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## TUESDAY MEDITATION (DAYTON) DECEMBER 21, 1982

*(A1 channeling)*

I am Hatonn, and I greet you, my friends, in the love and the light of the one infinite Creator. We are so pleased to be called back to your group again, to share in your joy and to listen to your joyous sounds. It is so peaceful here. There is contentment and ease about you. My friends, remember this peace you feel. The ease as it goes through your body. The calmness that is felt. The tension of your daily lives slowly slips away as you seek silence, seek the quietness. The quietness when the thoughts of your illusion have faded. When times are busy, as you make plans and gather friends around, take the time to find the peace in the solitude of being yourself, for when you are at peace with yourself you are able to be at peace with others.

This sounds very simple, and indeed is quite simple, but it takes a small effort. It takes the wanting to have peace. Otherwise, confusion that surrounds you will slowly slip in and will mingle with the peace. At times, my friends, when it is difficult to slow the mind down, stop and think of something simple which has meaning, such as a flower or a sunset or the smile of a child, and focus upon this thought and allow the other thoughts to slowly slide away, and then with this thought, slowly allow it also to slide away. And at this point you shall find great silence, and it shall be calm and peaceful and you shall be one with yourself. Do this, my friends, when you are anxious or worried for there is no need to have fear

from the illusion, for you have yourself whom you love. You will always have yourself to be there, to be a friend to give you love. Just take time to listen to your silence and feel the joy of your peace.

My friends, this is just a small reminder of something you know deep inside. We hope they are a few words you may ponder on and [have] to remember during those times when the rushing seems so great and confusion seems to be so engulfing. And please remember that we are always there also, and in your time of meditation we shall hear your calling. We are always listening to those who ask for help. We shall leave your group now, as we found it, with a great love and a great peace that surrounds you. Adonai, my friends. We are known to you as Hatonn.

*(A1 channeling)*

I am Latwii, and we also greet you in the love and in the light of the one infinite Creator. We so enjoyed listening to your songs. They are so soft and soothing, and we too feel the peace within the group. And without further praise we shall ask if there are any questions which you have to ask?

**S:** I have a question. It's a little complicated, so bear with me please. I have a friend who seeks very much to serve others. However, her service is rather difficult to bear. Can you speak to that phenomenon both from the point of view of the entity who forces

service on another and to the entity who is the recipient?

I am Latwii. Indeed, we are aware of your question. First of all we shall address the individual who is giving the service, for this is the more difficult of the two to understand. In dealing with certain others it is most difficult to know when it is the proper time to serve someone or to help and to assist. Many, however, have no regard for a proper time, and seem to just serve and to serve and to serve, for they truly believe this is what is wanted. We realize that many times individuals try to explain to the server that there might be more appropriate means of serving, but the server feels that deep down they know the most appropriate way, and therefore continue on with their desires. This phenomenon is one of where the individual in the past might have received service from no one, and therefore to retaliate will seek to serve everyone, or possibly the individual desires attention and sees this as a means of receiving a great deal of attention. For one who is always busy is always moving and not idle. And the moving object such as a ball is more noticeable than the floor it rolls on.

We know that that small comparison is indeed hardly comparative to the situation, but in a small way represents how one object can be more noticeable than another. Also, an individual who is desiring to just serve with no regard to the self may not be at ease with the self, and therefore is covering this up with a great deal of service to others, and will not listen to the requests of others because this might cause reflection upon the self.

This brings us to the point of dealing with such an individual, for those who work with them try many different facets of relating to the person and all seem fruitless. So, my friends, there is the point of learning patience, and seeing beyond the service to the root of the situation, and then dealing with this point. This reflects back to those few points we mentioned earlier as to why one would wish to serve so greatly. So in seeking to solve the original or to deal with the original point of interest, indeed there is a great deal of patience needed because at times it is difficult to be served in a manner which is not desirable. But then again, one might best serve another by being served in a way which is not comfortable, but it is important to remember not to neglect the self, for all things should be in balance.

