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SUNDAY MEDITATION

APRIL 26, 1987

Group question: Patience.

(Carla channeling)

I am Latwii, and I greet each of you in the love and the light of the one infinite Creator. May we offer a special greeting, blessing and our love to the one known as K. It is most precious to us to be able to greet this entity, and, indeed, precious it is to greet each of you. We are enthralled with the energies of the night creatures of your woodlands, and of the portions of your metaphysical planes as well which awaken for the night watches just as those of the day are quieting and stilling their energies until the dawn comes again. The hushed peace of your abode is most enjoyable and all the homely sounds of domestic machinery most pleasant to the ear. We thank you for calling us to your meditation this evening. It is always a pleasure and all too rare for us to share our humble thoughts with you.

This evening we would speak upon a kind of love which is called among your peoples, patience, for there are those in your extended group, though this instrument knows it not, who greatly desire to hear words upon this subject, and we would request that this topic be sent to the one known as S, although we cannot promise to offer any inspiration, but can only hope that our thoughts may have some help in them.

As one walks upon the road and sees oneself upon a pilgrimage of a spiritual nature, patience seems part

of the plan, and each step begins and ends in a perfect pattern at first. The thrill of spiritual life and spiritually-oriented thinking fills the mind and the heart and inspires each and every day. There is, however, something about the spiritual path that is not often given as the best feature [of] such a path, and that is the steep and stony nature of it, the points at which it disappears, seemingly, in a swale of mud and tarn grasses, encroached upon by the persistent and annoying heartbeat of the earthly life.

Soon enough, the spiritual path is difficult to see, and the heart and mind that was so filled with peace becomes impatient. First it may become impatient with the earthly and mundane concerns which keep it from spiritual things. Some of those things may be shorn away that the spirit may thrive, and yet if the mundane concerns are important upon the surface of the life, the lack of them may truly disrupt the spiritual life as well, more than the concerns do. And so the spiritual seeker is back at what this instrument would call square one.

Then, perhaps, the seeker becomes impatient with the self and thinks, "If only I were a more evolved and realized being, I would not be impatient and out of sorts, I would move on, buoyed by faith, and keep one foot in front of the other in a steady rhythm until my path found me again. But alas, I am not so wise or so patient."

The spiritual seeker which criticizes the self is one at war with the self, and it is never recommended by us that the errors which one makes be considered any longer than is necessary to note the mistakes, to correct the missteps which can be corrected, and then to move on.

Now, my friends, at whom shall the seeker be irritated and impatient? It cannot choose those mirrors of the self about it, for it has discovered that all mundane concerns beside one are just that—things to be taken as seriously as necessary in order to live the life most conducive to seeking. The self cannot be angry at the self forever, for no progress is made by one at war with the self. Is the self then to be impatient with the Creator for creating such an imperfect universe? This is the choice which most often takes the longest to work through.

Let us look now with patient eyes at a thoroughly bemusing creation, the creation of the Father and the co-creation of humankind.

Patience is an infinite part of that infinite thought which created all that there is, for the infinite intelligence which is love cannot experience impatience. All times are the present time; all places are the present place; all things are one thing. The universe is a singular thought, and the eye of intelligent infinity sees unity in infinity. It is the co-creators of creation, those who are self-conscious and own the gift of consciousness, which create a distortion of unity, a distortion of infinity, and a distortion of endlessness, another term, perhaps, for patience.

For true patience is not that which waits, but rather that which bides endlessly. Love creates you, each of you, and thus you are manifested unto the world of illusion, equipped with a clumsy, yet very lovely, physical vehicle, equipped with a multitude of ideas, thoughts, dreams, hopes, all the many gifts that consciousness gives. And because of what you desire and what you fear, each of you co-creates the universe in which you live. Almost without exception, that universe is not a universe of endlessness, not a universe of unity, not one of a consciousness of infinity, for the illusion is with you, and so it must be in order that experience be gained.

“Why,” the pilgrim may ask, “must I be kept from my spiritual seeking by so many distractions of the mundane kind?”

It is our opinion, my friends, that each mundane step which you take is a step along the most spiritual path of which you are capable at that moment. The experience which is gained may be uncomfortable, yet it is the experience which the deeper portion of your being has resonated to, has attracted, has drawn unto the self and now rejoices at experiencing.

