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SUNDAY MEDITATION MAY 4, 1986

(Carla channeling)

I am L/Leema. I greet you in the love and in the light of the one infinite Creator. It is a privilege to have been called to your group this evening, for although none in the circle but the instrument had a question, this instrument has a pressing question and to this we shall address ourselves. The question this instrument believes it is asking is, "Am I a Christian?" However we shall approach the answer in a way unexpected to this instrument.

To be what you call alive, and what more precisely could be called within a certain type of chemical body that dwells in a third-density illusion, is to be concerned with death, for insofar as you have been born into an illusion, to that illusion you shall inevitably die, for that which begins shall also end. The question of what lies beyond the incarnation you now experience is a question central to an understanding of your own nature. We of the Confederation of Planets in the Service of the Infinite Creator have offered you in many different ways the message of eternal existence and infinite consciousness which is offered you not only by that which you call Christianity, but many other religions.

We would speak first of the love of death which distorts many among your peoples. This yearning for death may have many causes. Many have been uncomfortable within their incarnate bodies,

dwelling in what seems to be an inhospitable atmosphere as long as they can remember, and consequently yearn for that which puts a period to this existence, an existence which is seen as inadequate, foolish. Others have had experiences devastating enough to have caused distortions toward the contemplation of removing the self from this illusion. Others, being of a warlike nature, find it deeply ingrained in their nature to seek risk, knowing well that death may ensue and welcoming that possibility in order to live what seems to be a more finely tuned moment by moment existence during the time of risk.

It is not coincidence but intention upon the part of the author who created the motion picture known as *Rambo* that that seemingly blood-thirsty and death-filled person has a name which is the Americanized spelling of a French poet, fascinated with the romance of death and capable of writing about it with ravishing beauty. However one comes at a fascination of death, it is as though one were making war upon oneself, for each of you came into this incarnation not to die, but to live. And to live, thinking greatly of death, is to live less well, and to live absorbed in, rejoicing in, and giving thanksgiving for each moment of beauty, love, and glory—for glory there is, all about you and within you.

It is the glory within that causes your peoples to seek some way of finding, exploring and expressing that

articulated glory which, though gushing like a geyser from the deepest portions of being, comes into consciousness with a demand to be articulated. It is a rare being who can consciously love and serve the Creator without some structure. This is, however, by no means impossible, and, indeed, there is a minimum of distortion involved in the patient returning again and again to the daily practice of meditation and to the persistent analysis of one's own being, for it is within you and within each of you that the consciousness you seek lies, that the foreverness for which you hunger and thirst is seated.

To many there has been given a gift—that is, the gift of congruency and personality and character with an already established religion, as you call it. We call this a gift because it puts within the reach of the aspirant who finds himself congruent with an established religion many helpful tools for discovering the consciousness which constitutes the presence of the Creator. Now, there are semantics involved in the discussion of religion, and many who would wish to be Christians have found themselves unable to accept some of the wordings, phraseology and seemingly limited viewpoints of others who also call themselves Christians. In many cases, Christians are more vitriolic and judgmental of other Christians than they are of those whom they consider to be heathen. These things cause one who has been given the gift of congruency with a certain distortion of structure of approach to the one original Thought the feeling that one does not fit in, that one cannot possibly be Christian. And yet we say that if it is pleasurable and instructive and nourishing to study the teachings and to live the life of the Christ, then one shall not listen to those whose Christianity bears a different mark. However, in return, one Christian so judged as “not being Christian” is cautioned to refrain from making the same mistake about the challenging, for this word is a word and no more. The point in any approach to divinity is to discover and dwell in the presence of love, the one original and creative Thought.

You people have many idols. They include those things which your peoples think of as idols and recognize as dangerous, spiritually speaking. We may name money, power, and worldly addictions such as lust, gross eating, and other excesses as being those idols which the world recognizes very well. There are other less recognizable idols. One of these idols is the man known as Jesus. Another is the man known as

Gautama Buddha, another, Lao Tsu, another Confucius, another Mohammed, and so forth. None of these men hollowed themselves out to be worshipped, but rather to become the messengers, channels and wayfarers sharing a consciousness, the consciousness of the Creator.

It is well to honor and respect the ruthless determination of such men as we have mentioned, the determination to listen and to follow the spirit within, that which may be called the higher self, the Holy Spirit, the comforter, the Paraclete, the counselor or inner guidance. We are not interested in semantics—we are interested in providing each of you with the freedom, the feeling of free inspiration, shall we say, to pursue the presence of Christ Consciousness, that is, that which was channeled through Christ the man [known as Jesus], Christ the Buddha, the Christ of Lao Tsu, the Christ of Confucius, the Christ of Mohammed, and so forth.

