



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

SUNDAY MEDITATION DECEMBER 26, 1982

(S channeling)

I am Hatonn, and am now with this instrument. We greet you, our friends, in the love and light of the one infinite Creator and are greatly pleased to be called to you this evening to be of what small service we may be. We have been enjoying your friendship, the love you have shared. We have been watching at this time of year you call Christmas. The love that has been shown upon your planet is great indeed. For as the time of harvest grows nearer, my friends, more and more of your people will come to know of the love and light of the infinite Creator. It is ones such as yourselves that dare to let the light shine that is within you and to draw others to the light, to what we believe is the path, the shortest path to the final goal of the one original Thought. There is much upon your planet at this time which may cause disturbance among you should you dwell on those things. But, my friends, there is also much, much happening that should cause great joy in your hearts and your souls and your minds. Look about you, my friends, at the love that has been displayed, that has been showered upon you, with a heartfelt hug from a friend, with a glance that is full of love and sharing of two souls. My friend, these are the things that should occupy your minds, for when one loves, that love can do nothing but grow and grow. At this time we would transfer this contact. I am Hatonn.

(C channeling)

I am Hatonn, and I am now with this instrument. We greet you again. The love during this time of your year is at a level rarely reached. Many at this time feel that special need to quietly give of themselves without thought of reward or of the return of love. The shining of your light, the giving of your love does not need an audience or conditions, for as you celebrate the birth of the one that your peoples see as the ideal of love and light, never—correction—the one known as Jesus, that many use as their ideal, refrained from showmanship, came quietly and humbly into your world and reached and touched in silence and gave [up] the thought of reward for himself. Each time that you reached out and gave of yourself the light shone that much brighter. My friends, your light, the light of your fellow beings, glows warmly at this time. Your planet feels the healing love and responds. It would be well if the feelings of love could continue at this level. For at this time in your illusion there is much need for love and light. Much healing needs doing and can be done. So if you would, allow your light to shine and reach out quietly to those around you. A quiet touch, the gentle hug, the loving look, the acceptance, all aids your peoples and your planet. We join with you and pray. I am Hatonn. I leave you now in the love and the light of the one infinite Creator. Adonai.

(M channeling)

I am Hatonn, and am now with this instrument. I greet you with the love and the light of the infinite Creator. At the time of year on your planet when your people think of the Christ who rose, realize that you too can rise. Second-density entities are earthly. They think mainly of their immediate environment. Think how wonderful it is that you can see the sky and the sun and the moon and realize that in no sense are you bound to the earth. Your soul and your mind can soar. Many people who think they are free are in prison and some people in prison are free because their soul and their mind is not limited. Open the gates and all eternity is within your grasp. Then you will be able to leave this third density. Prepare yourself to expand your soul and your mind and see the beauty of eternity. Think how sad it would be if you always had a roof over you and could never see beyond the earth. When you become too involved in earthly things, go out and look at the sky. Look at the sun come up; watch the sun go down. Look at the moonlit night. If you appreciate these things, you will never be in prison. Your soul will soar forever. I am Hatonn. I leave this instrument.

(Carla channeling)

I am Oxal, and I greet you, my friends, in the love and in the light of our infinite Creator. We thank you for the privilege of sharing with you concepts related to those subjects so familiar to you having to do with the birth of the one you call Jesus. We would like you to consider the passage from your holy book, the Bible, which speaks of the Word which was made flesh and dwelt among you. It then compared that happening to the light that shines in darkness. The darkness does not know the light, but it cannot overcome the light. There is much to consider in these phrases concerning each entity's spiritual birth within incarnational experience. Each at some point within the incarnation consciously chose to be born in spirit or each would not be within this circle. For we are called by a harmonious and unified circle of those who seek. In the same sense that the light came into the darkness does the spiritual self consciously come into being within, that manifestation of being which is each entity within the illusion. And so each of you experienced the conscious acceptance of a portion of the self being born that was not there before and that is to

