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INTENSIVE MEDITATION NOVEMBER 15, 1990

Group question: The subject is “joy.”

(K channeling)

(K's channeling is nearly inaudible.)

I am Laitos, and I greet each of you in the love and the light of the infinite Creator. We are most pleased to be called to your group and most grateful to each of those present for offering themselves in the work of the vocal channeling.

We use the term “work” in a sense of the working of a ritual of power. For such is this ritual of the disciplining of your spirits and the quieting of your mind, that you may hear that still, small voice, that Creator which is not far away by a *(inaudible)* that spirit of love that speaks to the world this day and always.

We thrill in the love and the light which greets us as we greet you in love and light, and we thank each for the sacrificial and effortful study that has brought you to this point. Now, each of you is wet-footed and ready to move at your own speed, into your own voice, your own channel, your unique gift to those who may be interested in that which you may have to offer, to yourself as you polarize by giving freely, and to the one Creator for all things are done for the love of the one Creator or not done well.

We grasp that you wish to enjoy the freedom to take “pot luck,” that is this instrument’s phrase. So we shall speak in short segments and move circularly in

a clockwise fashion about the circle. We would speak with you this evening upon the subject of joy.

We would now transfer to the one known as Jim. I am Laitos.

(Jim channeling)

I am Laitos, and we greet each again in love and in light through this instrument. The subject of joy is one of which you heard us speak upon many times before, as it is the outgrowth of the life which is lived in a balanced fashion and which has successfully weathered many metaphysical storms, shall we say. It is that natural state of being for the uncreated universe in that portion of yourself, that maintains contact with the Creator, that has yet to be moved into action and separation of any kind. Thus, at the foundation of each entity’s being there is this quality which undergirds all which does move and seek within creation. This kind of joy is that which is, shall we say, virgin, pure and undiluted. It has as its motivating factor, shall we say, the thrill of being, the exaltation that each tiny portion of the creation exudes as a matter of the fact of its existence—the entire creation sings.

However, each entity, such as yourself, has for a great portion of time moved from this state of unity and undifferentiated existence and has sought to discover the nature of the self and its relationship to other portions of the same Creator. This movement

has brought the temporary shielding of the self from this joy in the daily round of activities.

We shall now transfer to the one known as S. I am Laitos.

(S channeling)

I am Laitos, and we greet you again through this instrument whose decision to serve in this manner causes us great joy.

(Inaudible) we have found mostly *(inaudible)* the joy of which you speak is a *(inaudible)* and part of the very experience of the *(inaudible)* for all to live have the joy of the Creator *(inaudible)* live in the boundless and bountiful joy of the Creator.

Why, then, do those who discover themselves in the heavy illusion find they are upon occasion bereft of all joy and must seek through great difficulty and with great effort to reunite themselves to that joy which is their birthright? The Creator has gone forth in each seeking to fathom the fullest extent of the love which it is and finds that the effort to fathom this love entails a pathway through the greatest separation that is possible.

The greatest separation from the Creator known to you is the first density being, where the Creator is as yet only a vague longing and a dim recollection of a time when the separation has not yet taken place. The evolution of spirit is already afoot, however, upon a pathway of suffering, as the entity, who has thus been separated from out of the Creator, seeks to reunify with the Creator and the story of the further development through the densities of second, third, fourth, fifth, sixth and beyond is well enough known to you.

The point to be taken is that within the spirals of growth, with the spirit finding its way back to the Creator, there are endless opportunities for experiencing anything else but the Creator. And anything else but the Creator is experienced by the Creator as pain. The pain and the suffering, however, serves as a motif for returning to the Creator, that which is of the Creator and returning it, so that the joy may be experienced manifold. The joy of the one who has returned to the fold, is manifold what the joy of the one who remains within that [primalness] would be. And so we say that the aim in the end of all seeking through the suffering of the dense illusion is the joy of reunion with the joy itself, the joy of being yourself. And

there can be joy in the very seeking. The seeking does not need to have the heavy character or the character of being a great burden; in fact, the seeking comes more into its own as it becomes lighter in barrier, so that it comes more clearly to express the character of joy which it seeks.

At this time we would transfer to the one known as K.

(K channeling)

I am Laitos, and greet each of you again in the love and the light of the Creator. This joy of which we speak is so central a concept to the process of spiritual illusion and the fact of being itself, but as you progress upon your journey, you will find *(inaudible)* Begin to discover this quality more and more as a central portion of your [being] is that which results from the fire of the contact between yourself and the Creator. This takes place upon many levels *(inaudible)* densities *(inaudible)* The appearance of the type of contact between entities and Creator changes from density to density, but the core nature *(inaudible)* is the same.

