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SUNDAY MEDITATION AUGUST 18, 1985

(Carla channeling)

I am Hatonn, and we greet you, my friends, in the love and the light of our infinite Creator. We ask your patience as we found the necessity of once again answering the challenge due to the instrument's movement which then caused the need for his own reestablishment of his ritual. We are most honored to be able to join each of you this evening. The request has been made that the topic concern the accentuation of the positive path in the seeker's life as the result of the recognition of the bipolarities, the positive and the negative.

Each within your illusion is undertaking this very process. The nature and efficiency of the process is a function of the conscious recognition of this process. One can move upon this positive path in an unconscious sense. Yet, the movement is only possible up to a certain point. This point, however, may we reassure you, is quite sufficient for one to be, shall we say, graduated to the fourth density of understanding. Yet, one may enhance this journey and enhance the harvestability, shall we say, therefore, by becoming more consciously aware of the working of this process of accentuating positive perceptions and attitudes and the falling away of the more dark and dimly lit or negative choices.

Within your illusion are provided an infinite number of means by which you may continue this process. Indeed, your entire illusion is, may we use

the term, training ground, an opportunity in each instance for you to make positive or negative choices and thereby enhance your evolutionary progress. Whether the choices are conscious or unconscious, there will be progress in direct proportion to the purity of the choices, that is to say, progress is made by choosing a polarization, be it positive or negative, and following that choice in as frequent and pure a manner as possible.

Each entity moves through the daily round of activities. Each entity has basic attitudes or points of viewing these experiences which color each experience in a repeating fashion as each experience symbolizes the perceptions and the emotional colorization that follow each perception, so that each experience is colored in a unique fashion by each seeker.

The point of viewing the experience determines whether it is seen in this or that fashion, whether it is basically positive or basically negative in the entity's perception. Each experience, in truth, contains the one Creator in full, balanced and perfect. This Creator may be seen in a positive or negative fashion. These positive and negative perceptions may then be further distorted into any number and variety of forms. Whether the form is one that works upon the mental level, the emotional level, the physical level, or the spiritual level or any combination of these levels is a function of how the seeker perceives the experience.

To give an example. An entity may wish to further the support of the family by enhancing the amount of money, as you call it, that is available for use. This desire to provide sustenance to the loved ones is a basic lesson of love, for the entity who has taken the responsibility of supporting in a material sense those that are close and loved is one who then is sharing a form of love. The desire, then, to be of service to others forms the foundation for action for this entity. This entity, then, as it attempts to improve its market position with, as you call it, the job or the occupation, fuels the desire by a desire that is at its base that of serving others. The entity then may engage in any number of activities upon the job that are designed to increase its income of money. This then may be realized in the entity's life pattern or experience in any number of ways, for at the base of the action is the desire to serve others by providing material sustenance, further then translated or distorted by the entity's perception to mean money or income that is then seen possible of obtaining from the job or through the occupation.

Now, what shall actually occur to this entity in this focus of its experience may or may not take the form that the entity images. For if it does not image with a consciously honed and precise mind or mental frame of reference, that which answers the desire may take a variety of forms. It may be that support or sustenance is challenged through the emotional complex in order that it then be, as you would say, of good cheer or greater cheer, and in such a fashion provide a form of nourishment that does indeed nourish those about it at a central portion of the being but does so in a form which is a great variance from that which was consciously sought because the conscious seeking was of an unfocused nature.

This is a general and quite simplistic example of the process whereby one consciously seeks and obtains some distortion of that seeking as a function of the purity and clarity and intensity of the seeking which motivates the action. In each life experience, one takes whatever focus of understanding one has concerning the process of seeking the truth—or accentuating the positive in this case—and sees through that focus any experience that may come before the entity in its daily round of activity. Whatever degree of understanding one has achieved through searching resources, meditating and seeking within for the truth of any resource's information and then forming this focus of understanding will

determine the clarity with which any experience is seen through this focus.

Thus, as one fuels the desire to know the truth and accentuate the positive, as it has been termed this evening, one has done the fundamental requirement or step; one has laid the basic foundation for realizing whatever finer focus may be necessary in order to achieve the desire. One may then take this desire and further refine or tune the focus in order that that which is desired might be realized in a closer and closer approximation of image so that what is received more closely resembles that which [is] desired and sought.

This is a self-propelling or motivating process. Once one has become consciously aware that such a process is being undergone and is a portion of one's experience and being, the seeking to understand more clearly how this process functions is that fuel which will allow one to refine the process according to the intensity and the efficiency, shall we say, of one's seeking. Whatever resources are sought and utilized is then taken in a distilled form by the conscious seeker into the meditation in order that the truer portions of the information may, shall we say, percolate or resonate through the mind down into the roots of mind where the truth of all being resides and attract to it some portion of truth that resonates in a frequency with the information so sought and rises then through the unconscious mind through the intuition and in various symbolic forms becomes available to the conscious mind in order that the conscious mind might be informed of that which it has requested.

