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SUNDAY MEDITATION MARCH 30, 1986

(Carla channeling)

(Chanting intonation, rising in pitch, then in volume.)

A-mi-ra, A-mi-ra, A-mi-ra.

I am Amira, and I greet you in the love and the light of the Father. My brothers and sisters, how I yearn to touch your hearts, how I have always yearned to move the hearts of people. Why are your heads turned to the burnt offerings which you insist upon offering to the Most High, for have I not said that the sacrifice of blood is to be offered no longer? And yet within your nations, instead of spreading the unity of the children of God and taking comfort in each other, you offer your first born again and again and so often do you do it in my name. I came to you as a servant and you have called me a king. And yet the words I humbly offer you as messenger of the Father, you have disregarded. When shall your burnt offerings cease and when shall you turn towards each other, nation to nation, people to people, in love?

My peace I leave with you. I am Amira. Farewell in the love and the light of the Father. Adonai.

(Carla channeling)

I am Hatonn, and I greet you also in the love and in the light of our infinite Creator. It is a great privilege to be with you this evening and to share our humble thoughts with you. As you know, no matter what our subject may be, we are speaking of some aspect

of a life lived in love, and we would choose this evening to speak to you of the art of hope.

It is easy to confuse hope with faith. Yet faith is blind; faith does not have eyes that see, nor does it need them. Faith is an inner sureness and is an invaluable ally to the spiritual seeker. In no way would we discourage any from the cultivation of the faculty of faith, for it is one of the great tools of learning available to you upon the spiritual path. Yet there are situations in which a focused vision has its place and is far more effective than blind faith. That faculty is hope. Hope is the development of faith upon a specific area of intent or interest so that there is a vision which is developed which affirms all that is best in a situation, all that is requisite in an outcome.

Hope is that which, while the eagle soars, gazes towards its prey. Faith is that which causes the eagle to leap into the air. The eagle has wings, yet it does not cogitate upon its flying. It hopes for its prey and in its inner eye sees it long before the outer vision finds that which it seeks.

It is well to refine your inner vision, for that faculty of hope is a means whereby one may use one's deeper intuitions to envision that which is sought. This does not say that one attempts to predetermine an outcome. It is rather to say that through hope one may perceive a situation in such a way that the good can be seen and the rest can be seen to fall away, just

as in the eagle's eye all that which is not the prey is seen, but is not registered as important. Hope has a way of clearing the mind, of strengthening inner vision, of pulling the cobwebs out of situations, of focusing that incredible strength within each of you which is will.

Do you think that you know what you desire? Is that desire intangible? Then sharpen that faculty of hope until within you you can almost taste and feel and see that which is hoped for. Then allow faith to set you winging upon the air and open your inner eyes wide as you fly. Focus (*inaudible*) is that which you seek, is that for which you truly hope. Your faith shall carry you—but where shall it carry you?

Sharpen that within you that hopes, for hope is a valuable tool and never more valuable than when it seems unlikely that that for which you hope shall appear. Sad indeed is the soul which is hopeless, for faith alone cannot turn the mind to the goal of love. Faith has no direction, but is a faculty which strengthens the spirit so that it may go forth and seek. Hope is the result of having found a direction in which to point the faithful self. We hope for you that which you hope for yourselves. And for ourselves, we hope we have been of service, and further we hope that we may continue to be of service to you, for, my children, you have become very dear to us. All entities in the Creation are dear to us, and yet those to whom we speak become especially dear as we appreciate the beauty of each vibration, the charm of each complex personality, the tune of each singer's song.

We do not ask you to hope for a wonderful, trouble-free, careless existence, although for some this is part of the environment in which lessons of love are learned. In your density it is to be expected, by the very nature of the lessons that you have set yourself to learn, that there will be confusions and difficulties. To put an end to these confusions is to limit your ability to learn the lessons you came to absorb into your very being, and yet we hope with you that you may penetrate the outer shell of experience and aim unerringly for the transformations which lie just the other side of understanding.