(The rest of K's channeling is inaudible.)

(Carla channeling)

I am Laitos, and speak now through this instrument in love and light. We would know those things which hamper the subjective awareness, or that which we call joy. Perhaps the single greatest confusion concerning joy is its often perceived interchangeability with your word, happiness. Your culture so values happiness, or at least its pursuit, that it was declared, by those who created your governing instrument, as one of the chief foundations upon which style and method of government was to be modeled. For it was seen as a social activity of a government that was desirable to give to its citizens the opportunity to seek happiness.

We use the term happiness not in its etiological sense which, indeed, means "lesson" as well as "happy," but in the much lessened impact as it is used at this time among the peoples. Is happiness a goal? Is the pursuit of happiness successful? The difficulty with happiness [is] that it can be as easily taken from you as given to you. Happiness is seen, not as an inherent characteristic of yourself, but as that state created by certain arrangements of objects and entities within the life experience of the one which seeks that goal. Is it any wonder that

happiness is, therefore, such an ephemeral experience? Real enough, enjoyed most heartily, but a state as difficult to maintain as constant good weather. Rains will come, sleet and snow will fall, and no happiness may withstand the metaphysical weather of sorrow, need and suffering.

Joy, upon the other hand, is that which each entity must create. For as love abides absolutely, so does the experience and joy at the touch of love's presence. Like the deeper loves, it is remembered rather than met for the first time, being each entity's birthright. There is no thing which may remove or rob from you the joy which is perceived by the immediacy of the presence of that which is holy, that which is blessed, that which is true and beautiful. These experiences of joy are your own gifts of grace from love itself and nothing can rob you, either of the memory or of the confident expectation of these immediate experiences.

We would at this time transfer to the one known as Jim. I am Laitos.

(Jim channeling)

I am Laitos, and we speak through this instrument once again. The immediacy of the joy which one may feel as a portion of the birthright is a feeling which inspires any to share what can be shared of the enriched life experience with others, with far more attention paid to that which can be given as opposed to that which can be [gotten]. For joy is a quality which not only radiates from the entity experiencing it, but so transforms a life pattern that the eyes of such an entity look upon a world which appears far more harmonious and unified than before the experience of joy.

The transformative nature of joy begins, as we have said, with the very foundation of each entity. And as it becomes established within an entity due to the balancing of distortions, the clearing of perception, and the continued exercise of faith, the joy-filled experience tends to reorganize the patterns of perception and expression in such a way that the life experience moves in harmony, now, with what may be called a higher pitch of light. This would seem to be a mixed metaphor, shall we say, for that which vibrates is most frequently described or detected by the ear, whereas light is usually detected by the eye.

However, the inner vision of an entity experiencing joy perceives a greater illumination that is a result of

an increase in vibration, so that the song or music of the spheres, as it has been called, becomes available to the entity in the most basic of fashions, so that each cell of the mind/body/spirit complex begins to resonate and vibrate in harmony with the new way of perceiving. Thus, joy has little to do with the mundane definition of happiness, for it is that which partakes of the widest possible view of the life experience that an entity may hold.

At this time we would transfer to the one known as S. I am Laitos.

(S channeling)

I am Laitos. We would now address ourselves to the question of how one might hold steadily, therefore, the gaze [upon] a pearl of great price, which is the joy all by nature seek. It is true that occasionally life in its daily patterns affords a glimpse or a vision of higher purpose, and in this higher purpose there truly does reside the joy which one has all along been seeking.

(Side one of tape ends.)

(S channeling)

I am Laitos. Again we are with this instrument. So often it is the case that once one has experienced such a glimpse of joy, one attempts to recreate this feeling, and one's attempt fastens rather upon the husk for the shell of the joy, that is to say, the circumstances in which one found it embedded in. By attempting to recreate the experience of joy in this fashion, one finds only failure.

For the experience of joy, itself, was never to be equated with those circumstances in which it was discovered, in which it quite gratuitously appeared. And so we find that no set of circumstances and no actions which the seeking self may undertake are up to the task of providing a glimpse of joy at will. The experience of joy is so ephemeral that the confusion with other moods and experiences, such as those you call happiness or glee or fun, is rather the rule than the exception. And it is a matter of some experience to be able to [find] out exactly the true [calling] from the false; the true joy from those experiences with which it is so easily confused, even when joy itself is somehow genuinely present.

