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SUNDAY MEDITATION MAY 18, 1986

(Carla channeling)

I am L/Leema, and I greet you in the love and in the light of the one infinite Creator. We greet each of you with great affection and thank you for calling us to your group this evening for it is your service to us to allow us to share our humble thoughts with you. And yet, you must know that in some degree we too are channels, and we pray, as does this instrument, that our words may have not only the meager understanding of our experience, but the inspiration of those who are our teachers as well, for are we not all channels of the one infinite Creator? And as we speak, do we not listen? And as you listen, does your heart not speak? We ask you these questions because the question has been asked of us, "What is the place of analytical thought upon the spiritual path of seeking the truth?"

The intellectual mind and the intuitive mind are two sides of one coin. Analysis is a form of speaking, intuition a form of listening. And yet, when one is speaking, does one not also have ears? And when one listens intuitively, does one not hear the voice of silence?

We shall not over-generalize and say to you that it is impossible to reach a significant degree of, shall we say, enlightenment, for want of a better word, through the singular pursuit of either course. However, it is safe to say that a total dependence upon either the intellect or the intuition leaves one

open to the imbalance that might come to one in the physical body standing upon one foot. Each entity who seeks has an unique character and therefore an unique way of approaching knowledge.

Now we caution you that knowledge is a word which is constantly misused by us and by anyone who speaks of spiritual knowledge, just as it is only with regret that we use the term enlightenment. However, we use these terms because in your intellectually based society, progress is measured by units of knowledge or degrees of enlightenment. It is our opinion that this method of measuring the walk upon the path of spiritual unfoldment is vastly incorrect and without virtue.

This is perhaps the greatest single difficulty with an overdependence upon the intellect, for the presence of the Creator is an experience, not a knowledge. It cannot be gainsaid that there is such a thing as the consciousness of the Creator; nor yet would we deny in any way that you may attain it. We would not even deny that practicing this precedence, in other words, awaiting the experience, is repetitive and may indeed seem to improve with repetition. However, the Creator is always the same, is the singular, is the simple, and is not to be learned by degree, by method, or by rote.

Let us then swim into the sea of intuition. My friends, you will find that total dependence upon intuition is a total dependence upon a portion of

your deep self which is unreliable. Much comes through the intuition which is of extreme merit. Much occurs by seeming intuition which is in fact a product of deep fears, experiences from previous incarnations which have not yet been worked out, and the phantasmagoria of static, shall we say, as if you were between radio stations, as this instrument would call them, and were picking up no clear signal, but a babble of varying messages. So you see that the mind is to be taken as a whole thing and not split, for the intellect and the intuition are both portions of the mind.

You are not your mind. Your mind is a kind of information processor which works for you as a tool. It is well to understand that the mind has great value in your seeking. It is well to balance your seeking, not shutting out the loud voice of intellect when it offers you new ideas, new questions, new waves of skepticism. It is wise to listen to your intuition, to quiet yourself, so that you may feel and be in a more whole and entire sense, for the heart of yourself is being—not thinking, not feeling—but being.

You are consciousness, and that consciousness creates. It has created this moment for you by the work it has done in the past. It will create what you call your future as the work that you are doing at this moment comes into manifestation. The tool of intuition is one which may be applied by the remembering and recording of your dreams and visions, by the listening to what this instrument would call the still small voice, the voice that says, “This is good; this is not so good. This feels right; this does not feel right.” An intuitive person often has no verbalized reason for these feelings. It is always well to recognize them and give them respect. It is also well to use the tool of the intellect insofar as that skill is a portion of your native character, for the intellect can analyze dreams and visions, can examine thoughts and find from them the harvest of love therein, can temper the feelings of “should” and “could” and “yes” and “no” with sometimes an encouraging and sometimes a cautionary analysis of those intuitions. Many a baseless fear has been removed because of the work of the analytical portion of the mind.

However, neither analysis nor intuition can offer the heart of seeking, for the heart of your seeking is found in that fathomless portion of yourself which seeks and wills to know and has the faith that there

is something to know. These things are gifts. The mind has been earned. It is a product of many, many incarnations, and it reflects your biases. Neither intellect nor intuition often reach deep enough to uncover faith and will.

So turn, then, from the consideration of clear minds and clear intuition long enough to gaze at the mystery of the [new moon]. You have the will to seek. And what do you seek? Many would say truth; many would say love; many would say the Creator. We say to you, there are no words, for the Creator is mystery infinite and invisible. It cannot be reached by analysis. It cannot be sounded through intuition. It is closer to you than that, for you are that which the Creator is, the one original Thought. That one great original and creative Thought is something that we can find no word for but love in your language. You are the consciousness that is love. The consciousness that you seek in knowing the Creator is love. You are what you seek and you seek what you are.

