However, we would in response to your question remind you that there is a time in your life in which you have said to yourself, "I am in love. I love this person," and recognized that this was hardly idle chatter. My brother, the voice of your heart will not lie to you. If you desire, if you knock, the door will be opened to you, and that for which you ask, you will receive.

May we answer you further?

P: There is that within me which rejoices as you remind me of what I've heard before and I thank you.

We thank you, too, my brother, for that which you share is that which we all must share to be one in our awareness. There is no distinction between us except that which we ourselves construct, and we are grateful, my brothers and sisters, that at this moment so little distinction exists within this room.

Is there another question?

P: I have a question on another subject. Earlier this afternoon I was engaged in a conversation with a man with whom I've spoken before and whose wisdom I value. In the course of the conversation, as he was engaged in conversation with another, I began to experience a view of the man I had not seen before. I began to hear within myself what I cannot refer to except to call a voice that was saying, "I have seen you before. You have been my father before." What was happening?

I am Latwii. My brother, we regret that there is very little that we can offer in response to your question, for there is a lesson within this subject for you. For this reason, we elect to respond no further to your question.

Is there another question?

A1: Yes, Latwii. I am experiencing something right here not only with the unity of the group and with you that I am aware, when I think of it, it feels like I experienced before I even knew words. A sense of God within me, of unity, a sense of oneness always, and no matter how discordant, it is always as though it has always been as though God's not only had His arms tight around me, but I had mine tight around

Him in that unity, and I've been aware that it has, that I have felt this with other people, sometimes even when I was angry and feeling great negativity, there was still that sense of, I guess, being in their shoes. I became aware, just a little bit ago, of thinking of the times when I've been tired, when I've been angry, and I wanted to get away from it all, and I'd always experienced this as my stiff-arming God—this is the way I worded it in my head—and I've had a new awareness that it was not God that I was stiff-arming, that it was me. May I just ask you a question after this discourse—I started to say statement, but I realize that it's gone on. Can you just answer me with a yes or no if you of the Confederation have always been with me as I feel you have?

I am Latwii. If it is permissible, we would extend our answer beyond yes or no. My sister, we have always been with you just as each in this room have always been with you. Just as the Creator whom we strive to serve, whom we strive toward oneness with, has always been with you. For in truth, my sister, there is no you, there is no he or she. There is simply a oneness that may be recognized or refused. We find it preferable to recognize that oneness.

May we answer you further?

A1: Latwii, it's been a mad scramble. It's been a mad scramble. I don't know if I can hold more. I thank you for everything. I thank you.

I am Latwii. My sister, quite often one forgets the pleasure and the love that awaits one and when finally reminded, the pleasure is overwhelming, both for the one who returns home and for those who wait at home.

Is there another question?

R: I have a question. How does one recognize and discover the God within and believe in that when the going gets tough?

I am Latwii. My sister, we might rephrase your question as, "How does one successfully accomplish the major task undertaken while in this density?" Our response, my sister, would be quite limited, yet it is our belief that it is more than sufficient. We would suggest that you choose to love one another, for in this is encompassed the entirety of your struggle during your sojourn on this planet.

We are aware that our answer seems overly simple for the complex problems to which you refer. But my sister, the answer is simple, and it is the solution. May we answer you further?

R: No, thank you.

Is there another question?

L2: Latwii, in the laboratory where I work we deal with radiation, and I wondered if I am to be particularly careful ...

(Side three of tape ends.)

(L1 channeling)

I am Latwii. My sister, in the laboratory within which you are learning there are many who work with that which you term radiation. The likelihood is high that the laboratory may not survive the conclusion of your education, for there are many on your planet who have small regard for this laboratory we term the Earth. We would recommend that extreme care be undertaken both by yourself within your employment and by those of your planet who seek to conclude their education in its due course without interruption.

May we answer you further?

L2: Yes. Shall I leave and go elsewhere then, and not continue working at that lab?

My sister, that decision must be your own. We would offer in passing the observation that that which exists in your life does so as a result of your own desire for experience, and one must carefully select which experiences one draws to oneself.

May we answer you further?

L2: I strongly wish to find a course that is best for the ethereal plane and the Earth plane. Do you have any special directions? Therein is my question.

My sister, we cannot answer your question, for to do so would be to simply return your question to you. Is there another question?

L2: I think I'll follow that thinking. Thank you.

We thank you for the opportunity to be of service, my sister. Is there another question?

S2: Yes. I'm sorry that I had to leave but glad to return. Could you—this is actually a two-fold question—could you address the difference between altruism and service to others, and secondly, does

service to others deny in any way, and I'm thinking here of our misunderstanding of self, does service to others deny service to others in any way?

