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SUNDAY MEDITATION

FEBRUARY 2, 1986

(Carla channeling)

I am Monka. We greet you in the love and in the light of the one infinite Creator. It is long since we have been called to your group, and we are full of gratitude that we are able to speak and share our being and our thoughts with you as brother to brother and sister to sister. We are one being and therefore words are clumsy, yet we shall use them as best we can. May we say that we appreciate this instrument's challenging of us. This instrument doubted that we were indeed Monka, for this instrument has heard tapes in which the contact was quite garbled. However, after three challengings, the circle of trust was completed between we who speak and she through whom we speak. The fastidiousness of this challenging tunes the contact more finely and clarity of channeling is far more possible.

It is our specialty within the Confederation to share our humble opinions upon the subject of those issues concerned with community and social responsibilities. Our planetary population had in your density and in the fourth density a very strong desire for harmony and thusly we became what has been called a social memory complex in late third density, which is the density and the period within that density which you now share.

There are many questions upon your mind at this time about not just the correct way to live, for this in itself has almost no meaning, as correctness is

different for each individual, but rather the most spiritually propitious way to join in community and to relate to each others within a society. We can give you some guidelines, however we ask, as do all members of the Confederation, that you remember that we are fallible, that this contact is fallible, and that it is your responsibility to use the intellect and the power of discrimination, the gifts of an infinitely kind Creator, to distinguish that which you need from that which you do not need. Anything which you hear from any source whatsoever which is not helpful to you should be laid aside; perhaps you shall come back to it in the future and it shall make sense. Perhaps it is simply erroneous. In any event, there is a rhythm within each life, and within those tides of being information will come in a regularized manner. Trust the rhythms of information and of your own discernment.

The question of community is an extension of this suggestion. It is of primary importance that the deeper rhythms be acknowledged within those who have found companionship with each other. It is not chance or accident when two people meet and recognize each other. When this occurs it is not to be doubted—it is also not to be abused. Thus, the first hallmark of successful sharing of experience in community is that each, while acknowledging the deep currents which brought each together with each, shall also be aware of—even militantly aware of—the individual currents and rhythms which may

express themselves as crosscurrents within a community or even as contrary tides at times. Freedom is the hallmark of successful community—freedom to be yourself, freedom of each to be himself and freedom to experiment, to make mistakes, to be at risk and to grow.

Upon other occasions through other channels we have spoken of that life which we enjoyed in fourth density. There was a need at the time at which we spoke for people to consider specific topics such as education, the use of money, and so forth. We do not find such concerns within this group's seeking for a sense of true community, and for this we are grateful, for topics such as we have just mentioned are the outward and visible signs of an inward and spiritual gift. It is the inward and spiritual gift that concerns each: how does one give of oneself freely and in joy, without diminishing the self and without diminishing those other selves over whom we may have undue influence?

That is a great concern and it is for this reason that we counsel the exaggerated respect for each freedom in spiritual seeking. May we say that which is obvious so that it shall not be left out when one is working with a group of people. It goes almost without saying that each shall attempt to be honest, forthright and of service to others. Since we understand that each of you has accepted this, we do no more than mention it.

We would ask you to consider, then, the deeper reasons for community. Events cause a message to be given both metaphysically and physically. The coming together of entities in order to form spiritual community is an event, and the manifestation that it shall have is caught up in the event itself. The event causes a message; the message is heard by those whom you do not know and can never know, and this message in turn allows transformation among others. Thus, we suggest to you that before joining together in community the overriding goals be grasped in a unified manner so that each, while unique, shares the goal with each other in the community.

Our second observation is this. Great ideas without the addition of perseverance, the sense of humor, the light touch, shall cause each self to draw upon the human, if we may use that term, resources. Even the use of words causes variation betwixt people so that understanding cannot be shared fully. If each brings

a light and forms a community of lights, those lights together form a great light, a city of light, if you will, in the metaphysical sense. And yet if you expect to sustain that light by intellectual practice or by dependence upon logic alone, the light will lose its luster, it will dim and the darkness will overcome it. Thus, we suggest that the common goal never be taken for granted, but that some form or ritual for the remembrance of that goal and the surrender to that goal be at the very heart of community.