As the conscious mind seeks in a more and more efficient manner, fueled by the continuing great desire to know the truth, the information gotten by this search, then, through meditation is passed through deeper levels of the unconscious mind and attracts that which resonates in frequency with it, further accelerating the conscious recognition of the process of evolution that is being experienced in the day-to-day activities of the more and more conscious seeker of truth. Thereby is the focus through which the seeker views each experience expanded and expanded upon each level of understanding through the emotional colorization, the mental analysis, the physical symbolic experience, and the spiritual basis for each other perception.

The focus, then, is seen to include more of each experience as being seen as a distortion of the Creator by the seeker, whether the distortion be towards love, wisdom or unity, those three portions that are available to all seekers in each experience.

To sum this lengthy discourse, and one which we hope has not been overly complex, we may use an analogy further utilizing the concept of the school with the grades that represent the levels of understanding or densities of experience. In your third-density illusion, each experience is a question—each experience is the same question. There is only one question on this test which you call life. It is reflected in each experience. The question is, “Do you see love in this experience?” In some degree the seeker will see love in each experience; in some degree the seeker will not. As the seeker is able to answer each experience question with an answer that approaches one hundred percent “Yes,” the seeker is polarizing in the positive sense. We may report that the good news of the test is that fifty-one percent is passing. When the seeker is able to answer each answer to a level of fifty-one percent of experiencing and seeing love, the seeker is then of a polarized enough nature to move into the fourth-density grade in the octave of creation that you now experience. The seeker, then, has achieved the minimum polarization that will allow it to withstand the greater intensity of energy available within the fourth-density class.

Without at least the ability to see love in fifty-one percent of one’s perceptions and experiences, the energy available in the fourth-density class would be too much for the circuit of the seeker who had not yet sufficiently regularized or polarized its being in order that its circuits not be blown, shall we say, as the greater intensity of light became the reality for the seeker.

We remind each that our words are but humble attempts to describe and share that which is quite beyond description, yet may be shared in some form where there is desire to know and desire to share. We, therefore, thank each of you for providing the desire to know, and we remind each that our words are but our fallible attempts to be of the service which you desire. We shall leave this instrument at this time in order that our brothers and sisters of Latwii may offer their service of attempting queries which those present may find the value in

requesting. We are those of Hatonn and we leave you now in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

(Jim channeling)

I am Latwii, and we are honored as well to join your group in the name of the one infinite Creator whose love and light illumine all experience. May we begin with the first query, since our brothers and sisters of Hatonn have given our preface?

(Pause)

I am Latwii, and we are most surprised, my friends. It is not often that we join this group without queries having been placed before us. We are aware that the beginning message this evening was one which might somewhat boggle the mind and we hope that our brothers and sisters of Hatonn have not overtaxed the understanding and patience of this group. We are happy to pass on to the one known as J the greetings of his friends of Yadda. We are aware that these of Yadda would have been happy to greet the one known as J in person if there had been the presence of an instrument capable of channeling these vibrations which are of a somewhat unusual nature. Nevertheless, Yadda says, “Hi.” We also greet each of you and thank you for even this small portion of your time.

J: Wait—I have a question.

Ah—we are pleased. May we hear the query, my brother?

J: If one thinks in the negative, does it distort the aura?

I am Latwii, and would be happy to attempt this query, my brother. In short, yes, but we must qualify that response, for whatever manner one uses to perceive, there is a corresponding distortion to the aura, for the aura may be seen as a reflection of one’s mental, emotional, physical and spiritual being. Therefore, any thought within one’s being is reflected in a corresponding fashion in one’s aura.

May we answer further, my brother?

J: So. A person is physically, mentally and spiritually, and if he thinks negatively, all three are distorted?

I am Latwii, and am aware of your query, my brother. This again is true, but must be qualified.

The effect moves through all of the energy complexes, the physical, the intellectual, the emotional for its duration, and the spiritual, for the entity is one being undergoing experience upon each level. Each experience, each perception of experience will then be reflected in all portions of one's being. The mental and the physical, when the mental becomes unbalanced, are the energy centers most affected by one's thinking. If one perceives in a negative or unharmonious or unbalanced manner in a certain area of experience for a long enough portion of time, the mental negative frame or focus will be translated or transferred to the physical body in the form of what you would call a disease, for it reflects the disharmony of the mind and serves therefore as a teaching tool that the mind might see a reflection of its thinking and serve then to balance that thinking and remove the disharmony and the corresponding disease.