And so the question arises concerning how one might hold steady the course, that it may be the joy of one's existence that is sought, rather than that

which would so readily masquerade as the joy. We find that there is no formula for this seeking, but that one may say that the holding before the gaze of the seeker are the joy, cannot be accomplished by means of an enforced discipline which is superimposed upon the one who seeks, perchance even by the one who seeks. It is rather the case that the joy that is sought and that may be held out as the prize for the seeker is rather like a dancing pearl that refuses to hold still and must be caught on the wing, if there is a result to see this joy as a matter of experience. There is a deeper access to the joy, however. And it is one which holds still that which would dance, although it does so by continually sacrificing the effort that would hold it still and simply allowing it to be; allowing it to be in the part and to expand from within the seeker as the very heart of the seeking the self. This is, in fact, what we mean by saying that the joy is not something that one bumps into, as one could bump into something new. It is not something which one discovers, but is something which one recollects out of oneself.

With this thought, we would pass to the one known as K. I am Laitos.

(K channeling)

I am Laitos ...

(K's channeling is inaudible.)

(Carla channeling)

I am Laitos, and greet you once again through this instrument. To conclude our thoughts, we would leave you with this one in which all the others subside. The pursuit of happiness is possible due to the freedom to seek after the object of one's earthly desire, to arrange situations that promote the inclusion of the preferences which you hold. The freedom to do this is uncertain, for circumstances and conditions are often beyond your control. Consequently, the one may feel that happiness is de rigueur. Indeed, [it] is not, but is rather a gift, a kind of teaching, so often missed among your peoples and taken for granted until it is ended. There is true freedom whose bloom is joy, and in this freedom there are those things which those who are not alert, mindful and aware might easily miss.

There is a tremendous and life changing realization which of necessity precedes true freedom. For all freedom is shallow and insignificant compared to the freedom to serve, to serve the Creator, to serve your

other selves in the name of the Creator, and to see yourself as loved and forgiven—a blessed and beloved child, no matter in what condition or stage you may be, of the one infinite Creator. This infinity is part of that of which you are made. You are infinite and absolute. Within this illusion, you have accepted finity, you have accepted the necessity of dealing with relative values, ethics and choices, the hunger for the absolute as reflection of the hunger within, for its own home country—eternity. It is so deep within the self, the deep self of the home country is through meditation, contemplation, observation and a million paths realized, and that which does not serve the uncovering of that deeper self, the seeker chooses through a process of realizations to choose to slip away as unneeded armor against a universe in which there is no need to have fear.

For you may suffer and you will surely die, but you shall only leave this illusion to enter a larger and wider one. This realization lifts one from the bonds of the existential [sphere], lifts one from the open and illogical and logical processes and removes the point of view, distantly enough from this journey (*inaudible*) of that which passes for life within your illusion, that it may see that as one chooses to be one's deepest self and to serve—for love alone answering love alone, speaking to love alone.

This joy is now available. How brave each entity is to make the sacrifice of a seemingly solid self, that it may sort and (*inaudible*) the self and open the self to the vulnerability of learning. And further open itself to the vulnerability of seeming loss. It is not that any loses that which is his own, but, rather, that all who wish to evolve choose eventually the forum of their spiritual evolution, that is to say, the choice of a path of service and worship and learning. These are surely yours for the asking. These seekings shall surely be answered in the joy of service, in the name of the One, none can take from him.

As the only queries that we sense are those concerns of the newer channels as to their progress, we may simply say to each that each is now within that area of the learning of the vocal channeling, where the voice has been found and the song is dimly heard. The fidelity to our concepts is excellent for those of small experience, and even the most gifted could not do any better. For we wish you to understand clearly, that in this process of learning the vocal

channeling, as in any learned art or skill, it is experience alone that eases and opens the mind, that releases the fear of error, that suits the fear of plagiarism or of speaking too much of one's own thoughts. Each is now beyond the stage where criticism is helpful. Each has passed the minimum competency for work. Now, the time of faithfulness to the task, to the honor and the duty of a chosen path of service must carry you, for our words, judgments and opinions would only burden you. May you continue channels for light, young and old in experience, ever growing, ever mindful of love.

We would close through the one known as Jim. We are those of Laitos.

(Jim channeling)

I am Laitos, and we wish only to speak briefly through this instrument, to give our feelings of delight at this opportunity of speaking through two new instruments who work with diligence and two more experienced instruments who work with perseverance. We cannot tell you in words how very filled with joy are we at this opportunity. For to most we must satisfy ourselves by making our presence known in the form of undifferentiated love which is sent into the energy web of those calling for inspiration and nurturing. This also gives us a great deal of joy and satisfaction. Yet, when one is able to refine one's sending of love and support to the degree we have been able to do—by utilizing concepts and words through these instruments, there is the indescribable satisfaction that comes from knowing that one has moved in step with those who call. We shall be with you in your future.

At this time, we shall take our leave from this group. We are known to you as those of Laitos. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu. ❀