How we appreciate being able to speak with you. We ask as always that you remember that we, like you, are hopeful seekers, our feet dusty upon the path, and our knowledge incomplete. Yet we serve

the same Creator, and we hope with the same beauty of seeking and purity of desire that lies within each of you. We leave you upon the path, your feet dusty, your bodies perhaps tired, and yet your goal always in your mind's eye. We are known to you as those of Hatonn and we leave you upon that path, yet we are with you and shall be with you in hope, in love, and in joy. In the love and in the light of our infinite Creator, we say to you, adonai. Adonai vasu borragus.

(Jim channeling)

I am Latwii, and greet you in the love and the light of our infinite Creator. We are happy to be with you again, my friends. It is our hope as well that we might be of some service to you this evening by attempting to answer those queries which you feel may point a clearer way in your seeking of the one Creator. May we then begin with the first query?

Carla: I have a question from S. Actually it's a question from me too due to the fact that her questioning has to do with something that happens to me also. She and I both have problems with short-term memory. We both can remember things that happened some time ago, but we have difficulty remembering what happened last week. We are not old enough to be senile and this has been going on with us as long as we can remember—which obviously isn't very long ... no. As long as we can remember, we've had trouble with short-term memory. Things just pass us completely by. Could you comment on this in any way? Give us some idea of what it is we're dealing with? Are we freaks? Is there something wrong with us that we should go to a doctor? What is this a symptom of?

I am Latwii, and am aware of your query, my sister. We shall speak as concisely and clearly as possible given our desire to refrain from infringing upon any entity's free will. When one looks at the concept and functioning of the memory, one may observe that portion of the conscious self in this instance which is utilized for the storing of experiences which have value to the entity in its deeper sense, that is, the sense with which the entity incarnated. And this sense is that then which recognizes the, shall we say, purpose of the incarnation. This sense of self which collects about it those memories or experiences that are deemed of use in fulfilling the purpose of the incarnation may not be congruent with the consciously active self, that self which is formed

around the central or deeper self and is much influenced by the society in which the self exists.

Within your culture or society at this time the ability to remember events, the nature of which you have described as recent or within the short term of experience, is deemed normal and valuable, for one may recount with another self mutual experiences of the recent past that may serve as the lubricator of conversation and social intercourse, shall we say. Yet to some entities the daily round of activities, especially those of the more trivial and mundane nature, do not hold the attraction to the central self which they do to others, for it is the case with many entities who have begun or have continued for some time the path of the conscious seeking, the daily activities are looked through or perhaps beyond for the meaning that may be contained therein, and frequently when little is found, the activity is discarded, perhaps without even a second thought:

Therefore, when there has been little attraction to [an] event and little thought given to its potential significance, the event may then be lost, for the deeper and more central sense of self recognizes that which is of use and drops that which is not deemed of such use in the seeking of the entity.

Also we must realize that some people are collectors of experiences and thoughts more than are others. For some it is helpful to remember much if not most of the recent experiences, perhaps not so much for the experience itself, but for the ability to comprehend the activities in which one finds oneself engaged. Others are not so much the collectors of the activities and experiences but instead glean the essence of a thing or event, dropping then the event while retaining the heart.

May we answer further, my sister?

Carla: No. I will await S's reading of this material and her own questioning further. Thank you.

I am Latwii, and we are most grateful to you and to the one known as S as well. And to the one known as S we send our heartfelt greetings, welcoming this entity in spirit with our joy. Is there another query?

Carla: Yes. It's from me. I feel like a "Johnny One Note" because I ask questions like this a lot, but I seem to keep experiencing (*inaudible*) most recently the problem is that (*inaudible*) when attempting to help Don the year before he died. I feel so very badly about this that eventually I have to seek time alone

and talk out loud to Don, and sometimes I try but sometimes not. But I always feel quite awful about the various things that I wish I had done better or wish I hadn't done at all in that very confused time. No matter how many justifications are offered to me by my friends for all of the things that I did, it has no bearing whatsoever on the situation which is that I feel very, very sinful and guilty and I have a great deal of trouble forgiving myself.