There is nothing that lies between a judging Christian and a judged Christian but semantics. To allow any outer influence to remove one's attention from the inner voice which speaks in silence and in thunder is folly, and we may strongly suggest to you that you be not dissuaded from what you feel to be so for you because of the judgment of others, although we urge each of you to consider patiently and in love each word spoken, whether in condemnation or praise, for each word that you hear from another is a mirror into which you may look and find yourself. One can only thank a mirror. It is but glass with a backing to show you to yourself. That backing may not think itself to be neutral, may not consider itself a catalyst, but rather an apostle of what is right. This is not important to one who listens, for the Creator is speaking to you in condemnation as well as in praise, and if there is a lack of patience when looking in the mirror, then perhaps the gaze may be, through the discipline of meditation, be found to become more and more easy as one comes into loving and compassionate unity with the one who judges.

It is not for any entity to follow another's path, for you have your own path. It is, rather, incumbent upon each seeker to be firm, stubborn, and inexorably persistent about listening to the guidance which comes from within. Your discrimination will tell you what feeds you and what does not. You cannot be competitive about spiritual unfoldment or

enlightenment. You can be only your personal best. We ask you to follow each of you your own path, but to give it your personal best, for though it is not well to be fascinated with death, it is indeed well to recognize its inevitability, and to seek for what lies beyond, for until one dwells in mystery, one cannot have the energy and the motivation to seek the truth, to find a way to live that reflects the glory within.

Are you a Christian? Are you a Buddhist? Are you a Confucian? Does your path lie with the Sufis? Have you found the Confederation of Planets to be closest to your own path? Very well. Whatever your choice, acknowledge it and do not look back, for the choice of one path and the following of it faithfully are most important. We suggest that you follow it not only with energy, but with discrimination, gazing with joy upon the example of the entity or entities whom you have found to be fullest of Christ consciousness.

But we ask you to look always not only at the frail, brave suffering and hollowed out human which became a channel to be of service to many, but to spend time gazing upon the face of Deity, however you may find it and by whatever names you preserve it. It is a good thing to be what you are, and what you are will grow and change and transform, yet it is likely that one pattern or another is most likely congruent with your vibratory energy pattern. Thusly, not all of you will be Christians, not all of you will be Sufis, and so forth. Yet all these structures yield the same living water. All are channels through which this water may flow, and it is the discipline and devotion and firm intention to follow the example set before you that will open to you the consciousness which all have come to give—that one Consciousness of the one Creator. You have within you that one Creator, and, in fact, in the end you shall be that one Creator.

May your path be pleasant and light and may your voice be merry as you walk along it, for though you may be often cast down, yet the example set before you by whatever path you have chosen is always that of one who presses on, asking only to be more and more hollowed out, to become a more and more pure channel for the love and the light of the one infinite Creator. To take oneself too seriously is to stumble on a rock of your own making. So, reach toward the light as do your trees and flowers and clap your hands with joy, for you are here in the

presence of Christ Consciousness. At this very moment it flows about you, within you, and between you, linking you with your deepest self and with each other. That moment is now, and all the nows that you shall ever experience. Encourage the faculty of laughter, for the face of the infinite invisible One is a face of ultimate joy.

We rest within your vibrations, lost in the joy of your presence within us, and we offer back to you our blessing and assure you that we are with you at any time you should wish to invite our presence. We shall leave this instrument now, hoping that the answer to this question is not obscure or confusing. It is difficult to cut through the semantics of emotionally laden words which signify different things to different people. We hope that we have been helpful. We are those of L/Leema and we leave this instrument at this time.

(Jim channeling)

I am L/Leema, and greet you once again through this instrument in love and in light. We would at this time offer ourselves for the answering of other queries that may be of importance to those gathered this evening. May we attempt any such query at this time?

Carla: Yes, L/Leema. I'd like to ask a question for S. This is the last of her questions. She would like to know if her off and on inability to remember to take in things that she sees and that she fears has anything to do with a condition which she calls Broca's aphasia. If you cannot answer that directly, I'm sure she would be most appreciative of any comments that you could have on that.

I am L/Leema. We look upon the entity and condition of which you speak and see that there is some latitude within which we may speak.