Community begins with one entity. This may be difficult to perceive at first. But each entity to whom we speak has had many and diverse incarnational experiences and each who grasps these ideas is therefore a digest or an amalgamation of many and sometimes conflicting experiential preferences, ideas, opinions and goals. Therefore, the first spiritually oriented community is you yourself. It is easiest in this context to see how easily the spiritual integrity may be shattered, the light may be dimmed and then put out because of dependence upon intellectual analysis alone without the contact with that infinite source of intelligence which is love and which is available from within in the silence of the heart. Community then springs forth in full flower with two, and many are the words that are spent in accomplishing clarity of understanding and the harmonizing of two unique entities into one community with common goals and with the desire to surrender the self to the higher self so that those goals which have been prepared for you to seek may be sought in peace and with efficacy.

Each of you has considered what it would be to surrender to a group larger than what this instrument would call the nuclear family. It is no different than the harmonizing of the self with the self, the harmonizing of one self with another self. However, it is, as entities are added to the community, both more and more important and more and more frustrating to communicate as clearly as possible and to come into harmony rather than agreement forced upon one by a majority while pursuing the common goal.

We would like to emphasize that while there is great potential for happiness as you call it, or joy, and for companionship in community, these states of the emotion and mind are transient and the pursuit of them in or out of community shall result in disappointment as the moments of joy depart. We

suggest to you, therefore, the possible wisdom of surprising yourself by appreciating the joys that occur without attempting to retain that state of mind and emotion, for these swings in emotion are of the surface, for in happiness one is still oneself and even in human joy, if we may use that term again, the importance of this state of mind is that of the stone which causes ripples to pass in their circular, outward gyration. Happiness is with you and then gone. To expect community to supply one with happiness is unrealistic due to the nature of that emotion. We are not saying that happiness is to be scorned—it is to be savored. But to cling to one happiness is to lose another, as if laughing too long at one jest, one may fail to hear the next cause for laughter.

Rather, we suggest the discipline in community of whatever size of the regular sharing of two things most of all. The food and drink which is symbolic of so many other necessary foods—for the soul, for the mind and for the heart and of the coming together in meditation, in thankfulness and in praise for that which is, which has been and which will be always the same. In that is joy and the heavens are full of this joy. A large portion of your creation has never left that primal joy and dwells in infinite joy. May you be one. May you be one, my children—and may you love each other, serve each other and cause your events to serve as a message that will aid others who are seeking their own ways.

We are aware that there is much that we have left unsaid and are willing to take questions. However, we cannot use this instrument for this purpose. We therefore would attempt to make contact with another instrument in order that questions may be taken, not simply on community, of course, for there may be other concerns which you may wish to share at this time. We leave this instrument and are grateful for this instrument's willingness to challenge us, to accept us, and to serve as channel for us. We transfer now. We are Monka.

(Jim channeling)

I am Monka, and greet you again through this instrument in love and light. We thank this instrument for accepting our contact and would continue our efforts to be of service by asking if we might answer any queries which those present may have upon the mind at this time?

Carla: Just for purposes of identification, are you fifth density and did you work many years ago with a channel named Richard Miller?

I am Monka, and our level of seeking is that which is of light and is numbered five, as you noted. We have for a significant portion of your time attempted to contact various groups and channels within groups in order to provide our service. We were those who spoke through the one known as Richard in an attempt to provide information which was congruent with the call by that group and our ability to serve.

May we respond further, my sister?

Carla: Yes. In those channelings which I have listened to that were made in the fifties, you went rather systematically through how to bring up children, the use of barter instead of money, the nature of rapid transit in a more fully articulated technology, and so forth. In other words, you were describing not just a spiritual community within a planetary sphere, but an entire society. We do not wish to remold our society ... I'll just speak for myself. I do not wish to remold our entire society, but rather to mold my life according to the highest spiritual plan which was intended. Is this difference or distinction an important point?

I am Monka. That which is sought is indeed that of importance, for as one seeks one shall find. To those who seek in a certain manner is brought the closest approximation possible from those that offer themselves in service. Thus, our experience in previous contacts with your peoples was one which sought to provide what we could within our range of abilities and to integrate this with what was sought by those whom we hoped to serve. Thus, we now find that our ability to be of service to this group is determined by the nature of seeking that we find within this group. Our services therefore will be of a different nature, relatively speaking, than previously were our services, and we appreciate the opportunity to offer what we have found in our experience in the fashion which the seeking of this group allows.

May we speak further, my sister?