the remainder of the conscious self as a light in the darkness. Further, the incarnational experience within the illusion is designed to challenge that light. Growth of the light does not occur except by intent. It may not be the conscious intent to grow spiritually. It may simply be the dogged intent to survive without harming another. Many are the souls that have been harvested whose concept of the truth was never articulated, yet whose lives became radiant because the light shone in the darkness and the darkness could not overcome it. When each period or portion or phase of the spiritual or metaphysical journey commences, turn again to the experience of the one known as Mary, the mother of Jesus. Each mother physically experiences the nurturing of that in darkness which will be delivered forth into the light. However, when viewed in the spiritual or metaphysical sense, you may see this deliverance as one which is pondered, as it is written in the same holy work, in the heart as you nurture your own infant spirits, and indeed, each new phase of our journey renders you an infant again, it is well to ponder all things in your heart. For yours is the responsibility for your spirit and some care may well be taken, therefore. It has been written, although mythically rather than literally, that the one known as Jesus was forced to flee to the desert as a young child to escape death at the hand of that which may be called a negative influence. Have you given yourselves time and place for constant spiritual birthing and then careful nurturing in the desert or dry place where all things may best be made plain within while remaining secret from the external illusion? The external illusion challenges each entity in its journey constantly. Therefore, a portion of this holiday or holy day which you know as Christmas may well be devoted to the consideration of these movements or dynamics in the life of the growing spirit within. That which comes from you must needs first come to you. The desert is the perfect sequel to the poverty and simplicity of the manger. In all humility console yourself in secret as each new phase of being begins its development. And only when it can stand and walk within you may you then go forth in the manifestation of illusion and speak of those things which you have realized. We are with you as you continuously begin a great story of birth and death and transformation. May your learning be filled with light. We can only give you our opinion that darkness shall never overcome that light. But that opinion we do give. Arise and shine

in good time and know that you are not in any sense alone. For all who seek, seek one thing. All are one thing. In the beginning was love. What is your incarnation? Love. How may you manifest it? That, my friends, is worth some work. I am Oxal. I leave you in the love and the light of the one infinite Creator. Adonai.

(Jim channeling)

I am Latwii, and I greet you, my friends, in love and light. We are privileged once again to be able to join your group. We thank you for extending this invitation to us this evening. May we ask then if there might be a question with which we might begin our humble service?

S: Yes, Latwii, I have a question. What can you tell me, if anything, of the phenomenon known as twin souls?

I am Latwii, and am aware of your query, my sister. We find that this term and others among your peoples has become somewhat overworked, shall we say. There are among those who seek the truth many concepts which fascinate the mind. The very seeking of truth opens new vistas and presents the mind with information and experience of such a revolutionary nature, shall we say, that often it is difficult for the seeker to discern those concepts which have merit from those which merely attract attention. The concept of the twin soul, soul mate, and twin flame or twin ray is a concept which has some basis in what you may call fact, but which offers little of value in the seeker's experience. Though there are entities who have from the great reaches of time and space as you know them come into the earth planes as groups and even as a type of mate, there is, in our humble opinion an overemphasis upon such a phenomenon to the point where the searching for one's, shall we say, other half becomes a replacement for the searching for truth. Therefore may we say that such phenomena do exist, yet are quite insignificant when viewed in relations to the purpose for such incarnation.

May we answer you further, my sister?

S: No, thank you, Latwii.

I am Latwii. We are most grateful to you, my sister. May we attempt another query at this time?

K: Yes. What can you say about an entity or entities in general who are almost incapable of making

decisions. Even the decisions that really demand attention. What I'm asking is, is development stunted, or why do some entities have such difficulty in making decisions?

I am Latwii, and am aware of your query, my sister. As with any distortion which any entity may express, the causes are not only many, but often complex in number. For example, an entity may have the difficulty in deciding due to some blockage within the entity's energy centers having to do with clear perception of the self or other selves and the relationship between. Another entity may also experience a difficulty in making the decision because of a great desire never to infringe upon another's free will, yet see the great difficulty in achieving this high ideal and moves not, that it may not infringe. Yet another entity may suffer the difficulty of making decisions because of the ability to analyze having been, shall we say, hampered or hindered in early incarnational experience so that the information necessary to the mind for action is slow in accumulation. Another entity may feel the paralysis of non-movement of difficulty in decision making as a portion of a process of balancing actions at another time which moved with too great a speed, shall we say, and with carelessness. Therefore it is not easy to discern which situation has resulted in the inability to make the decision. We hopefully have not been unable to make a decisive statement.