May we answer further, my brother?

J: If someone were to think negatively and then two hours later found out that he was thinking negatively, can he correct it?

I am Latwii, and am aware of your query ...

J: Wait a minute—could I go a little further, please?

We would be happy to have you do so, my brother.

J: Okay. Can he correct the disease and disharmony also or is the damage done?

I am Latwii, and am aware of your query, my brother. The ability to correct a disharmony which has taken the form of a physical disease is in direct proportion to the intensity of the thought and the length of time of the thinking of this thought, for time often intensifies the form which thought takes. The ability to correct the disharmonious thought and its corresponding diseased physical form is then a function of the intensity of the balancing action which the entity has been able to successfully undertake. Where love was not seen and was not shared, there must be the ability to see and share love in a form or intensity which balances the movement away from love which then became the distortion of the mental and then the physical nature.

May we answer further, my brother?

J: Well, I get very angry at myself sometimes. And I enjoy the anger, but then I know that I've done

something wrong. Does that still mean that I can correct that anger?

I am Latwii, and may respond by saying most emphatically yes, that there is no thought or action that cannot be balanced, for all experience is undertaken within the realm of the one Creator which contains as much love in the positive form as there is the seeming lack of love in the negative form. Because you experience your life within the form of creation, there is as much potential for you to utilize the positive expression of that form as there is the opportunity and potential to experience the negative of that love.

May we answer further, my brother?

J: Thank you. So, to simplify, you accentuate the positive and eliminate the negative. Thank you.

I am Latwii, and we could not have put it better. And we thank you. Is there another query?

D: I've been reading a book lately—I'm reading it through a second time on and in that book, they point out that a lot of times the way that we deal with others and treat others depends on the way that we speak to ourselves and treat ourselves and that there are mental voices in our heads. We learn from our parents a way of dealing with ourselves—am I making any sense? Anyway, the question that I have is when we catch ourselves talking to ourselves in a less than kind or loving manner, do you have any advice on how we can turn that around and become kinder to ourselves and thus to ...

(Side one of tape ends.)

I am Latwii, and am once again with this instrument. We may begin by suggesting that to the seeker all about it is a symbol of its seeking. Within your culture it is logical that the parental experience, that is, being the child with the mother and father, would be utilized as a basic means of talking to the self, shall we say, and of dealing with the world about the self, for the mother and father are the two greatest formative forces within the entity in its early life and thereby form the foundation stones upon which the entity shall form its point of viewing itself and the world about it. When the entity finds itself talking to itself or behaving in a manner which is less than loving, the entity may use this experience as catalyst for growth, food for thought, the focus for meditation, for each viewing of the self in a less than loving manner is a symbolic representation of a basic

attitude or experience which the entity has programmed into its life pattern in cooperation with, most especially, the parents and others about it in order that there might be the balancing or biasing of the being in a certain fashion that lends to an overall balance of the total being or soul or spirit of an entity. This lesson or program emerges in symbolic form throughout the entity's life experience.

Each time an entity in any single experience views itself or another in a manner which is less than loving, that experience can be used to achieve the balancing of love. In the meditation there may be the focus upon what is mentally known. However much the entity analyzed the seeing of the self in a negative fashion and has thought upon this subject, these distillations of thought may then be taken to the meditation and further focused upon in order that the unconscious mind may respond in a fashion which our brothers and sisters of Hatonn spoke upon earlier, and give the conscious mind some form or symbol of that which it seeks. These symbols from the unconscious mind may become apparent to the conscious mind by intuitional inspirations, a hunch, what is frequently called the "aha" experience, as an answer to a long-asked query finally surfaces, or through dreams as the symbols are given again and again, thus accounting for what you would call the repeating dream.

As the conscious mind becomes more aware of why it sees a portion of the self in a negative fashion, this understanding then releases the necessity for seeing in this fashion, for the entity has achieved some degree of the lesson that it programmed in the form of the understanding which it has now achieved, the product of experience, analysis and meditation allowing the intuition to bring a portion of that which is sought.

We apologize for the length of this query's response, for the query was one of depth and we felt the necessity of responding in depth in as well. May we respond in any further or simpler fashion, my sister?

D: No. (*Inaudible*) Thank you.

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

(*Pause*)

I am Latwii, and we had thought that perhaps if we waited for a long enough time once again we would

have another opportunity to answer a query but we find that we have well and truly exhausted the queries for the evening. We thank you, each of you, my friends, for your request for our presence and the special gifts of your queries. We shall be with you in your meditations and any request. We leave you now in the love and the light of the one infinite Creator. We are those of Latwii. Adonai. Adonai, my friends.
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