What you are doing in seeking is remembering and recapturing that which you knew before anything that is visible was created. For you are old. You are as old as this creation and you shall continue until its end, when at last you have achieved not only the presence of the consciousness of love, but that consciousness Itself in such totality that you know longer feel the need for individuality.

My friends, we have learned more, experienced more, and been exposed to more than you, and our yearning is just as strong. We seek our source. The tools of analysis and intuition, the tools of mind, are helpful, but the driving force that leads step-by-step, day by day in incarnation by incarnation and density by density back to the one infinite Creator are faith and the will, driven by faith, to walk that path.

We encourage each of you to find, ask for, and seek the grace to acknowledge within yourself the divinity of the consciousness of love within you, to seat that consciousness through meditation and so become a channel for that love which is the one great original Thought. There is no portion of your mind nor any portion of your experience that will enable you to continue seeking or to continue manifesting love. The seeking is too wearing and without the strengthening of love itself, found in the silence of meditation, the feet drag upon the path and one finds a stone which looks to the eye of the dusty

traveler more comfortable than the road. One sits down and one pauses and the will fails.

And so it is with manifestation. If one works from one's human resources, in this illusion of yours, my friends, you are limited and you can only love so much, you can only give so much, you can only bear so much fruit. Therefore, seek to enrich faith and will that you may become instruments through which the infinite supply of love can come to you and through you that you may realize at last that you stand already upon holy ground and dwell in the consciousness and presence of the Creator.

We again thank each, especially welcoming one new to this group and greeting her with love. We would now transfer this contact that there may be an opportunity for queries to be asked. We are sorry to relinquish this instrument, however we are eager to greet the one known as Jim, and so we shall leave the one known as Carla. I am L/Leema.

(Jim channeling)

I am L/Leema, and we greet you each once again in love and light. We are pleased to be able to speak our thoughts through this instrument and hope that we may be of some small service in attempting to answer those queries which remain within this group. May we then begin with the first query?

C: In the field of Dianetics is the term "engram." As I understand it, it is those things that have been impressed upon the mind. Could you briefly speak about what exactly an engram is?

I am L/Leema, and we shall attempt to speak upon this subject. As we are aware of the use of this term, it is analogous to what one may call a blockage of energy centers or chakras which serves to distort one's perceptions and experiences in a fashion which is somewhat imbalanced. The desire of those who describe such blockage is to remove the blockage that the life-giving energy of the one Creator may move freely through the being, allowing it to manifest its fullest potential. We see these blockages or engrams as that which each entity has chosen before the incarnation in order that during the incarnation certain lessons may have the opportunity of being learned, certain imbalances may have the opportunity of being balanced, and certain services may have the opportunity of being offered.

May we answer further, my brother?

C: No, you gave me plenty to think on. Thank you.

Carla: I'd like to follow up on that because I listened to someone talk about Dianetics for about two hours one time, and the whole idea of Dianetics was for a person to become "clear." It all sounded very humanistic and unattached to any ethical perception. Could you comment on the goal of being "clear," that is, having no blockages? Without any ethic?

I am L/Leema. We see the use of the term "clear" in this context as indeed that which seeks the free movement of energy and potential through an entity without there being a choice of direction or polarity. The entity which attempts this process in this fashion is one which must utilize the analytical mind to a large degree. It is much as a ship attempting to move upon the sea from one part to another without the firm operation of the rudder. It is difficult, but not impossible to remove and balance the blockages programmed for learning and serving without a motivating force, or as it may be called, an ethical stance. We prefer to describe it simply as the making of the primary choice to be of service to others or to self. To have such a choice firmly in mind is most helpful to an entity which seeks to fully utilize the potential which it carries with it. Such a choice serves as the fuel, the primary motivation for accomplishing the work.

However, if an entity is indeed successful in achieving the clearing process, as it is called, then it will at some point become apparent to such an entity through its cleared perceptions that such a choice is necessary in order for its fullest potential to be realized, for though at a great and distant point removed from this third-density illusion, there will be the joining of polarities in a more neutral configuration, shall we say, within the illusion your peoples now inhabit, the making of the choice is quite necessary for progress upon the path of seeking the truth to continue.

May we answer further, my sister?

Carla: No, thank you.