May we answer you further, my sister?

K: No, thank you. You've covered a lot of territory and I thank you very much.

I am Latwii. We thank you, we think. May we have another query at this time?

Carla: I'm not sure. (That's a joke ...)

We are uncertain, as to whether to laugh.

Carla: I have a question. I hardly know how to put it, but I know everybody has these experiences. I just had one where I was utterly unable to like a fellow human being. I was perfectly willing to love him, but the guy was beyond me to love ...

(Side one of tape ends.)

Carla: ... these characters as I'm looking at myself in the mirror. My problem here is I can't figure out what portion of myself I dislike. Because my whole reaction to this person's vibrations, even on the telephone was panic, basically, I wanted to get away.

What's occurring in these unfortunate circumstances and what is there to learn?

I am Latwii, and am aware of your query, my sister. Again there are numerous points to consider. One may indeed look at such an entity and see those facets of the self which do not well reflect, shall we say. If an entity is too boisterous, is presumptuous, makes statements of arrogance, one may see that one is unable to accept such facets of the self. But it is also the case that an entity which has developed such characteristics to the extent that mastery, shall we say, of them has been achieved, an entity may develop the type of being which is indeed a vexation to a gentler spirit. As the pond in stillness lies without a ripple on its surface, the stone when thrown into the pond causes the disruption which does distort the beingness of the pond. As you look at an entity such as the one which you have described, you may see the entity as offering a very great amount of what you have termed catalyst. The amount may be in such degree that the very heart of the being which is yourself is much disturbed, as one could well expect from an overstimulation of this nature.

May we answer you further, my sister?

Carla: What is there to learn?

I am Latwii. As always, my sister, the lesson to be learned is some aspect of love and acceptance. It may be, however, that the love to be learned may have an aspect of wisdom connected to it. That is, how best to love such an entity. It may be that to love such an entity in the most helpful way to that entity would be not the simple acceptance of every portion without comment, but the gentle directing of love in a manner which would attempt some form of sharing the self as an instructive technique so that the entity might know that as you accept it, you also have responses that are somewhat disturbing that you wish to share so that the entity might know that it is being perceived in such and such a manner by yourself as you love to the best of your ability.

May we answer you further, my sister?

Carla: M was talking earlier about not throwing pearls before swine and giving back the reflection of what she received. And this is basically what I'm hearing you say. The thing that bothers me about that is that I personally would prefer not to give my opinion of a person regardless of how much the

person bothers me unless the person asks me. Is that a distortion that I would be better off leaving in the closet? Is it better to go ahead and be outspoken when another person is outspoken, in other words be a reflection of whatever you're receiving? It seems to me that sometimes to give what you get is the pits because what you're getting is not wonderful, or it's not positive, is not helpful. Is there a question in there?

I am Latwii. We feel we have discerned your query, my sister. We do not mean to suggest by our previous statement that you reflect to such an entity that which you are receiving, for to do so would be to put yourself at the mercy of any entity of any nature which approached you. The great lesson of your density is the lesson of love, acceptance without condition. You spoke as to the lesson which could have been learned with this particular entity. We spoke of a refinement to the lesson of love, that being the inclusion of a portion of wisdom with that love. The way of wisdom is to speak clearly and honestly without a dedication to the outcome, only wishing to speak clearly. Therefore, it is possible to refine the lesson of love with such an entity, and we stress "refine," which suggests that you do indeed accept such an entity fully. And this refinement may take the form of speaking in a manner which is most delicate, that is, speaking to what is perceived as a stumbling block, shall we say, that the entity may not be aware of. This is not judgment. A simple discernment instead, which offers on the, shall we say, on the outstretched hand of love the morsel of wisdom which is given in love and suggests a refinement which may be helpful to the entity. This, of course, is most helpful only when asked, and in this case we note there was no such request. Therefore it may be that such refinement would not be possible. In any case, the refinement is offered only when asked, and is freely offered with no dedication to its acceptance, no, shall we say, argument of its good points; the simple expression given and whether it be received or rejected being considered unimportant.