My friend, we wish to leave the analyzing of the different points to you and those in the group, for we feel the most can be learned from this.

May we answer you further?

S: No, thank you.

I am Latwii. We thank you. Is there another question we may answer at this time?

A2: Yes, Latwii. I'm glad to be with you again. Along this same line, I don't understand the phenomenon of being of service to others and being unaware of doing so. I don't know if I'm making myself clear. Do you understand what I'm saying?

I am Latwii, and, my sister, we feel we have the gist of your question. When being of service to others, in many ways it can be very subtle, and when being in service to others in a way which is not desirable, is not always seen by the individual. For when there is great intent of wanting to help, to aid another friend or individual, this intent sometimes overshadows the actual good will which is intended and may impose a barrier so that the individual serving does not realize the service is not needed. Many will never know that their services are desired or not. One of the important points to remember is to listen to yourself and other individuals when trying to be of service, for if this is accomplished, there is no need to worry about being a burden to another.

May we answer you further?

A2: No, I don't believe so, thank you.

I am Latwii. We thank you. Is there another question at this time we may answer?

J: I have difficulty understanding how it can be retaliatory in nature for a person who has experienced a lack of service from others to want to be of service to others. It seems to me that it would rise out of a raised sensitivity to the need of service, and that seems to me to be a more positive response than a retaliatory response. Could you clarify that for me, please?

I am Latwii, and we are aware of your query. My sister, at times people will retaliate by doing good deeds. This may sound a little contradictory, but to the individual it will serve their purpose. It is like saying, "Well, I'll show you; I'll be good."

May we answer you further?

J: So, then, as a person progresses in the evolution of their understanding, it seems that they would be able to give up serving in a sort of retaliatory way and be able to serve by not serving sometimes. Do I have the general idea?

My sister, indeed, all things are possible, so we may add that what you have said is possible and an option. There is also a possibility that an individual who is desiring to serve completely and wholeheartedly might forget the reason why he is doing this, but will then become so engrossed with the idea, [that he] will continue more and more to have this as the only idea and, [if one were to] use a term or label on this, it would be an obsession.

May we answer you further?

J: Just a little bit. Last week we heard that it is the intention behind the service that is the crux of the matter. Then, are you saying that the intention behind obsessive serving is not positive?

I am Latwii. My sister, there is some confusion in using the words of positive and negative. When seeking the center of the reason of service, there are many points to be considered. One with an obsession might be trying to serve the self by serving others or may wholeheartedly want to just serve other individuals without any bias to anyone except the self, and feels that the self should be left out of those being served. This way of serving with a bias to not serving the self is hardly positive or negative, but just rather confusing, and leaves the individual slightly unbalanced, for there will seem to be something missing, and therefore the individual will try to serve more but will forget to serve the self and feel that that is not necessary, and then the confusion will be increased so they will try to serve even more. Therefore there is an imbalance which causes the person to have the confusion continue until the realization is made to serve the self in the same manner.

May we answer you further?

J: I'm wondering if one of the confusing aspects of that situation you described would be where a person is forgetting the principle of free will and imposing service or imposing lack of concern for the self. Does free will have anything to do with that whole situation?

I am Latwii. And indeed, my sister, free will does. One problem which will arise is the individual

wishing to serve feels something is missing and then will disregard other individuals so as to serve them more. They will disregard their free will of choice and practically demand the individual to receive their serving. This causes great problems, for the individual being served does not wish the service, and this causes an ill feeling toward the server, whereas the server does not realize the problem that is being caused by their service, and does not understand why there is an ill feeling towards him. Also it leads back into the vicious circle of wanting to serve as many as possible, and this sometimes overshadows the remembrance of free will.

May we answer you further?

J: That was very helpful. Thank you, Latwii.

I am Latwii. We thank you. Is there another question at this time?

A2: Yes, Latwii. Could you say something about walking the line between giving energy? When to give energy to people who drain your energy and when not to? When is it too much of a drain, and not? And how you can tell.