Carla: Yes. I've wanted to ask this question for years. I know from the Richard Miller tapes that Monka is a social memory complex of Mars in the fifth density, although I don't think the Miller tapes said that—they did say that you were of Mars. And so

you must have been in fifth density when the third density of Mars destroyed its own environment. What part could you play in that drama of your planetary sphere of third density, which you probably had some feelings about? What were you able to do, or was it simply something that you watched without emotional feeling of any kind, waiting to be of help, but not asked? I guess what I'm really asking, I want to clarify, is are you still sentimental about being of Mars, even though you've gone on?

I am Monka, and we find this query is one which is based upon somewhat of a misperception. This misperception dates back to the original contact that we made with the group previously mentioned in that when our identity was sought we attempted to give an approximation of the nature of our being. This nature is one which is closely associated with the, shall we say, guardianship of the influence of the planet known to your peoples as Mars. In your rituals of the ...

(Side one of tape ends.)

(Jim channeling)

I am Monka, and we greet each again in love and light. In those traditions of your white magical rituals there is the influence of the planet Mars, as you call it, that is seen to have a part to play, shall we say. That part has been, for a great span of time, our part, for each portion of the creation is guided by many influences which serve much as do the parents within your own people's cultures. Thus, when speaking to the group in your previous times with which we first made contact, we attempted to identify ourselves in the manner of our role as guardians of the planetary influence known to you as Mars.

We attempted in that role to be of what service was possible as the population of that planet moved into its third-density experience, and through that third-density experience began to express the bellicose nature that was eventually to render that sphere uninhabitable by a third-density population, as you are aware. It was not our proper role to save that population from the tribulations that it chose for its experience but was instead to offer ourselves in whatever manner was congruent with the call for service of that planetary population. Thus, we guided where possible and sent light where possible and healed those wounds that we were asked to heal.

We are with this planet that is your home at this time because there are many from the planetary influence of Mars who now reside within this planet's influence and who now seek the ways of love with you upon your sphere.

May we speak further, my sister?

Carla: I hate to keep dogging the questions and answers, but what's your relationship, if any, to the entities of the vibration Yod-he-va-heh or Jehovah or Yahweh?

I am Monka, and our relationship is that of brothers and sisters within the Confederation of Planets in the Service of the One Infinite Creator. We have worked closely with these entities for a great span of what you call time, most especially in the transfer of souls from the influence you call Mars to the influence that is this planet's.

May we answer further?

Carla: One last thing and then I'll shut up. A very capable woman who has been in community for twelve years wrote a letter to Jim and me that we got this week, and she said from her experience that the three biggest problems in community were money, sex and children. Would you care to comment on that in any way ...

L: *(Sotto voce)* Life.

Carla: ... or just leave it—it doesn't matter.

I am Monka, and we would agree with the one known as L that these areas are those most frequently utilized by your peoples to generate opportunities for what you would call the spiritual advancement, for within these three areas, the identification of the individual self is given the opportunity to either learn the love and acceptance of those about it or to gather for the self as much protection from and control over other selves as possible. Thus, it is natural that when entities would seek to join each with the other in a closer relationship that those areas would be primary for growth potential.

May we answer further, my sister?

Carla: No, thank you.

I am Monka. May we ask for further queries?

L: How is the instrument doing?

I am Monka, and we find that this instrument is doing well with the type of contact that we have established, that being somewhat deliberate, and we find that this instrument can accommodate several more of your queries if that is acceptable to you.

L: You took the opportunity a moment ago to correct a misconception. Are there any other misconceptions you'd like the opportunity to correct, and, if so, would you trot 'em out now so we can get it straight for a change?

I am Monka, and though the invitation is most gracious and we warmly accept it and appreciate such an opportunity, we find that our service is most appropriately rendered by attempting to answer those queries which each may present to us, thus signifying that which is of importance in your own process of seeking. Our identity, for example, being that which was associated with the planetary influence of Mars, was not, in our humble opinion, a significant misperception, for it approached that which was in our view appropriate. All information which we shall share will approach that which is true. We remind each that we do not view ourselves as being infallible, thus we shall leave to each of you the determination of that which is important to you to query upon.

L: It's my understanding from the subject matter you covered earlier, that your—I was going to say "appearance" for lack of a better term—here tonight is partly the result of a desire within this group to develop themselves into a community. Would you give us—whatever you possibly can—your perspective on what our communal desires in that direction consist of?