May we answer you further, my sister?

Carla: No, thank you. Thank you very much.

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

M: Yes. Maybe this is the wrong approach to life, but I've often found people who throw tension at

me. When I throw it back at them, as they throw the ball to me and I throw it back, they will comment on my tension and I will say I've just thrown the tension back that you threw at me, and sometimes I think they learn by the reflection of themselves in me. Is this wrong?

I am Latwii, and am aware of your query, my sister. Again we assume you are aware that there are no wrong actions. The action of which you speak, as all actions, will teach a certain lesson to a certain entity in a certain degree of efficiency. You may do whatever you wish and be aware that service is offered, for there is no way that one may not be of service. As you move through your incarnation you will discover various ways of increasing the efficiency of your service as you become more consciously aware of the effects of your thinking upon your experience.

May we answer you further, my sister?

M: No, I think that was very helpful. But I do have a question that's not philosophical. I have weird experiences on occasion, and this is a sample of it. My daughter and I were in the car Thursday and we were stopping someplace and I said to my daughter, "Do you smell gasoline?" She said, "No, I don't smell a thing." I said, "I smell it, it's gasoline." She said, "I don't smell a thing." So that I was positive it was gasoline, I was trying to figure out how I could smell it in the car, and then I said to myself, "Oh, I got gas an hour and a half ago, and I bet I left the gas cap off." And so, she got out of the car and looked and the gas cap was off and I went to the gas station and picked up the gas cap and went on. Now why did I smell that gasoline and she didn't? From where did I get that smell? Because she said there was no smell in the car.

I am Latwii and am aware of your query, my sister. To simply say that your senses are more acute than those of your daughter is not completely accurate. For in such an instance, not only the sense of smell may be involved, but also what might be described as the sense or awareness of things as they should be. It might be that your sense of responsibility for the well-being of your journey, your daughter, and the vehicle had been alerted by the subconscious noting of the gas cap's omission and this therefore became the primary stimulus for the remembering analogy through the olfactory senses.

May we answer you further, my sister?

M: No, I don't completely understand you still, but I think that's a good answer. Thank you.

I am Latwii. We thank you, my sister. Is there another query at this time?

K: Yes, right along the line that M has mentioned about the gas cap, I've always facetiously and yet with some sincerity said, "Well, that's just my guardian angel watching after me." And I've always said that and essentially it is, I'm assuming the subconscious mind perceiving what the conscious mind does not perceive. Is that right?

I am Latwii. In some cases, my sister, this is correct. But it must also be noted that indeed those beings which you may describe as guardians or guardian angels do have their effect and do communicate certain thoughts at the appropriate moments. It is not usually possible to discern whether the thought has come from the subconscious or from such a guardian. Both are often utilized by the higher self to relay messages from the higher self to the incarnated self which moves in the illusion.

May we answer you further, my sister?

K: Well, no that explains a lot of riddles in my life because I never worry about what's going to happen to me when I go out because I always think that guardian angel is there, so in truth, that guardian angel is there! Okay, that's fine. Thank you. Let me go back to this other idea and just see if I can clarify this a little bit. In the earlier conversation I said that I had my description of love, at least the way I perceive it at this point. Love is unconditional acceptance of another entity, making no demands on his behavior or what he does. And I find sometimes that this is very much like, well, indifference, at least I don't hurt him and he doesn't hurt me, regardless of what has been said or done. Now, is that concept of unconditional acceptance and indifference, are those concepts opposite to each other or are they about the same? That's a pretty awkward way to say it, but it's the best way I can say it right now.