I am Latwii. And, my sister, first of all, there is always listening to yourself, because if you just go ahead and blunder through and just try to give energy, it is defeating the purpose, for you may not help them at all, and you may use up all your energy trying. Therefore, when giving energy to another, there is the mental thought of sending it out, and there will be either an open door or a closed door. If you find you slam up against a wall, then it is not an appropriate time. There is also just having the open conversation with any individual or any entity which you wish to give energy in asking them if they desire being served in this manner, then if there is the go-ahead, use your own judgment as to how much is helpful to all parties considered. For it is important to remember that if you deplete your own energies then you are of no service at all.

May we answer you further?

A2: No, that was very nice, thank you.

I am Latwii, and we thank you. Are there any other questions that we may answer?

A2: May I go back just a little bit to the serving of others and being served by others. May I ask for a yes or a no if this is correct? Are you saying in essence that there is conscious recognition of being

served, and a conscious recognition of serving at the time that either receiving service or giving service is valid and useful?

I am Latwii, and, my sister, we regretfully have to say yes, but we regretfully have to say no. Take your pick. If we may expand on this, we would have to say that sometimes there are those who are aware they are serving, and are very conscious indeed of free will, but they realize that other individuals are not conscious of their serving. Therefore, there is the fine line of knowing when to serve and when not to. But if there are individuals who communicate well, there is a very conscious awareness between both the server and the servee. We pardon that word. Then the awareness is very beneficial in dealing with free will. It is difficult for the one being served to be conscious of it and the one serving to not be conscious of it, but this also can be the case where one is just very natural at serving without infringing upon free will because of the sensitivity of the server to those the individual is wishing to serve.

May we answer you further?

A2: No, thank you.

I am Latwii, and we thank you for your patience in listening. Is there another question?

S: Yes, Latwii. Could you speak on the topic, "tradition"?

I am Latwii. My sister, this is a very, very broad subject, for tradition is something that individuals love to cling to and feel great security in it. Traditions are symbolic events or objects used in events which are handed down from generation to generation. Some feel that it is very important to continue exactly with the tradition, whereas some desire to add small changes to their tradition to hand down to the next generation, whereas some would rather forget the whole thing. This is where the subject gets very broad and we wish to speak generally on each.

When an individual desires to keep to the letter of a tradition they are desiring to not change and to keep in the security of the past. Therefore there is no pressure on them to worry about what the next generation has to work with, for it will not be their fault. The tradition has been set. It is very simple and very easy.

The next group wishes to make a small change. It can be either deleting a part or adding a part. Deleting could signify something which is uncomfortable which does not seem to fit with the basic general thought of the present day or adding could be wanting to give of the self to make it better or to add a little spice, so to say.

The last group is one of those desiring to alleviate the whole situation, for they see no use of the tradition but in some instances there might be great benefits from having traditions, for many traditions draw people together and allow new friendships to be made or rekindle the old, and if this is the outcome then the tradition has fulfilled its purpose of continuing through the generations and bringing those in each generation together.

May we answer you further?

S: No, thank you, I enjoyed that.

I am Latwii. We thank you. Is there another question we may answer?

J: Yes, Latwii. We're at the season of the year when we are celebrating the tradition of Christmas, and I know there are quite a few people who are learning new insights and understandings through the meditations, and finding it sometimes difficult to integrate new understandings with the old understandings, the understandings we've grown up with as children, especially some taught by our church about Jesus the Savior, and the only Savior. Could you give us some enlightenment, some blending of the truths?

I am Latwii, and first of all, my sister, it is good to remember that whenever there is a change involved it may always be quite difficult, for, as you say, there is the wingwalker's rule and it is hard to let go of that wire. It is hard to let go of that which is taught to you. Then again sometimes it is not necessary to let go of what is taught, but to add on and to build upon. This indeed is very useful, for in building a foundation it is best to start from the bottom and to work up.