I am Monka. If we perceive correctly the query that you have asked, we have been asked to describe the call which we have perceived from this group. We have observed within this group what might be termed a seed. It is one which has within its husk the desire to join with those of like mind, as you would say, and similar means of seeking the truth in order that these qualities might be enhanced, for each within the group is aware that the combined efforts of many can produce far more opportunities for individual growth and service to others than can the efforts of one or two. Thus, the desire has arisen and with those expressing such desire has created the call which we observed and are attempting to answer.

May we speak further, my brother?

L: I have no further questions. I thank you for your time and patience.

I am Monka. We thank you as well, my brother. May we attempt further queries?

S: Yes, Monka. I am studying a religious philosophy called Nichiren Vedaism [Buddhism] founded in Japan seven hundred years ago by a man named Nichiren Daishonin. His philosophy was a chant that we use called "Nam-myoho-rence-kyo," simply meaning "Everyone without exception has the potential to be a Buddha and life is eternal¹." What I would like to know, my question is simply, can "Nam-myoho-rence-kyo," the chanting of "Nam-myoho-rence-kyo," open the gateway to intelligent infinity in the third-density experience?

I am Monka, and will attempt response to your query, my brother. There are more factors present than would at first glance seem apparent in the repetition of the chant of which you speak. Its specific wording is perhaps of least importance, though significant. The wording itself is that which the will of the seeker focuses the attention upon. When this focus of attention is one-pointed, as it is called, for longer and longer periods of time, the inner meaning or direction of the words becomes seated within the seeker's being, becoming then a resource upon which the seeker may call in any life experience.

It is the experience of the daily round of activities in an unified and balanced fashion that provides the seeker the increasing opportunity of unity with all creation or the contact with intelligent infinity, as you have called it. Thus, the chant itself is that

¹ After sixteen years of studying the sutras, Nichiren Daishonin declared that the Lotus Sutra contains the ultimate Buddhist teaching: namely, that everyone without exception has the potential to be a Buddha and that life is eternal. Further, the essence of these teachings is contained within the sutra's title. As he says in one of his letters:

"Included within the word Japan is all that is within the country's sixty-six provinces: all of the people and animals, the rice paddies and other fields, those of high and low status, the nobles and the commoners, the seven kinds of gems and all the other treasures. Similarly, included within the title, Nam-myoho-rence-kyo, is the entire sutra consisting of all eight volumes, twenty-eight chapters and 69,384 characters without exception ... Everything has its essential point and the heart of the Lotus Sutra is its title, Nam-myoho-rence-kyo." (*The Major Writings of Nichiren Daishonin*, Vol. 1, p.222.)

which serves as catalyst or that which points the direction for the seeker. The mere repetition of such a chant is much like the push-up. It focuses the attention for the moment, yet the true value of such an exercise is the seating within the seeker's being of the concept to which the chant points and the providing of the seeker thereby with the means of manifesting this concept in each facet of its life experience.

May we speak further, my brother?

S: No, thank you very, very much.

I am Monka, and we thank you, my brother. May we attempt further queries?

Carla: Just a quick follow up. I've always been curious about whether certain words or sounds have a vibration which is unrelated to the person speaking the sound or whether the vibration of the sound is only energized by love?

I am Monka, and would respond by suggesting that both are true, for there are indeed certain vibrations of sound that are powerful of themselves. There are also entities who may speak any sound and imbue that sound with love and thereby give that sound power. There are also entities who may misuse, shall we say, any vibration of sound and degrade it to the point that it is robbed to a large degree of whatever power it may have contained.

May we speak further, my sister?

Carla: No, thank you.

I am Monka, and we thank you once again, my sister. We find that we may attempt another query or two through this instrument before it is too fatigued for the clear transmission of our thoughts.

(Pause)

I am Monka. We appreciate the concern that each has for the comfort of this instrument and would take this opportunity to thank each also for being of that nature that has allowed us to speak with you. We are happy to be able to give voice to our thoughts as a service to those with whom we walk the path of seeking. We shall join you again upon your request. Until that time, we shall join you in silence in the Allness of the One. We are known to you as Monka, and we leave you now in love and in light. Adonai, my friends. Peace and blessings.

(Carla channeling)

I am Nona, and greet you in the love and in the light of the Creator. We ask your patience as we vibrate for the healing of the one known as B. This entity is soon to dwell within the form-maker body and the angelic hosts are awaiting this entity with great joy. We are also called for the one known as J and the one known as G. We thank you for your patience as we know this has been a somewhat long meeting. We cease speaking through this instrument and leave you in love and in light. We are Nona.

(Carla channels a healing melody from Nona.) ✻