I am Latwii, and am aware of your query, my sister. The effect of both of these concepts is quite similar in that the entity feeling either the indifference or the unconditional love does not have a response that could be considered in a significant distortion. In other words, the actions of the other self do not generate within the one feeling the unconditional love or the indifference an emotion which moves the

entity from the center of self. Yet the entity feeling the indifference has some portion of the self which has been held in reserve, shall we say. This holding of the self in reserve is a slight distortion of the inner being which therefore requires the balance, the balance being the releasing of the self which has been held that it might be expressed. The entity expressing the unconditional love has no action within that is held, but allows the free expression of the compassion similar to that which one might feel for the newborn infant in its innocent actions. Such an infant is easily seen as worthy of unconditional love. When one can feel such, shall we call it, emotion, for any entity at any time for any reason, then that balance of unconditional love has been achieved.

May we answer you further, my sister?

K: No, I believe that answers the question. Thank you.

I am Latwii. We thank you, my sister. Is there another query at this time?

Carla: Could you say that indifference was quite a bit like unconditional denial or rejection?

I am Latwii, and am aware of your query, my sister. Such terminology suggests the addition within the entity experiencing such a condition of a somewhat negative concept. This is quite possible. To exist—we correct this instrument. It is possible for such to exist within an entity, that is, that the indifference is distorted towards rejection. It is also possible that the indifference would not have such a distortion. It would be necessary to look at each particular case as an individual situation.

May we answer you further, my sister?

Carla: No. I don't want to get into semantics. It's just, I have noticed previously sometimes that when people are really angry with you, it's basically a distorted expression of love. But when you're looking at blank indifference, you're really looking at unconditional denial of your being practically. Not that it's a negative denial, it's just that you don't exist. And it's far harder to deal lovingly with that sort of a person or to make some kind of a communication with that kind of a person than to deal with a person who is honestly upset with something that you've said or done or if there's a problem of communication because of the fact that anger, even though it seems like a negative thing,

usually comes out rebounding into a very positive thing, whereas indifference doesn't have much of a snap to it.

I am Latwii. To comment upon your comment. We may suggest that it is most difficult for indifference to be pure, shall we say. It is most often the case that as you have stated, the indifference is the perimeter of rejection and must first be penetrated before the truer feeling of the heart is known. Indifference is an—we correct this instrument—indifference is a state of being which is most difficult to achieve and maintain for it is the natural inertia or character, shall we say, of one's being to respond in some fashion to those experiences and entities which surround one, thereby the use of catalyst is greatly facilitated. Whereas if indifference truly exists, then the use of catalyst is greatly hindered and in the case where true indifference is felt, the use of catalyst is zero.

May we ...

Carla: Thank you.

We thank you, my sister. Is there another query at this time?

K: Yeah. I don't want to beat a dead horse, but let me see if I can clarify this maybe for all of us. Particularly for me. I've worked in lots of situations in life that could have torn you apart; you do have to try to protect the self or you get in as bad a state as the people you work with. And when I talk of unconditional acceptance, that's what I mean. They have a right to be as ornery as all get-out from my point of view. Or they have a right to do this or that which is totally opposed to the way I think it should be done. But when I'm talking about indifference, I'm talking about stepping outside of the situation and letting the situation be. If there's nothing I see I can do, then from my point of view, it's just smart to step out of and recognize the fact that you really can't help it very much. Now from that point of view, [that] is what I'm talking about when I say indifferent. I am indifferent because I don't see anything I can do to help the situation. Now in that context, it seems to me that indifference is in a sense a caring thing. Is that right?

I am Latwii. In this instance we find that the word indifference is not the correct description for the situation, for where caring exists there is not the indifference. If you have removed yourself from the

situation which you do not feel you may affect, then you have in some degree built a perimeter, shall we say, around your caring, yet the caring exists. And should the situation change sufficiently, you may once again remove the perimeter and exercise the caring. Whereas if true indifference existed, there would be no caring to generate the future action.

May we answer you further, my sister?

(Inaudible)

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

M: Yes, I have one. I want to beat the dead horse a little more. To me, love is where another human being brings out the best in me, positive responses, whether they feel the same way about me or not. If I love them, then they bring out positive response in me. Or, if it's both ways, if two people love each other, they bring positive responses in each other. Is that a definition of love?

