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SUNDAY MEDITATION

APRIL 13, 1986

(Carla channeling)

I am Latwii, and greet you in the love and in the light of the one infinite Creator. We apologize for the pause between our contacting this instrument and her responding to our contact, but this instrument was concerned that we did not feel like ourselves, and, indeed, our vibration is a bit subdued for we recall the many times that we have caused this instrument to bounce up and down in the seat because we had not adjusted. We finally convinced this instrument when we began to sing "When the Saints Go Marching In." That did it. Therefore we thank you for asking our presence this evening.

My friends, we would speak to you about something somewhat seemingly different than the usual topic of love and meditation. We would speak to you of expenditures. The questions that bring you to a metaphysical group which is seeking the truth are basic. You wish to know who you are, you wish to know why you are here, you wish to determine where you are going. And somehow, philosophy often neglects that which may be called daily or ordinary life, expecting and hoping that the seeker will experience that more and more of the consciousness will be taken up with these deep and impenetrable matters so that as the life experience grows longer, the seeker will become closer and closer to the infinite mystery of the source of all that there is.

And yet each of you does live a daily life. That ordinary life is "grist for your mill¹." It is the material from which you extract the answers to the most basic metaphysical questions. The fabric of this everyday life may seem banal, or at the very least, tame. And yet, if you have a listening ear and a watchful eye, that which is daily will also yield to you the most extravagant fruit in your seeking.

One of the things with which each entity in his or her daily life must consider is the expenditure of money and time. We cannot and would not attempt to be over-general on this subject, for each entity incarnates with a slightly different intention. Love is not a simple lesson, but is indeed a unified and single creative principle which has a million faces, and it is this unified yet infinite principle for which each of you sacrificed knowledge, memory and comfort in order that you might work more carefully and closely in your own seeking after that one great original Thought.

You do not each have the same time to spend; you do not each have the same money to spend. What you have in common is the ability to look inward and to discover consciously within yourself that about which you feel the most strongly. Some of you have incarnated with a special love for the second density of your planet. We suggest to you that this is not only a chance for you to rejoice in the beauties

¹ Carla: A phrase made famous by Ram Dass' book of that title.

of the outdoors but may well also be a suggestion made to your conscious self through roots of mind to aid the environment in which you find yourselves and in which you enjoy your days and nights. Some may have a special feeling for the plights of those who are hungry. One may then give thanksgiving that one has fed one's family, but more than that, one may discover the suggestion that stewardship regarding the feeding of strangers in need might be appropriated.

One may have incarnated with no strong interest in the world's problems but with a strong interest in seeking the presence of the Creator. For that entity, stewardship may be not the expenditure of money, but rather the expenditure of time. Usually both time and money are involved in spiritual expenditure or what this instrument would call stewardship. It is easy for us to feel very strongly that what you need to hear is the central information, that is, central to the metaphysical life. The centrality of meditation as a source for that flow of the love which each of you seeks is something about which we feel so strongly that we usually find within each entity present a particular way of speaking about the central subject so that we may hope to inspire the listener to turn inward, and yet tonight we would suggest that you turn outward and face the world about you.

It is important, in our opinion, that the awareness of unity with all things and co-responsibility for all that there is be sharpened. Your talents and gifts are for you to discover, but that environment which you enjoy hungers for your touch, for your caring, for your presence and for your expenditure of yourself. We could speak for hours suggesting the different kinds of involvement in your environment which serve to heighten your societal consciousness and awareness of love. And yet, it is far more accurate and far shorter to admit once again that each of you is a unique being, but that each of you has an appointment with your daily life with the turning outward, and it is well that that appointment be kept, for your incarnation is not your own—your incarnation is the Creator's gift to Itself and the Creator is in all things.

What portion of the creation disturbs you? Draws you? Concerns you? We ask you to ask yourself if you are spending enough of your riches on impersonal giving, and we do not mean only money, for we cannot emphasize enough that time is often

far more of a sacrifice than your money. For those who do not feel the call to any particular part of the daily life, we urge that that being consider how active it is in its beingness. If what it has to offer is a determination to become closer and ever more close to the Creator, how often and how freely is that companionship given to the world? And not an exclusive world of people who already think as you do, but to a world of people whose faces are blank and whose names are unknown.

Now, of course, you understand that in order to be a good student, it is necessary first to determine that you seek the lessons of love, that you seek to serve, and that you seek to intensify your learning and your service through meditation, so you see, we have come back to our main subject after all. However, may we suggest once more that your daily life, your everyday life, is a veil beyond which lies fantasy, imaginary beings, wondrous dreams, terrible dragons, and the most amazing of stories.

When one [who is] dull of sight looks, one layer is seen; one layer of the illusion. But you are dreaming your own dream and you can look at as many dimensions and layers and parts of your dailyness as you wish. Miracles are exploding about you every second. Perhaps it is merciful that so much is veiled to you. Perhaps the overload to your senses would cause you to become unstable and unable to seek further. But we suggest that you can look a bit further, you can find hope in dark corners, and you can share that in whatever way is your way. We do ask that you consider carefully what [response] you are offering back towards your environment. Think carefully and if you are not satisfied with your answer, do not blame your community for the boring quality of your existence but ponder stewardship and value, both the fastidious attention which you pay to your own inner preferences and the faculty of imagination which allows you to see what it is you may do that is just precisely what you can do, want to do, and feel good about doing.