The secret of patience is the knowledge that it is a portion of love hidden within the deep beingness of mind, that portion of the mind which lies below the sensors, below thought, below idea, creating in a powerful and creative way each experience which manifests itself through you and to you. Thus, patience is a resource, part of the glory within which each spirit contains.

There is an inner opening to infinity, and patience is the doorkeeper. Difficult experiences of the mundane type, whether they be relationships or situations, are designed to place the pilgrim in the perfect place for the experience it needs to overcome deep biases which are unbalanced in the personality. To be impatient with the world because it has made you sad or angry or defeated is to be impatient with yourself, and by this time the seeker has already decided that if the self is unworthy, that is certainly too bad, for the self is here and the self must seek to be the best and the highest that it can be.

Each self is perfect in some way at some level. This is acknowledged at some point by the seeker. The paradox betwixt the perfect and the blatantly imperfect self is accepted that it does not matter that there is a paradox, but that one must still seek and not be at war with the self.

Thus, we ask each to meditate when impatience with the world becomes that which keeps the consciousness from its joy, for it is in the manifestation at least of peace, serenity and patience that sunshine will spring from your eyes regardless of the external weather. It is then that you shall become a blessing to all whom you see.

We are sorry and sympathetic when we gaze at the suffering of good and true-hearted pilgrims within your third-density illusion. We find you to be very brave, carrying on in faith when there is no evidence to prove the assumption of the goodness of the Creator. Yet, we must share with you, my friends, that your journey is truly a journey where patience shall be a great tool, resource and ally.

Each of you seeks for that moment when unity with the infinite source of all things is experienced and a sure knowledge of the universe as it really is is finally revealed. Be patient, my friend, be patient.

We have been most blessed to be able to use this instrument. We are attempting to keep our sense of humor to a manageable quota so that we do not remove ourselves from the possibility of offering honest comment, however, we must tell you that our hearts are full of glee and merriment at being with you, and we almost dance as we speak through this instrument, for we are most excited to be able to speak. We would at this time transfer to the instrument known as Jim. We leave this instrument. We are those of Latwii.

(Jim channeling)

I am Latwii, and greet each again in love and light. It is our honor at this time to ask if there might be any queries to which we may speak? Therefore, may we begin with a query?

Carla: I recently had a book go off to the printers called *The Channeling Handbook*. I was wondering if you had any comments on the subject of channeling, since I don't believe I have asked you? Just comments about how to help those who are interested in channeling or those who are channeling to be more clear about what they are doing.

I am Latwii, and we look upon the work which you have done upon this topic and give thanksgiving that you have chosen to share that which you have learned in a free and open manner with those who have interest in this area, for as you have noted previously, there are many of your people at this time who find a fascination with the service of the vocal channel, as is the tendency of those who seek in this manner for the first time. The means of seeking is often with little regard for the service and its responsibilities, shall we say.

We see ourselves as channels, as each who offers a service to another is indeed a channel for the one Creator to the one Creator, and we feel this to be of a sacred nature, for it is the radiating of light that is the fabric of your illusion, and indeed of all creation, and is the sharing of the body, shall we say, of the one Creator as a kind of communion with those who thirst and hunger for that metaphysical nourishment that may be offered by those who have moved somewhat further along the path of seeking. We

welcome all attempts by new instruments and those who would be new instruments to speak those words of inspiration and perhaps some few words of instruction to others who might benefit from such speaking, and we would hope that each entity who partakes in this service might do so with diligence, with thanksgiving, and with a dedication not to the results of such service, but to the offering of such service with every fiber of the being and ounce of purity that is possible.

Thus, a work such as the book which you have collected that is the product of your own seeking and service is that which offers a means by which others who wish to travel the same path might do so with the greatest of efficacy, having the trail, shall we say, opened somewhat more fully by the efforts of those who have gone before. Thus, we extend our thanksgiving and appreciation for each such effort.

May we speak further, my sister?

Carla: No, thank you. I'll ponder those words.

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

Carla: Was there anything that was not channeled satisfactorily for S that might be better channeled through the one known as Jim?