I am Latwii. With your permission, we will address the latter portion of your question initially. We would like to offer again a small analogy in which the mother of a small child has spent a large period of time during a morning involved in various conflicts with various selves, the result of which left the mother of the child quite distraught and short-tempered. The same mother had previously promised to take the child on a recreational outing, yet found herself reluctant to do so because of her emotional state. The mother's strongest desire at the moment in question was to take some time for herself away from the child or any other individual that she might reestablish her emotional balance. We would place before you the question, "Does the mother serve the child in doing so?" The mother is obviously acting in a manner interpreted as serving herself, yet is not her action beneficial also to her offspring who, if taken upon the recreational outing at such a time as described, would likely experience what this instrument would refer to as getting the hell beat out of them?

The act of service superficially is an act of service to the self, yet may be undertaken so as to best serve another. The topic, altruism, is quite synonymous with service to others, yet is somewhat limited in that it is generally interpreted as a description of action performed or a superficial evaluation of action performed as opposed to the awareness of the intent. The large corporation which generously endows a museum or orphanage may be regarded as altruistic even though their intention was to reduce a substantial tax responsibility. The core of service, be it to another, is the intention with which the service was undertaken.

May we answer you further?

S2: You have addressed the phenomenon that serving oneself does not deny service to others. Could you more directly address the phenomenon of whether serving others involves serving yourself?

I am Latwii. The core of that which you seek to distinguish, my sister, again is intention, for although the results of service, be it to others or oneself, may benefit the other party, the intention is the diamond that refracts the light and, if we might

humorously offer the suggestion, shows one's true colors.

May we answer you further?

S2: Yes. I hear you saying that the choice to serve oneself in no way restrains the individual from behaving exactly as if that individual had chosen to serve others?

My sister, the desire to serve, be it others or oneself is in no manner a restraint. There is no restraint upon service except the refusal to perform that service. The appearance of serving others while serving oneself occurs quite frequently. If we might offer an example, there are many entities which would quite happily attempt to identify themselves as our brothers and sisters of Hatonn so as to, in the guise of performing service to such as this group, serve themselves in misleading the same. It is not the appearance that is significant, my sister, but intention that brings the reward.

May we answer you further, my sister?

S2: I am aware that I am straying very deeply into specifics here. However, I would like to pursue this if the instrument is capable of it.

I am Latwii. We evaluate the instrument as being capable and willing.

S2: Okay, knowing full well that I am straying far into the area of great specificness, I personally have a strong leaning towards service of self because I feel that since that all others are myself, the only way I can give meaning to serving them is by serving myself. At the same time, it is very important to me to serve the other portions as myself as honestly as I wish to serve myself. It is not my intent to mislead others, as you are suggesting may be occurring with other groups who represent themselves as some of the group Hatonn, but at the same time, I am honestly aware that my intent is to serve myself, or at least, currently, and the service to others being primary only in the sense that they are also myself. Do you have any response to this statement?

I am Latwii. My sister, we are confident at this point that you are aware of our inability to respond to specifics. We would offer, however, the following commentary on the general subject of service, that being the desire to serve oneself has no connotation on a scale or range of good or evil, for the action is simply the action. So also, the action of serving one's

other selves. If we were to assist one, however, in selecting one path or the other, we would offer the observation that to successfully graduate, one would need a service-to-others score, if you will, in excess of fifty percent or a service-to-self score in excess of ninety percent. This is because service to others is significantly more difficult to undertake with sincerity and without expectation of recompense in some form, while the service of oneself is quite easily and frequently accomplished. We therefore suggest that those who desire to leave this density should examine the percentage of service—correction—the percentage of their life spent in service to others or service to self against these scales so as to successfully accomplish their objective.

Is there another question?

S2: I hate to do this to you, but I want to pursue this just a little further. I don't hate to do this to you, I teeny-weeny-bit regret, but I will do it anyway. It seems to be that in the final analysis after graduation from the highest level, so to speak, that a score of one hundred percent on service to self and a score of one hundred percent on service to others is necessary and at that point an entity has reached exactly the same place, whether using one path or the other. Is that accurate? And that they are the same?

I am Latwii. My sister, we regret our inability to answer your question, due not to reticence but lack of knowledge, having acquired neither a one hundred percent rating in either polarity. However, we are still kicking.

Is there another question?

S2: You've given me a lot to think about. Thank you for your help.

We thank you, my sister. Is there another question?

S2: Yes. Is there any way that we may be of service to you?

I am Latwii. My sister, we have been somewhat at a loss in our efforts to serve those of your planet, due to their overall lack of interest in the service which we desire to extend. My sister, in extending us your patience and attention you have been of service to us, and we thank you.

Is there another question?

J: I know we've gone on for a long time, so I'd like to phrase this briefly and ask for a brief response.

I've been aware of a lot of sadness lately in people and a lot of depression, and I'm wondering if there's a correlation. Is there a correlation between depression and the beginning of consciousness or the awareness of one's place in the cosmic plan, as if people who are becoming aware of who they are experience depression in the confusion of this growing knowledge?

