

The LOOP Newsletter

The Law Of One Prisoner Newsletter: a publication for incarcerated seekers to participate in a discussion of the Law of One.

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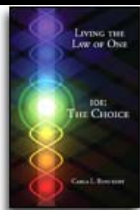
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Rock Creek is a non-profit corporation dedicated to discovering and sharing information which may aid in the spiritual evolution of humankind.

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Introducing

Carla L. Rueckert's new book
**Living The Law of One
101: The Choice**

This book, as all books from L/L Research, is provided free of charge to those serving in prisons.

Welcome...to all of the L/L Research family. I am glad to be with you in this joining of hearts once more.

In this issue, I have chosen a chapter from a biography of a fellow servant of the light named Vinoba Bhava who was a student of Gandhi's living in India during the first part of the 1900s. He, like Gandhi and Martin Luther King, Jr., practiced civil disobedience to encourage change for the underprivileged people with whom he lived. I will be printing this chapter in 5 parts, since it is much too long to print all at once. Thank you to Laura from Green Books for your permission to reprint this chapter.

Another series I will be printing is taken directly from the L/L Research website about being a spiritual wonderer. The portion you will find in this issue is the introduction one can read by following the web link that reads "Are you a wonderer?" Since I read many wonderers' stories and write to many wonderers, I believe all of you who are spiritually seeking will find this relevant.

We also have many great submissions this issue. I have never outright rejected a submission for printing, although sometimes it takes me a few issues to get it published. Only once have I asked for a re-write of a larger piece and I edit only for clarity. Please feel free to write what is on your mind and when submitting to the LOOP Newsletter. You will not be judged.

In Light and Love,
Lorena Lucille, Editor

Any subscriber may submit material to the LOOP Newsletter for publication. If you would like to comment on articles, answer open questions, or submit your own queries for consideration, please write to
The LOOP Newsletter, C/O L/L Research, PO Box 5195, Louisville KY 40255-0195

Wandering Thoughts

by Bill Ackerman

Questioner: What is the plan for use of the catalyst of cancer?

RA: I am Ra. The catalyst, and all catalyst, is designed to offer experience. This experience in your density may be loved and accepted or it may be controlled. These are the two paths. When neither path is chosen the catalyst fails in its design and the entity proceeds until catalyst strikes it which causes it to form a bias towards acceptance and love or separation and control. There is no lack of space/time in which this catalyst may work.

The Law of One, Book II p.110

Many of my thoughts these days have been with my sister Patti and her continuing battle with cancer. She is 59 years old and refuses to give up, even though her body is in excruciating pain. She continues to travel the subway and go to work, cook and clean, and in the spring and summer she works in her garden.

All her life, Patti has been a loving person but she always kept her pain and worry inside, never expressing to anyone the secrets and shame she grew up with.

Ra says catalyst is designed to offer experience. Is it necessary for such a loving person to experience such pain? What are the lessons she pre-programmed before incarnation?

What I understand and what Patti doesn't is that the entity using her body for purposes of evolution has developed a program of catalyst. This catalyst could be by pre-incarnative choice or constant re-programming. The goal is for self to realize self. Unfortunately for Patti much pain has been endured and she still has not awakened. Ra put it quite bluntly when they said "what you call the large board needs to be applied to the forehead in order to obtain the attention of the self." Hopefully she will not have to suffer much longer.

Cancer and any other catalyst offers an opportunity to learn valuable lessons while in

this incarnation. Some of us will awaken and thank the Creator for the experience no matter how painful it may be. Others will experience it for the illness it is and possibly die. They may need to go through it again in another life. Until the catalyst is embraced with love and the lesson presented is understood, the catalyst will increase with intensity.

For those of us who are in prison and are on the path of service to others, it is difficult to have a family member or friend suffering from a fatal illness when we can't physically be there to assist and comfort them. Positive entities tend to be more empathetic and emotional and even though we may have a little more insight on the design of catalyst, it still hurts to see the other suffer. Losing a loved one is never easy to accept but when one realizes that it is only the flesh-and-bones body that has ceased to function and the entity inside is now free to continue in its evolution, pain free, it makes me feel better.

If you know someone who is suffering from a life-threatening disease, spend some time with that person and let him or her know the Creator loves him/her. Help that person to understand the cycle of life and that he or she is not alone in his/her pain. We are here to do a service, and the Creator offers us Catalyst all the time.

Adonai, Vasu, Barragus.