My sister, at this time of your season there are many thoughts centered around the one known as Jesus. There are many beliefs, there are many stories, and there are many things which you are supposed to think. But indeed it is up to your own imagination, your own thought, as to who Jesus was, and what this individual was, and the purpose of the

individual, for there are many truths to this spoken by many, and they are all right, while they may all be wrong. This may sound like the easy way out, but if some thought is given, it can be realized that to some it is most important that Jesus be the only Savior. This is a starting point. It is something to believe in. While another individual may feel there are many saviors throughout history. This is just as important as the first, but many problems arise when one wishes to force their thought and opinion on another. This goes against the free will of having your own thoughts and your own imagination.

For, my sister, what is important? Is it important to know the exact answer to this, or to think about what the individual accomplished, or what other saviors might have accomplished? Also, who is to say what a savior is? At this time we would prefer not to put words in this definition, for it is a very, very personal word to many which has great significance to the individual, or we should say, to any specific individual.

We realize that we have sort of danced around the bush in answering your question, but the subject you have chosen is one which has been discussed many, many times, and there are many, many beliefs to what is the answer. We wish to just add a few words as thoughts to be pondered as to how to find the only answer that is best fitting to yourself. Also, we would like to address the point of trying to add in new thoughts which might come from this group to those thoughts which are so impressed upon by the church. We just would like to add this to clarify that it is indeed that all things are possible, and that the one known as Jesus indeed was of great service in helping others to seek, and there are those present who help individuals in their seeking. Therefore, it can be known that maybe all individuals are saviors, for there is the thought that all are one.

May we answer you further?

J: No, thank you. That was very nice, Latwii.

I am Latwii. We thank you, my sister. Is there another question we may answer?

A2: May I ask how the instrument is doing?

I am Latwii. The instrument is doing well. We thank you for your concern. Is there another question we may answer?

R: Latwii, I'd like to ask a question. It might be many questions, but the area that I would like to address is very broad, and as a beginning would you address, say something about creation, about why there was a creation, why there is you, why there is me?

I am Latwii, and, my sister, we are aware of your query. My sister, indeed this is a very broad question, and if limited to what you know as time, it might be very difficult to answer your question, but we shall stick to the generals of the question. What you see as creation is an illusion designed to provide different experiences for the purpose of learning. That of learning is to seek and become aware of the one infinite Creator, and become aware of the oneness. There are many different facets to the oneness, and you are a part of it as is the Confederation, and as we are. My sister, as we have said before, we are those desiring to serve by coming to those who call upon our services. We desire to help with those seeking and those wishing to learn.

*(Side one of tape ends. Some minutes are not recorded.)*

*(A1 channeling)*

... is very hard to give, for we do not wish to give a concrete answer because, my sister, this is what you are seeking to learn. You are seeking to learn what the creation is, and it might take the fun out of it if we tell you the whole story.

May we answer you further?

R: Well, just on your last comment, may I ask. Do you know the whole story?

My sister, no. We, indeed, are also seeking and learning. That is why it is difficult to answer the question.

R: Will this seeking and learning ever cease to be?

I am Latwii. My sister, we have a great deal of difficulty answering this, but we would wish to give our one belief, and we are sorry to say this. All things are possible. My sister, we would also like to add that at times you know as much as we do, for we all know the answers.

May we answer you further?

R: No, thank you.

I am Latwii, and we thank you for your desire to learn. Is there another question we may answer at this time?

S: Yes. As part of our tuning we say the Lord's prayer which is a prayer to our God. Do you also have a God?

I am Latwii, and, my sister, there is the technicality of words. We choose to think of the one infinite Creator. May we answer you further?

S: No, thank you.

Is there another question we may answer?

A2: Yes, Latwii, I have one. In private meditation when I call upon you, can you help me learn to distinguish, or is there a way that I can distinguish with some better degree of certainty whether I am in actual contact with you or whether it's my own imagination running wild and having fun?