The condition that this entity has described and experienced may be labeled in any of a number of manners, including the use of those labels which you have mentioned. However, the true nature of the condition is one which is not definitely described by such labels and would not respond by the application of treatments which are usually utilized for such labeled conditions. The condition is unique to this entity in that its ability to remember that which it has noticed is a function of its changing desire to learn in a specific fashion. Thus, the entity within its subconscious mind and ...

(Side one of tape ends.)

(Jim channeling)

I am L/Leema, and am again with this instrument. To continue our response. Within portions of both the subconscious and conscious minds of this entity, the direction of the learning is determined. That which is of value receives a focus of attention that does not forget. That which is forgotten is forgotten for a reason. The reason has to do with that which is desired. We may not speak more specifically in describing this reason or its function in the process of learning lest we take from this entity the opportunity that it has presented to itself.

May we answer in any further way, my sister?

Carla: Yes, it occurred to me to wonder whether this blockage was preincarnatively chosen?

I am L/Leema, and as we gaze upon the entity and the condition, we see that there are ramifications of this condition which trail backward, as you would say, through the incarnation to the early formative years at which time the more preincarnative choices were set in motion in certain fashions according to the young experience of the one known as S. Thus, the preincarnative choices were given first expression in a manner congruent with the abilities and opportunities that were developing in and about this entity.

May we answer further, my sister?

Carla: Just one question—after all, she’s my mother, and I’m concerned, and I know, knowing her, that she will want to think about this at length. Would it be more instructive for her to dismiss it or to plumb the possible reasons for this preincarnative choice?

I am L/Leema, and without infringing upon this entity’s free will, we may only suggest that the discernment of what is its heart’s true desire be attempted. All else then shall fall into place, shall we say.

May we answer further, my sister?

Carla: It brings me to another question that I had, which was more general. I’ll ask it on her behalf, and also on mine—on her behalf, because she has a growing family and, whatever her heart’s desire may be, she wishes with all her heart to be a good mother and a good wife, and this will take at least the next fifteen years of her life—having to do with children,

I mean. In our case, Jim and I have been questioning whether it is possible to be contented, harmonious and settled and still be learning. So the question is: Can one’s circumstances, being settled and somewhat domesticated, offer enlightenment in the same way that suffering and traumatic change offer enlightenment in transformation?

I am L/Leema, and the query opens interesting possibilities. It is not one which can be definitively answered, for one must look to the entity about which the situation applies, shall we say. Each seeker brings with it a certain conglomeration of experiences, abilities and areas which are in need of refinement. The means by which an entity may increase and refine its understanding in any incarnation are determined by taking into consideration a great wealth and a variety of factors. The list is quite various and would include the family and friends with whom one would experience the incarnation, the culture within which the incarnation would be experienced, the point within the cycle at which the planet had progressed, the lessons and abilities thus far gathered, the desire to serve in such and such a fashion, and so forth. Thus, for some, one means of experiencing the illusion would be most helpful, whereas the same means would be far less useful to another entity.

To be more brief, each moment and experience offers the potential for enlightenment for any seeker with the desire that is sufficiently strong to penetrate the illusion and surface appearance of any moment. It is the unique quality of each seeker that determines what moments may be taken advantage of, shall we say.

May we answer further, my sister?

Carla: No, thank you, L/Leema.

And we thank you, my sister. May we attempt another query?

T: Yes, I’m not exactly sure how to put it, but I have a question. Recently I had a very serious argument, disagreement with my brother, my biological brother. It seems that part of the roots of this argument are in the way we treated one another when we were children, especially the way I treated him. And there seems to be the opinion on my brother’s part that I really don’t love him and this is something that during my life I have thought about a lot. Sometimes I don’t feel as though I really do

have the capacity or the capability to really and truly love. I guess my question is—to start with—is, how does one go about recog—I mean, in different people, is the—well, the capability to love, to show love and to feel love for others, seen different? I'm not sure what I want to ask. Could you just comment on that—or have I thrown such a hodgepodge at you?

I am L/Leema, and we believe that we may make comment from the information you have given. Within your illusion, the lesson is love. This lesson is begun when the conscious seeker becomes aware that it is the lesson. To begin the lesson, one may look at carefully the relationships and feelings that have developed within them that one has formed throughout the incarnation. Within each relationship, there will be a mixture of feelings and experiences that will sum into what you may call the core or foundation of feeling. Each entity seeking to love and to understand the concept of love will then compare what is felt with what is imagined to be love. And here we must state that few within your illusion are capable of truly loving and of knowing what love is, for there is only the ability within your illusion to begin this lesson. Yet, within most entities' experience, there is the remembrance of some, of a few, who have demonstrated what seems to be unquestionably that called love, for it easier to feel love from another at first than to give love.