I am Latwii. We would precede our comments with the statement that what we offer is a generalized observation and not applicable to specific individuals that may occur to the questioner. The observation you have offered is to some extent correct in that one who elects to climb a ladder might be appalled both by the number of rungs and the angle of incline which faces them. We would also add that the time available to those of your planet to arrive at a conclusion to their studies is quite limited, and for that reason substantial amounts of catalyst are being introduced into your existence which accelerate the frequency of those events occurring which assist one in accomplishing alteration of oneself.

May we answer you further?

J: No, thank you.

Is there another question?

A1: May I ask a very brief question with a very brief answer? Are there entities born in which the veil of forgetting—I guess I'm feeling some resistance to my own asking the question. I can't think of the words I want to use. Are there individuals, are there entities born in which the veil of forgetting is not solid, in other words, it is penetrable by them, and therefore it is as though the catalyst comes from not only external but internal?

I am Latwii. The observation that you have offered is correct in that a number of—correction—in that among the number of tools brought into a specific incarnation by an individual entity, memories or partial memories or the later access to either may be a portion of the tool kit. For example, an entity who intended to accomplish the actions necessary to establish peaceful relationships with neighbors during a feudal existence, yet experienced a cessation of physical life prior to the accomplishment might in a new incarnation recall a strong drive toward that same objective and extend those efforts in an establishment such as that which you call the United Nations. The memories, as you describe them, may

be quite detailed and accurate, or might be simply a vaguely defined drive or impulse to strive in a specific direction. The clarity is dependent upon the nature and use of the tool.

May we answer you further?

A1: No, thank you.

We thank you. Is there another question?

S2: I would like to compliment you on your growing facility in conveying what you want to say using our words and grammatical structure.

I am Latwii. We thank you, my sister, and must confess no small amount of self-esteem at our efforts to make heads or tails of some of your more difficult idioms. Is there another question?

J: Latwii, if the opportunity presented itself, would you like to participate and come to a group in Dayton?

I am Latwii. My sister, [whatever] the location—Dayton or any other—the request for our presence will always be answered. May we answer you further?

J: No, thank you.

S2: Yeah, I'd like to press that. At this point, the entity known to you as A2 is the only channel available to those of us who reside in Dayton. Is she sufficiently tuned to, as we say, go it on her own?

I am Latwii. My sister, we regard the instrument to whom you refer as being more than merely competent in the area of channeling our communications. The difficulty quite often lies not in the instrument, but in the group within which the instrument attempts to function, for the actual control of the signal, its intensity and clarity as delivered to the channel is maintained or disrupted by the direct efforts of the members of the group. For example, in a large group the effect of an individual falling asleep or daydreaming is noticeable, but not overwhelming upon our signal, for it is your group attunement that enables us to focus. The smaller in size the—correction—the smaller-sized group results in an emphasized accuracy or distortion, depending upon the efforts of the individuals involved.

The tendency of each individual participating to distort that which they believe themselves to be on the verge of hearing is also intensified in the group of smaller numbers, for each individual who has a

strong bias toward the subject under discussion contributes to its reception inadvertently when they are in agreement and distorts the reception when a conflict between their own beliefs and that of the—correction—and that information being received from the channel. The purpose of our discussion at length of this subject is not to discourage the effort which you have in mind, but rather to explore the ramifications of what you consider undertaking.

Finally, we would suggest that a major part of your evaluation be the consultation with the instrument known to you as A2, for a reluctance or unwillingness to perform this service would result in a high amount of distortion.

May we answer you further?

S2: Thank you, you've been very helpful.

Thank you, my sister. Is there another question?

A2: Yes, Latwii. Have we tired the instrument?

I am Latwii. We would regard the instrument as capable of fielding a few more pop flies, but would advise transfer of contact to another instrument if any overtime innings are expected.

A2: Well, I was just asking for, if the instrument was tired, as to what would be best for the instrument once the meditation session was over, what would be in order or if he was just going to spring back to his normal, jubilant, punning self.

Our evaluation of the instrument's physical capacity is that the life force is quite strong, although a slight muscular stiffness is beginning to be evident, as well as a quite nearly filled bladder. May we answer you further on this subject?

A2: So I take it a back rub and a bathroom would be all he needs?

I am Latwii. The instrument has expressed to us a substantial amount of gratitude for either, but not necessarily in random succession.

A2: Thank you, Latwii.

Is there another question?

A1: Latwii, I don't have a question, I just want to say again what joy I am feeling. What joy I am feeling! And I thank you for being a part of it.

I am Latwii. My sister, we share your joy as you share ours.

Is there another question?

(Pause)

I am Latwii. As there are no more questions, we will relinquish our use of this instrument with our sincere gratitude for the patience and willingness to listen without prejudice to those present. In the love and the light of the infinite Creator, we bid you adieu. I am known to you as Latwii. ✨