I am Latwii, and, my sister, first of all, there is just having the trust in your wild imagination, for indeed it is difficult to believe in something you cannot see, for we will not come and knock at your door and walk in your house. My sister, therefore we visit you in meditation, and we first of all would say that in calling us it might be of a good point to challenge the contact. The challenging is one where you would ask for service in the love and in the light of the one infinite Creator or where you ask for our service specifically by name in one of love, and, indeed, we shall come if desired with all barrels, and, as this instrument says, with the two-by-four effect. This is not always needed, but if this is so desired, we shall serve as asked. My sister, all that is needed is time to become familiar with our vibration, for we like to think we have a different vibration than that of Hatonn, while indeed it is rather similar, but we all have our own uniqueness and our own identity, for although you are a human being you have the loveliness of your own individual, and this is what you need to seek when desiring our service. So when we come knocking, become familiar with our vibration.

May we answer you further?

A2: Goodness, no. Thank you, thank you. That was more than I expected. Thank you.

I am Latwii, and we thank you. Is there another question we may answer?

J: Latwii, are you aware of whether or not there are a number or many, or some other social memory complexes such as yourselves and Hatonn and Laitos and Nona—those are the ones I know of—from the Confederation who would be of service to us if we knew of them and asked them?

My sister, when desiring a service, all that is needed is the mental thought of what type of service is desired, and the group which can best serve you in this manner shall answer the calling, and as in the past, to the group, many times Hatonn has done all of what you know of as a session, for their calling was more important, and was stressed more than was the calling for our service, and therefore we, in our gracious manner, allow them to have the full glory. My sister, you need not call us by name, for this is difficult for those unaware of the actual calling being made, for we are at times with groups and individuals when they are not aware of our presence, but they have made the calling.

May we answer you further?

J: No, thank you. I have a whole bunch of questions, but I can't seem to sort out one just right now.

I am Latwii and we have great patience.

S: I would like to restate J's question. Are there other social memory complexes known to you but not known to us?

I am Latwii. My sister, we apologize for not making this answer clearer. Indeed, there are other groups which are present in the Confederation which you do not know by name which indeed are serving individuals such as yourself and this group.

May we answer you further?

S: Yes, but not at this moment. Thank you.

I am Latwii. We thank you. Is there another question we may answer at this time?

J: Yes, I've thought of another question. When I get ready to drop off to sleep, I suggest to myself that I will dream, and that I will remember my dreams, and I also mention your name and Hatonn's. And I do have neat dreams, and I remember many of them. Is it true that I have an experience of being with you at some point of consciousness as I'm sleeping?

I am Latwii, and we shall not say, "All things are possible," for indeed you are already aware of this

point. However, my sister, the point of dreams is one where the individual is experiencing other levels of awareness, and indeed more points are possible, for the individual is not encompassed in such a strong illusion.

May we answer you further?

J: Then it would be likely and be possible that I can be in touch with my higher self and my own teacher as the source of wisdom coming through my dreams? Is this true?

I am Latwii. My sister, you are very perceptive. May we answer you further?

J: No, thank you. I appreciate that.

I am Latwii, and we thank you once again. Is there another question at this time we may answer?

A2: Yes, Latwii. I have just had some clarification. As a very small child I was told that I was driving people crazy with my questions. You come to answer questions. You also stated that there are other social memory complexes, and they're there when we ask for them. I've been sensing throughout my body overwhelming verification and knowledge of where the integration that I have managed to hold on to is all (*inaudible*) without even any knowledge that you all existed consciously. I sense that I'm simply not just speaking to you, Latwii, but to all those who helped. I want to say, "Thank you very much."

I am Latwii, and, my sister, we realize you have no question to ask, but indeed you have many friends who are watching over you, who are helping you with questions, and there are many who you are not at this time fully aware of, and, my sister, we thank you.

I am Latwii. Is there another question we may answer?

(Pause)

I am Latwii, and with the silence we shall leave this group, for we are aware there are many, many questions left unspoken, but we shall be taking our leaving until called upon once again. We are with you always in the love and in the light of the one infinite Creator. We are known to you as Latwii. Adonai vasu borragus. ❄