Question For Thought

Why does it seem to happen that tragic incidents, like airplane, train and bus crashes, structure and facility fires, etc., come in clusters of three in number? –Larry Nielsen

My response to Larry Neilson's question is as follows: The information he seeks is not important. As a matter of fact, to the extent he persists in getting it, he inadvertently compromises his free will. The fact is, to believe that tragic incidents happen in threes is to not only believe but to truly expect that personally tragic incidents also happen in threes (a natural extension), effectively demanding of the self to engage in self fulfilling prophecy, in order to meet the expectation—a thorough contradiction to anything even close to resembling free will. –**Kingsley**

If You Feel You Are A Wanderer

from the L/L Research website

What is a wanderer? Some wanderers are ETs who have come from elsewhere to planet Earth for this incarnation or at this time. Many other wanderers are earth natives who have matured spiritually to the point of awakening to their metaphysical identity, thereby making the worldly identity less real, and creating the sense of being a stranger in a strange land. Both types of wanderers are in the same situation here on Earth now, in that they often don't fit in well here, for their inner universe has shifted, and the "real" world for them has shifted from the earthly world to the aesthetic and ethical innerness of the metaphysical world.

Wanderers are each unique and come in all shapes and sizes, but their likeliest common characteristics are a sense of alienation and isolation as they make choices of how to live and be, and cope with a strong and increasing inner knowing that they are here to serve. The lesson and mission that all wanderers have in common is to give and receive love. Their

common service is to be themselves, in as true and deep a way possible in each moment, as they are working on this life lesson. The main mission is a ministry of being, of living in the open heart that is the deepest self of all beings within incarnation here. They are light anchorers, bringing light through into the earth planes as they breathe in and breath out with an open and loving heart.

L/L Research works to find ways to consolidate and empower the work of wanderers, in helping to form up the grid of the incoming density of light, which is that of the density of love and understanding, named by the Confederation sources the fourth density. We hold meditations for peace and for the safe labor of Mother Earth or Gaia, at 9:00 AM and PM, each day. We are working on further plans for serving together as collaborators in magnetizing the Earth fourth density with our united hearts. Please join with us as you can in these times of meditation, visualization, and prayer.

Favorite 'Ra-Speak'

"The otic portions of this instrument's physical vehicle did not perceive a significant portion of your query. Please requery." –**Bill Ackerman**

Prison Ashrams (Part 1)

by Vinoba Bhave

It was in jail that I experienced a real Ashram life. All I had were a few clothes, a tumbler, and a bowl. What better place could there be

for following the vow of 'non-possession'? Bathing, eating, working were according to rule, going to bed and getting up by the bell—a

perfectly regular life! One was not even allowed to fall ill! The vow of control of the palate was practiced every day; even the Ashram was not a better place for that. There was also plenty of time for thought and reflection, so that even the jail can be made a part of the spiritual exercise of Ashram life.

I was greatly benefited by the chance I got in prison to live alongside all kinds of people. Before that individual Satyagraha [meaning 'firmness in truth' it was a practice of non-violence employed by Gandhi to achieve political or social change] I had been in jail twice. I was arrested first in 1923, in connection with the Nagpur Flag Satyagraha. At first I was in the Nagpur jail, and was later sent to Akola. On that occasion I was treated like an ordinary criminal and sentenced to rigorous imprisonment with hard labor (breaking stones). I was even given a period of solitary confinement in a cell measuring nine feet by eight. In one corner was a stone hand-mill and in another an earthenware piss-pot. There was no work to do, no book to read, no pencil or paper, no chance even to go out. I was enough to drive a man mad.

However, I drew up a daily timetable for myself: ten hours for sleep, two or three hours for meditation, about three hours for eating, bathing etc., and eight hours for walking up and down. I covered at least ten miles each day, reckoning my speed at about one and a half miles an hour. As I walked, I sang all the hymns I knew by heart.

Once I was pacing to and fro like this at about one o'clock at night, engrossed in thought. The warder came on his rounds, and puzzled at seeing me walking about, he knocked on the door. As I was completely absorbed, I failed to respond, and the poor man became alarmed. He came in and shook me and asked me what was the matter. I tried to explain what I was doing and what the fruits of such contemplation might be, and he was very pleased. The very next day I received a real boon—he arranged

for me to walk a short time daily in an open place.

I felt quite at ease in that cell. During the night I would meditate for about three hours, and one of the warders, who noticed this, would come and sit near me. One day he came with a lantern, and found my eyes were closed. After waiting for some time he said: 'Babuji [*babu*: father, *ji*: sign of respect], may I speak to you?' I opened my eyes and he said: 'I am leaving tomorrow. Please give me some teaching to guide me.' Seeing me sitting every day with closed eyes he thought I must be some *Sadhu* or *Yogi*. So I gave him a few suggestions to pacify him, and he went away happily.

I was kept in that cell for fifteen days, and during that time I realized the meaning of that verse in the *Gita* [Ch. 4, vs. 18], which says: 'One who sees inaction in action, and action in inaction, is truly an enlightened being.' Finally, seeing that solitary confinement was no hardship for me, the gaoler sent me back to the 'general ward', and there too I felt equally happy.