When I talk to Don, I always receive his blessing and I feel better until the next morning when I wake up all over again with this same problem. How can I work to strengthen my ability to forgive myself and my ability to believe that it's possible for me to be redeemed from the kind of terrible sin that I feel I have fallen into?

I am Latwii, and am aware of your query, my sister. We feel that this subject is one which is of great value to you, for it is one in which you have found great difficulty. It is uncomfortably true, my sister, that value and difficulty frequently are companions within your illusion, for within your illusion, the perspective that one must assume in order to accomplish the tasks of the incarnation is necessarily limited in order that focus upon those tasks might be concise and pure. It is this very finely focused attention that allows for the possibility of learning in any area of one's choosing. If the focus were expanded to include all that could be included within the vision of the far-seeing entity, there would be little of worth within your illusion, little of learning that would be possible, for all would be seen as one, and would therefore be seen as well with no need to intervene or interfere in any direction for any reason.

Thus, each of you bravely and courageously and consciously limit yourselves as you enter this illusion in order that you might pursue the learning of love, acceptance, forgiveness, compassion, mercy, all of those facets of understanding in areas of your own choosing. Each learns it in a slightly different fashion, and in your case, my sister, we find that you have chosen, as it is well known to you, to learn a compassion and acceptance for the value of your own self as it moves through this illusion and experiences the Creator in many disguises. You have chosen to express love in whatever situation you may find your experience has led you.

Many situations have proven quite difficult. Yet, in each instance, your determination to love without stint and with a whole heart and to give totally of yourself in love has carried you through each challenge. And so you have moved through your incarnation with the knowledge that it is possible to love and indeed is really the only choice. Thus, there has come the opportunity for you to experience not only the ability to love but the opportunity to refine that love so that it may do its work in a realm beyond your conscious comprehension.

Thus, in the experience of which you speak, the challenge, or opportunity, shall we say, was presented to each within this group of three to experience ...

(Side one of tape ends.)

(Jim channeling)

I am Latwii, and am once again with this instrument. We shall continue. To experience some facet of the learning and refining of the concept of love, for each had in some degree experienced the more fundamental lessons of love, and there was then seen the need to refine this expression with [the] quality which may be termed wisdom, and each attempted to do that which the moment required, yet each found ...

(Inaudible)

This instrument is somewhat concerned that the device used to record our words is not functioning correctly and therefore has attempted to rectify the situation. We shall continue.

Thus, in the experience of which we have been speaking, the attempt to refine the love was placed upon the wings of faith and sent forth with the hope that the attempt would be successful. Yet it was made clear to each that the designs of the desires were beyond the control of any conscious mind and that the results of efforts must then also be accepted in love and in joy and the self which sent forth the efforts on faith propelled with hope would also must needs be accepted in love and in joy, for one could not, it was obvious in this situation, judge the self or the results in any manner that was understandable. All was quite beyond effort or desire, therefore the opportunity to accept that which was. And the self was accentuated.

In this situation, my sister, you have found yourself within the dilemma of your own being, for within the heart of your being beats the one desire—to serve and to love the one Creator in all, most especially in those to whom one has given love. However, also within your own being was the need and the desire to expand the ability to accept not only the situations in which you might find yourself tested severely, but also to accept the self and to give to it the same love that you have given to all those entities and situations that you have touched with your life.

May we answer further, my sister?

Carla: Thank you.

I am Latwii, and we are grateful to you, my sister, as always, for allowing us to attempt our humble service.

Might there be another query at this time?

Carla: No, thank you.

I am Latwii, and we thank each for allowing us to join this group upon this most special of occasions. Our hearts are full of joy at each opportunity to blend our vibrations with yours. We thank you, we bless you, and we rejoice with you that each day and each moment provides the opportunity for the One to be born again within each heart and each breath. We are those of Latwii. Adonai, my friends. Adonai. Adonai vasu borragus. ✨