I am Latwii, and am aware of your query, my sister. One may define any emotion or term in any way as most entities, of course, do. The bringing out of the best in another may be seen as one portion of love, that being the inspirational quality, yet one may see that the action called loving may also include the ability to accept the worst in another with the same degree of enjoyment, shall we say, that the best qualities are enjoyed.

May we answer you further, my sister?

M: Yes, I'm a little confused. Do you mean that I would love a person that was extremely unpleasant, and consistently extremely unpleasant, that that would be a person that I would especially love?

I am Latwii. We have attempted to suggest that within the boundaries of love, as defined, there are indeed no boundaries. By this paradox we mean to suggest that love is exercised by one who loves toward the object of love no matter what expression the object of love has created. The child eating the bowl of soup may spill the soup and create the mess, yet receive love. The child may simply sleep and yet receive the same love. The child may injure the playmate, yet receive the same love.

May we answer you further, my sister?

M: Well, I'm not sure I exactly ... I can understand loving something in a person who could do no

better, such as a child. But say a person was very vicious, I would find that difficult to love them in the same sense that I would love a person who was kind and considerate. What is your opinion of that?

I am Latwii. In our humble opinion, my sister, each entity is but a child. For the child on your planet is seen as one small in experience, not aware of the total ramifications of each and every action. Yet the child grows and becomes what you people call an adult but this does not mean that the entity knows whereof it acts. The one you have called Jesus, while upon the cross, prayed to the one Creator that it should forgive those about it, for they knew not what they did. Yet were they not adults? Each upon your planet is but a child in the great search for truth and when one looks at each entity traveling that path, that journey of seeking, one can see the many ways that the ignorance is expressed. And even that entity which you may call vicious does not yet know the full import of its actions, but shall someday know them and shall make a balancing action that all shall be made whole. And it shall itself see the child within, always seeking, yet never fully knowing. Thus the child moves forward that it might know the light and grow more fully into it.

May we answer you further, my sister?

M: Yes. I can understand that you should love all other selves, but what I was meaning was that there are a few people that you come in contact with who do inspire you and who seem to bring out the best in you. And everybody can't do that. So there are a limited few people about who you can say, "I particularly love that person." Now, I don't mean that you don't love everybody, your other selves in the larger sense, but don't most people have a certain number of people that bring out the best in them?

I am Latwii. This, my sister, is correct for most entities, for there are a few, shall we say, easy questions on every test. May we answer you further?

M: No. I think you've answered me very well.

I am Latwii. We hope we have been of some small service. May we ask if there might be another question at this time?

Carla: Thanks, Latwii. I thought that your answers were especially inspirational.

K: Does the instrument have enough energy to answer another question?

I am Latwii. We believe that there is sufficient reserves for another query at this time.

K: I wanted to ask a question about the harvest. It seems that many, many people just by listening to the TV are aware that something comparable to a harvest is near. Before the harvest, do the people on the planet have to go through great catastrophes of, well, say, floods and famines and all that sort of thing, earthquakes, etc., etc.? Before the harvest do all of these, will all of these things take place?

I am Latwii, and am aware of your query, my sister. Returning to our analogy of the test. When the student has prepared itself over the long period of the course in a sufficient manner, it is not necessary as the final testing approaches to engage in the last minute, shall we say, cramming in order that the exam which approaches might be passed. Upon your planet there has been much procrastination, shall we say. The harmonizing of the vibrations of the entities who have populated your cultures in the history of your planet is a record of a difficult progression and somewhat inefficient learning of the lessons of love. Those incarnate upon your planet at this time have the opportunity of taking this final exam under conditions which most likely shall approach those which you describe due to the difficulty experienced throughout the major cycles of your planet. The difficulties shall add to the opportunity of graduation much like the student remaining awake the night before the exam for long hours going through the grueling process of covering that material which had previously been omitted and under such stress attempting then to present itself in such a manner at the time of examination that the examination is passed. Whereas if the entity had been more attentive to the requirements of the course over the longer run, the final examination would not be so traumatic.

May we answer you further, my sister?

K: No, I believe that answers it.

(Tape ends.) ❁