In 1932 I was in Dhulia jail for six months. Many of my companions there found jail life very dull, because they had not learned the art of acceptance, and were feeling very rebellious. I decided that it was my job to cheer them all up. There was no question of seeking pardon or release from the Government, so I set to work to help them not to lose heart, and to find some interest in life in jail. Those who had known me earlier, and then shared the jail life with me, noticed my conduct. 'When Vinoba goes to jail,' they would say, 'he completely forgets his love of solitude.' I got to know personally every political prisoner in Dhulia jail. We would talk for hours together and I did everything I could to help and cheer them up.

At that time only 'C' class political prisoners were given work to do. I was in 'B' class, but I did not want to accept such 'privileges', and soon as I reached the jail I asked for work. 'How can I give you work?' asked the gaoler.

‘You are not strong enough.’ ‘I am eating here,’ I said, ‘and I don’t believe in eating without working. If I don’t get work by tomorrow I shall stop eating.’ ‘Very well,’ he replied, ‘but I will not give you work. You yourself may do whatever kind of work you please.’

During that time of imprisonment, I had to take it on myself to control all the political prisoners; conditions were such that if I had not done so there would have been no discipline at all. They were bent upon rebellion and would listen to nobody. There were about three hundred of them, all ‘freedom-fighters’. In my view, a soldier of freedom ought to do some bodily labour every day as part of the discipline of freedom. The jail discipline was to require every prisoner to grind thirty-five pounds of flour a day. I told the authorities that these political prisoners would refuse to do such work in obedience to an order, even if they were put in irons for disobedience. ‘Please don’t insist on it,’ I said. ‘Instead, we will voluntarily supply the whole prison with all the flour that is needed, and we will take responsibility for all the kitchen work also.’ They agreed to this proposal, so my next job was to tackle the prisoners. Everyone, I said, even those sentenced only to simple imprisonment, ought to grind at least twenty-one pounds of flour daily. They did not all agree at once because they suspected that I might be letting them in for something which I would not do myself. But when they saw me grinding, they all began to work enthusiastically, old and young, seniors and juniors. They not only did their own full quota, they ground also for the sick and the aged. As we worked we talked, discussing ideas and extending our knowledge. The place was no longer a jail, it became an Ashram.

Footnote: In 1933, in another context, Bapu (a word for Gandhi meaning father of the nation) wrote to Vinoba: ‘You have enough strength to shoulder any kind of responsibility because, as the *Gita* says, you know how to cast your burden on the Lord.’

We had also undertaken to run the kitchen, and our very best people were engaged in this work. After the pulse [legumes] was cooked, we mashed it into a thick, smooth soup, which took as much time as the actual cooking. We all remember it even now. It was so good that people declared that they would never get the like of it anywhere else. There were only ten or twelve of us who did not take spiced food: all the others were accustomed to spices. Little by little, however, all the political prisoners joined us in eating unspiced food, and then the other prisoners also began to ask for it. The number became so large that the gaoler came to consult me. ‘I am responsible for the health of these prisoners,’ he said, ‘and I am required by the rules to give them the fixed rations, which include chillies also. Please don’t disturb these arrangements.’ So I told the prisoners that when they got back home they could do as they wished, but that so long as they were in jail they should accept what was given.

I had to deal with so much business of this kind that people began to wonder why I had become so fond of society when I was reputed to like solitude. ‘Do you count me among the *unsocial* elements?’ I would ask. I mixed with the others in order to keep them all in good spirits. Sometimes it would become known that a letter had arrived but that the gaoler had kept it back. When I asked why he didn’t give the poor man his letter, he told me that it was not suitable to pass it on. I referred to this in one of my talks on the *Gita*. ‘There is a message for you in every wind,’ I said. ‘Why should you feel so sore if there is no letter from home?’ I would also tell them individually that if they were so unduly anxious it seemed they had no faith in God. In this way I did my best to strengthen and comfort them.

Would You Like to Volunteer for L/L Research and The LOOP Newsletter?

I started my volunteer work for L/L Research when I answered a request for help from their website. Out of my response was born a wonderful correspondence with almost 50 seekers in prisons across the US from Connecticut to Arizona, Florida to Idaho. It has been a blessing to experience their love and teachings. With the growth of this fellowship has come the LOOP Newsletter and what Carla has dubbed "The Prison Ministry."

I would like to add a new element to this "ministry." I am currently the only person at L/L Research corresponding with spiritual seekers in prison and would like to offer the opportunity for anyone currently not serving in prison to write with me to their fellows in prison. Some write asking for another seeker to write to about the Law of One. As I am sure many of you, having been paroled, would like to have another seeker to talk to about the Law of One, I hope this will be a valuable opportunity.

If you are interested in pursuing this call, please write to me at the LOOP address provided on the cover.