I am L/Leema, and we thank you, my sister. Is there another query?

C: Then to be clear is to be in a static kind of state?

I am L/Leema, and we would describe in inadequate terms the state of being clear, as we understand its

usage in this philosophy, as being likened unto what we could describe as an entity sitting within one of your automobiles after having perfectly cleaned and readjusted each portion of the engine and transmission so that the automobile would move perfectly upon your roadway if it had a direction in which to move. The choice of direction and the motivation for the choice then become necessary for the driving entity to make. Thus, the point is not so much static—in that movement is not possible—but is a point awaiting choice, that movement may then result.

May we answer further, my brother?

C: No, thank you.

I am L/Leema, and we thank you again, my brother. Is there another query?

C: With second-density creatures, with those far shorter life spans, when one lifespan is over, is there a very long period of time until they reincarnate if they reincarnate back into second density?

I am L/Leema. We look upon the great variety of creatures which inhabit your second-density illusion, from the tiniest single-celled creature to the greatest mammals, reptiles and beings which you call trees, and see that there is within these creatures a great variety of time span, as you would call it, which would separate one incarnation from another. For some there is a great portion of time, as you would mark it, that passes between one incarnation and another. For others the time is quite short.

Is there a more specific way that we may speak to this topic, my brother?

C: I feel that I'm getting a repeat as far as the second-density creatures that we have close to us in the family. More specifically, I feel the same entity is showing up in feline form ...

(Side one of tape ends.)

(Jim channeling)

I am L/Leema, and am again with this instrument. The phenomenon of which you speak, my brother, is one which is found at the highest level of the second density, that is the phenomenon of what your peoples call the pet. It is indeed true that due to the process of investment of identity upon these second-density creatures by their companions which you call owners that they oftentimes will choose after

one incarnation is complete to move again into the life pattern of those they have grown to love and who have invested them with their love. Thus, your perception that there is a returning to your family of an identity in second density is correct, and is often accomplished within your illusion in precisely the manner you have described in order that the second-density creature may be further invested and may eventually achieve its own graduation, shall we say, and begin an incarnation at some point within the third-density illusion, having received enough love and given enough love to have marked its own identity or self-conscious awareness, which is the beginning hallmark of the third-density creature that is known as the human being.

May we answer further, my brother?

C: No, thank you.

I am L/Leema, and we thank you, my brother. Is there another query?

Carla: Well, L/Leema, if I can read this, there will be another query.

L of Long Island, New York ... I can't read it, so I can only ask one of the two questions, which is just as well. I'll ask the next one next week when I memorize it. The one I remember is this question—and I hope that I get it right. L has been experiencing people commenting to her about conversations that she had with those people, things that she said when she was with them and so forth, when in fact she has been someplace else. She always has the sensation of being in her body doing what she's doing where her body is and so forth, but having a "funny feeling"—she doesn't describe it any more than that, I think, and she knows that it's occurring. But she doesn't know whom she's seeing or what's she's talking about. She only finds that out later. Apparently, the advice that she gives is considered helpful. Her question is: Would it be helpful to her own spiritual development at this point for her to go more seriously and deeply into this phenomenon, and if so, how would it be spiritually helpful for her, and in what direction should she investigate?

I am L/Leema, and we are aware of this query. The phenomenon described is one which is common to those who have sought to be of service to others in the time/space or metaphysical portion of your illusion. Many there are who accomplish this service

while in the sleeping and dreaming state, moving at that time to be of aid to others in a similar state. This is the means by which many healings are accomplished and the means by which many teachings may be presented that will nurture the being when the subconscious mind which has absorbed these teachings releases them in a careful fashion to the conscious mind at various times during the entity's waking experience.

There are also entities among your peoples who perform this service while conscious themselves, but are usually not conscious of accomplishing this service. Much interaction there is between entities while conscious that entities are not aware of. The communication network, shall we say, is always in place, and is utilized when the need is felt without the necessity of conscious awareness. The unconscious mind may call, may hear, may move, and may receive without conscious participation on the part of either the one who calls or the one who hears.

The one known as L has partaken of this service for a large portion of its incarnation and is now becoming conscious of the phenomenon in a small degree and seeks to enhance its service at this time. We appreciate greatly the desire to enhance this service, but can speak in no specific way as to how this may be accomplished, for it is necessary that such choices be made by this entity as a function of its free will. We may perhaps provide some comfort to this entity by suggesting that it serves well without conscious participation and that the unfoldment of its ability to serve moves in a sure and steady line of evolution.