I am Latwii, and we are happy with the manner in which we were able to speak through your instrument, my sister, and find there is no need for adding to that which has been laid out, shall we say. May we speak further?

Carla: So what you're saying, basically, is that patience is infinity, or a sense of infinity, rather than patience being the ability to wait for long periods of time for some result. Is that right? Patience is sort of being in the present moment? I mean, I never thought of patience as being the same thing as being in the present moment, but it seems like that would be the only way it could be timeless.

I am Latwii, and it is our perception that one helpful way of defining or looking upon that term which we have called patience is that of so fully accepting the present experience in any present moment that one is full of that experience and has little concern for any which may have come before or which may follow it, that the moment is indeed sufficient unto itself, as each moment is a portion of the one Creator, which contains in it the doorway to the

fully experienced presence of the one Creator. Thus, to give the proper respect, shall we say, to each moment is to have a kind of love for the Creator that we have called patience. To abide with and to find fullness within any moment is to glorify that portion of the Creator that has revealed unto the seeker for that portion of experience.

May we speak further, my sister?

Carla: Well, just a little further. I think I'm coming to the end of my questions. I think about S's situation, and I know that she's got a situation that's been going on for a long time, and promises to go on for as long as she's alive, unless she herself changes it, where there are things about the situation in which she's not appreciated and not understood, and it's just part of what she experiences every day. And what you're saying is that as she experiences each of those moments, that there's something within that's more to be experienced than the relationship itself. Does it transform the relationship, or do you just get out of the relationship and experience the creation? I guess that's why I'm kind of confused. If I were S, that's what I'd ask, I think.

I am Latwii, and it is our intention to express the possibility that for any seeker in any moment, if the seeker and the moment can be seen as whole and perfect unto that moment, then the doorway of perception is thrown wide open and the experience of the seeker is that of completion, for it is the limiting ways in which entities form their perceptions and expectations that squeeze the moments and limit the ability of the seeker to experience that which is always before one.

We do not mean to criticize overly the tendency of your peoples to see with narrow vision and to exclude that which lies beyond the boundaries of perception for most upon your planet, for, indeed, it is the narrowing of the vision and the point of view that allows the work of refining and balancing distortions to proceed in a manner which is intense, pure, rich and varied. But we might suggest that there is within each moment the possibility for removing the boundaries which have been placed for certain purposes and to allow the fullness of the Creator to move through that moment for the seeker, and to feed the seeker in a manner which you may see as being of a spiritual or metaphysical nature, to give the seeker that which shall, through its future experience, nourish it and propel it in a

manner which shall accentuate its ability to learn those specific and well-focused lessons that it has chosen before the incarnation to learn.

We both applaud the focus and ask that the seeker consider the possibility of expanding that focus in order that a greater portion of experience might be made available as a source of sustenance to those who have long sought within narrow boundaries to learn those carefully chosen lessons.

May we speak further, my sister?

Carla: I notice that you did not encourage meditation in this talk. Is that because this particular discussion had to do with something that the analytical mind needs to be at work upon rather than the intuitive, or what?

I am Latwii. We may always encourage the meditation without any hesitation, for it is in the meditative state that one may most easily discover the sufficiency of the moment of which we have been speaking. However, the concept of patience is one which most properly finds its focus within the daily round of activities and the workings of the conscious mind. If it may be kept in the front, shall we say, of the conscious mind that the focus is one which has a purpose, but one which may from time to time become somewhat tedious, and may, through a change of focus, be relieved in a manner which nourishes the spirit, then we feel that the most appropriate application of the concept of patience is that which finds its working within the conscious or intellectual faculties, the mind.

May we speak further, my sister?

Carla: Not to me, thank you, I'm finally through. I think it's a most challenging concept. Thank you.

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

(Pause)

I am Latwii, and as we have reached the end of the queries for this evening, we again wish to extend our great gratitude to each for inviting our presence. We have been some time, as you would measure it, in our speaking to this group, and we are happy that there has been the call for our presence this evening. We remind each that we do not wish our words to be given too much weight, shall we say, and ask that each take those which have meaning, and leave those which do not for the present have the meaning in

the personal journey of seeking. We are known to
you as those of Latwii, and we leave each in the love
and in the light of the one infinite Creator. Adonai,
my friends. Adonai vasu borragus. ✿