Much is written in your holy works, especially those best known to this instrument, that is, the books of the Bible, about the fruit of good works. We would like to distinguish between the traditional concept of good works and that which we are suggesting for you. Bow first to your inner nature, for there is a good work waiting for you. But it is the determined seeker who picks that good work up, imagines a way

to further it, and finds the persistence and determination to accomplish it.

We are so happy to be speaking through this instrument and we would like to greet each of you. We are aware of the fatigue of each in the group, and yet we rejoice in the love for each other and for inspiration that brought you together. We hope that some inspiration which we may have in our poor words may return to your dwelling with you as you leave this domicile. May you be in love with life while you are in it. May you be in love with each part of your life, for there is nothing that is without beauty to the Creator. Yes, you may privately think to yourself that there are things about yourself or especially about your bodies that are less than lovely. You may think that there are many things about the world that are less than lovely and about which you can do nothing. But just as you cleanse your body and make it a holy place, regardless of how many times it becomes unholy and you must cleanse it again, so may you see the world in which you live. There is no spot too small and no problem too large for your attention and for your stewardship. Listen carefully to yourself and you will find that which you may do to give back to the world which is part of the Creator that love which the world has for you.

We leave you considering how we could ever think that the world is beautiful in the same week in which your government takes the tax money from your peoples, so that we may transfer to another instrument in order that we may catch any questions that may be flying our way. We leave this instrument. We are those of Latwii.

(Jim channeling)

I am Latwii, and I am with this instrument, and we greet you again in love and in light. We are hopeful that if there are any queries, we may increase our service in some small degree by giving our measured response. We remind each of you of that which you are undoubtedly aware—we are most fallible, but eager to attempt your queries. May we begin then, my friends, with the first query?

Carla: Are you aware from any third-density environment, any planet's third density that you've been familiar with, in which money was available as needed instead of extreme variations in richness and poorness and in fatness and in hunger that we have in this world?

I am Latwii, and, my sister, we are aware of a great variety of third-density illusions in which the means of sustenance is provided in many and various ways. The means by which your people have devised to provide the basic necessities of your daily existence are not unheard of in far reaches of this galactic system, and as portions of our social memory complex have traveled beyond this galaxy, we have through their experience discovered that the abstract means of measuring wealth which you call money has also found its roots in other systems as well, for the monetary system that may be controlled by a few yet utilized by almost all of a population is one seed of the service-to-self polarity which is sown wherever there is the opportunity to plant such a crop and gain an inroad into the conscious complexes of a planetary system.

It is, however, most usual that such attempts are made upon planetary systems such as the one which your peoples now inhabit, that is, those planetary influences which are housing many races of beings who have found the need to repeat the third-density illusion and who therefore call for assistance from those of the positive polarity in most cases. When such aid is given by those of the positive polarity, as you are aware, it is necessary that the opportunity for the negative polarity to be experienced is also realized. Thus, the implanting of the concepts of abstract wealth and the more basic concept that undergirds this concept, that is, of the separation of peoples and the exercise of rights over peoples by groups of others, are those concepts which give rise to the experience of the monetary system which you as a planetary population now experience.

In those planetary influences which have had less outside aid, shall we say, or need to call for such aid, it is more unusual that such a system of money exchange would develop. The ambiance, shall we say, of such a native and homogeneous and seemingly isolated planetary influence is that this influence shall remain somewhat naive in the area of wealth and shall instead look each to the other for the means of support and sustenance.

May we answer further, my sister?

Carla: Yes, let me just tell you the reason for my asking that and then perhaps you can comment. I was reading a book called *Genesis*, not in the Bible. It's a proposal for community by a British chap who wanted to start a community in New Zealand, and

he felt that any money that anyone had should be invested in shares with the community. And even if one had an inheritance, that the income from that inheritance should be invested in that community and that everyone should be dependent upon the community, with perhaps a very small allowance for minor things a person might need, but that all clothing would be made by the community or won by the community, and so forth. And it struck me that this was a Utopian ideal which could probably not be mastered by humans brought up in the Western hemisphere in the twentieth century. And I was trying to ponder to myself, because we're thinking about community, where correctness lay—what people should agree upon, what people should expect from each other in community in the way of monetary support. It had me completely baffled. If you have any comments on it, I'd be glad to hear them.

I am Latwii, and we are aware of your query, my sister. We find that we are talking here of old dogs and new tricks. Well, this is not an easy subject, and we would not move too far within its reaches for we would not wish to influence the course that you might wish to take.

The course that is taken is one which must be both the product of those who take it, their thinking, their ideals, their capabilities, their limitations, and so forth, and must also be that which can be flexible and be able to change as new situations arise. The means by which a group of entities arranges, supports and governs itself is the binding influence for that group, and becomes the beginning of the shared consciousness of that group, and is that which shall be as the young child, newly born into a world of seasons. How this child is nurtured and fed will determine how it shall evolve in its own being and thinking. When you join in groups and share common purposes, you become more than you are as individuals. There is that which must be given in order that the group might be sustained. There is that which the group provides each other in order that the individual not be forgotten. The balance is the trick, my sister, and is that honor and that duty which the group of individuals must collectively assume.

May we answer in any other fashion, my sister?

Carla: No, thank you.

I am Latwii, and we thank you, my sister. We thank you especially for putting up with our somewhat oblique response, for we know that each seeks most earnestly for the guidelines and hints that might provide a means by which ideals can be realized. We must remain somewhat mysterious for there are great potentials for learning within this area and we must not take them from you. Is there another query at this time?

(Pause)

I am Latwii, and we are happy that we have been able to speak with this group this evening. It has been an unusual honor to be able to address the group with an opening message and ...

(Tape ends.) ❄