May we answer further, my sister?

Carla: I wouldn't speak for L. I feel sure that when she reads this, she will ask further if she does have a question. On my own, I would like to follow up on when L was here. When I took a look at her hand, I discovered that although she had a strong line of protection in her birth hand, the hand that experience had lined had removed that line of protection and had confused what palmists call the line of destiny. And because of this mechanical way of looking at someone's path, it occurs to me to ask just on my own, in general, if one person is setting out to be of service and does not have native protection in a strong degree, what would be most

helpful to do to ensure that as one polarizes, one is also protected?

I am L/Leema, and we would remind you, my sister, that the polarity of service to others is one which contains a great deal of protection. The fruit of service to others is that which is guarded by the light of those who observe the movements within your illusion from outside of your illusion. Within this general arena of protection, shall we say, the one who seeks to be of service to others may invoke this light at any time the need is felt. At all times it is recommended that for the greatest protection, the one who seeks to serve others may attempt with a full and joyous heart to see the Creator in all beings and events which come before its notice, to seek the light, to praise it and to rejoice in the opportunity to be of service. In this frame of being and attitude of seeking to serve, one bathes oneself in the armor of light, that which is, and that which is not, the darkness, then becomes illumined and becomes as that which is light. Thus, the light speaks to itself and knows no fear or foe for all is seen as one. The truth is known as the light is called.

May we answer further, my sister?

Carla: I think you're tremendously eloquent tonight, L/Leema. Thank you, no. I do have one for the road if the instrument still has enough energy to answer one question.

I am L/Leema, and we are happy to be able to utilize this instrument for another query or two.

Carla: I only have one, I think. And that is—okay, we've asked before about palmistry and things like that and the answer is phenomena are phenomena and that's cool and it's sort of a guideline thing, it doesn't mean that your fate is fixed, it's just sort of a general lay-of-the-land kind of way of looking at things. But I've been looking at peoples' palms for a long time. L had a very clear one—very few lines, very well marked. But I've seen this before in looking at peoples' hands, people that are seeking. Often the birth hand is very clearly marked with a line of destiny and a line of protection running right along side it happily, and then somehow, somewhere in life, the protection goes, and the destiny becomes a little bit cluttered or perhaps even broken. In L's case it was actually vanished. And she said it just vanished within the last six months.

That isn't the point. The question is: If one's protection is native from birth, it's in the birth hand, what in the world happens in the person's being or consciousness that blocks that innate, inherent, inborn angelic protection from showing up in the actual experience? Is it a choice made consciously that is athwart the intended lesson to be learned? And if it's not, could you comment at all on this phenomenon? If it's a stupid question, just say so and don't answer.

I am L/Leema, and we are happy to respond to this query which is not in the least lacking in sense. There are instances in which the incarnation and its purpose will be realized to a sufficient degree at a point within the incarnation that arrives sooner than expected, shall we say. When this occurs, a conscious choice may be utilized or a preincarnative parallel program may be invoked to, shall we say, up the ante, to make more opportunity for learning and serving available by presenting a greater degree of difficulty, shall we say, within the life pattern. The juggler may do quite well with both hands operating freely. However, by adding more objects for two hands, or by removing one hand, the difficulty is increased. The difficulty, however, is also that which offers greater opportunity.

Thus, the entity with great native protection surrounding its incarnational pattern, having achieved a large measure of its goals with such protection in place, may then seek to strengthen its will and faith by removing a significant portion of that native protection, as you have called it, in order that the will to continue to serve and the faith that means to serve shall be provided, are both strengthened, in a manner which would not be possible if the incarnation moved with the ease provided by the native protection.

May we answer further, my sister?

Carla: No, thank you. That's very helpful. Thank you.

I am L/Leema, and we thank you, my sister. Is there another query at this time?

(Pause)

I am L/Leema, and as it seems that we have exhausted the queries for this evening, we shall with great joy and thanksgiving take our leave of this instrument and this group. We thank each for inviting our presence and allowing us to serve in our

humble way. We remind each that we are but your fallible brothers and sisters in the seeking of truth. Take those words that we have spoken that have value in your own journey and use them as pleases you, and if we have spoken any word which does not ring true, please disregard it without a second thought. We wish to place no stumbling blocks upon the path of another's seeking.

We shall be with this group in your future, as you call it, and look happily forward to that time. At this time we shall leave each of you in the love and in the light of the one infinite Creator. We are known to you as L/Leema. Adonai, my friends. Adonai vasu borragus. ❄