Thus, the seeker throughout its experience of relationships with those about it begins to determine certain features or characteristics that seem to be a part of that called love, and then each seeker in some fashion takes that seed or facet of love and plants it as a desire within its own heart and mind, and waters it with attention, with care and with further desire that it might flourish and become a nourishment for those about it. At this point, those about the seeker begin to notice the quality that is developing towards love and begin to reflect back to the seeker other qualities more closely aligned with the developing concept and experience of love. This process then continues betwixt all those who are aware of the process.

Thusly is love born and does love become more and more seated or rooted, if you will, within each seeker's being. Yet, in most cases, such feelings of love are most nebulous and transitory, with moments of inspiration and brilliance to inspire the

seeker onward. Yet, once again and once again and yet again, the seeker returns to the daily round of activities where it seems that love resides not. Undaunted in some cases, the seeker redoubles the desire and again the process is repeated. That which is felt is given and returns and is given and returns and love continues to take root. However quickly or slowly matters not—the process has been begun—and will continue as a direct function of the seeker's desire to penetrate the mystery of love, of loving, and of being loved.

May we answer further, my brother?

T: I have several things I'd like to say, but I think I'll hold them for another time. Thank you very much.

I am L/Leema, and we thank you, my brother.

Carla: I'll just follow up on T's, and let that be all because I know this has been a long session for you. What I heard him asking was, "Can I fall in love?" It seems that not everybody does. I think falling in love is different, is a different perception from universal love or compassion, and I think everybody yearns for it and you know a lot of people don't get the chance to fall in love. They don't meet the right person, the chemistry doesn't happen. Some people do fall in love—I've fallen in love. I count myself lucky, even though it's always turned out to be a painful experience too. Could you comment on the extreme chanciness of having the opportunity to fall in love in this illusion?

I am L/Leema, and shall attempt to speak to this subject. We find that there are many approximations of that which we would call love, the more universal compassion that one may eventually feel for all of creation. The concept of romantic love is what we would call an approximation of the more universal kind of love of which we have been speaking, and it is indeed true that few within your illusion are able to experience this type of love, though more, far more indeed, experience this type of love than experience universal compassion. The degree to which pain of the experience accompanies the experience is the degree to which, we would suggest, that the mind has formed the boundaries within which love is allowed to express, for if there are no conditions or boundaries to the expression of love, there can be no pain accompanying the loss of such love, for there will be no loss.

The love of which we speak is that which exists in all events, and, indeed, is the creative force that moves all entities and events. Thus, the condition of the romantic form or approximation of love is one which, shall we say, has tapped a certain path or channel to love and which forms certain boundaries within which the love may express. The boundaries are of mental construction and are not necessary except for the learning of certain lessons having to do with what may be seen both as a limitation of love from the universal point of view, or perhaps the expansion of love from the personal point of view.

May we answer further, my sister?

Carla: Thank you.

I am L/Leema, and we thank you, my sister. May we attempt a final query before we close?

T: Yes. It seems to be—and this is obviously not an original idea, but I’ve read it and I’ve heard it and it makes sense. In order to love another or to love everything, general compassion is love, you have to be able to love yourself. And since you are everything and everything is you, if you’re successful in loving yourself, it seems to me that you have it whipped, or you at least have a real leg up on learning to love everyone. Could you comment briefly on that?

I am L/Leema, and we find that in general, this is correct, for as the entity which each is moves into this illusion, the first awareness is the awareness of self, and this awareness becomes the foundation upon which all experience is built. To learn to accept and love the self is to begin to build the foundation for loving others upon firm ground, for the self, in truth, is, in little¹, all that one will experience within the illusion, for through the eyes of the self, all experience must pass, and thus one will see and love the world in the same fashion that one sees and loves the self. Since for the self, all begins within the self, there first must love be found.

May we answer further, my brother?

T: No, thank you.

I am L/Leema, and we thank you, my brother. We would at this time thank each for offering us the opportunity to join this group this evening, and to offer that which is a portion of our humble

experience in seeking and becoming that same love which draws each onward in the great quest for truth. We shall leave this group at this time, rejoicing with you in the experience of being and becoming. We are known to you as those of L/Leema. Adonai, my friends. Adonai vasu borragus.

(Carla channeling)

(Carla channels a vocal melody from Nona.)

I am Nona. We greet you in the healing love and light of the infinite Creator. Adonai. Adonai. Adonai. ✽

¹ An archaic usage that means “in miniature” or “in the microcosm.”