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SUNDAY MEDITATION

APRIL 19, 1987

Group question: Concerning the attitude and action to take toward and in response to the world being too much with one, the regular daily routine and maybe a few added difficulties seeming to bring a heavier burden to the shoulders. How does one respond? How does one look at it, and what is the most effective attitude to view such?

(Carla channeling)

I am Hatonn, and I greet you in the love and in the light of our infinite Creator. It is a great pleasure and blessing for us to be sharing this meditation with you, and we would, if we might, pause before we begin to speak to the subject at hand, that we might revel and thoroughly enjoy the circle of oneness which the seekers present have created, and which we are now privileged to be a part of. We would then pause. We are Hatonn.

(Pause)

I am Hatonn, and once again I greet you in the love and the light of our infinite Creator. We offer you what you upon your planetary sphere call the Easter greeting, and because your question is concerning the life of the busy, mundane activity, and how to deal with it in order to be more clear and peaceful within the busyness, we ask you to come with us in mind to a grave which is very vivid in this instrument's mind, as it has been contemplating this grave for three days, so involved is it in its Christian activities.

It is the tomb of Jesus, the man of Nazareth, a carpenter by trade and an itinerant teacher by chosen profession. Come to the cold, gray dawn of a desert morning. Three women, all of whom love the newly killed Jesus, come to the tomb seeking the beloved body of a family member, or in the case of Mary Magdalene, a dear friend and teacher. It is not possible for there to have been a change within the grave, for the body that is so loved to have disappeared, but it has been stolen or taken. Mary, the mother of Christ, is frantic. Mary Magdalene weeps. Their focus is upon a tomb and not upon that which is there no more.

When you within your third-density experience become too close to those things which you are seeking which you love and which you wish to care for, your focus shifts into a gazing upon not the heart of soul, not the living spirit, not the breathing fire of that which you care for, but the dead and life-deadening house, tomb or structure within which that which you care for lives. To be even more specific, and at the same time, more universal, each which dwells within a physical vehicle dwells within a walking tomb, the tomb of chemical life, a life which grows up and dies away, in a cosmic sense, almost too quickly to be noticed, each of you being but a breath upon the wind, and then dust.

Yet there is great life, great beauty, and great joy in that which is alive within each builded structure of man and man's thinking. This instrument plans for

the great occasion, figuring entertainment and food, glasses and cutlery, losing sight of the magic of metaphysical significance which the great event harbors, nurtures and cherishes, if it can be seen with a proper focus. Each may gaze within at the concerns of the day, and see which is the living, breathing source of joy and excitement and which the whited sepulcher, the open grave.

We are not among those who recommend extremes of asceticism in order to flagellate and deny oneself earthly joy, for in there, in the most mundane thing, [is] that living atom of the consciousness of love which cannot be overvalued, for its value is infinite. In every step that is taken by any entity, in every thought, in every word spoken, there is the living fire of creation which moves, as upon the face of many waters, creating in each entity a newness of life and love and strength, and this shall occur for each, whether or not any cooperates. This process is inevitable. It can be retarded, but it cannot be stopped. You cannot do yourselves ultimate harm, no matter how confused, how sad, how despised or how miserable you may feel.

However, it may aid those who wish to part at last from the clutch upon the inner rock of the tomb to realize that the tomb is not the risen source of joy, for that which is alive goes before one, drawing one onward, just as the master known to you as Jesus was not be found anywhere near a tomb, but rather had walked on into another portion of the country.

We do not know whether this may aid you or not, but it is the way we see your discomfort at this time. It is a matter of placing the attention upon achievements made in tomb building, rather than the joyous and free expression of love for everything that exists. One may gaze, for instance, upon an old house, and see all that needs to be done. The house has become a tomb. Or may gaze upon the same identical edifice and ask that edifice, "House, which has borne my love, my grief, and my passion, tell me, what would you have me do for you this day?" You may even ask that angel within, that spirit of life, "What shall the day bring?" Thus is the day blessed with the same seeming routine that once cursed, narrowed and limited the mind. There is no occasion, circumstance or possession which cannot become a tomb, nor is there any of those things which is not at heart a source of life, a wellspring of joy, and a fountain of peace.

We gaze upon the minds of each, and we find that we have not discussed the one circumstance that blocks and entombs all which are present, and that is the mystery of illness and death.

Each within the domicile which breathes the breath of life, breathes also, in only slight anticipation, the musty odor of the tomb. Do you then identify yourself with the tomb? We do not think so. Where, then, is your identity, if it does not lie in breath and heartbeat? Your identity lies within consciousness. That which is given you shall never be taken away, for you have been and will be. You are a precious and unique portion of the creation of the Father. So are all those about you. Perhaps you see one who is ill mentally, perhaps one is ill emotionally, perhaps another has physical ailments, and you sympathize at the pain which living causes and wonder where the source of joy in life could possibly be for those who must suffer.

My friends, within your bodies, you have been dying since you first drew breath. It is a common cliché within this instrument's mind that there is no cell within you which was yours seven years previous to this night. Eventually, in a twinkling of an eye, this incarnation shall be past. What then shall you find as your source of joy and peace? It shall not be the body shell, nor yet the mind with all of its adornments and embellishments, nor even yet the emotions, though noble they be at times. It is rather that within you which seeks the face of the mystery of the Logos, the one original Thought of Creation, that shall love and live and serve as you do now, for an infinite length of time.

You think of yourself without your tomb—that is how you remove the busyness from the mind. Put in perspective that which lasts and that which does not, and encourage one another in love, for your consciousnesses are made of that creative and glorious substance.

We would at this time leave you, for there is another which wishes to work with the instrument known as Jim. We cannot tell you how much we have enjoyed this chat with you. It has been some time since we have been called to this group. We are, as this instrument would say, those who take questions of a very general nature, and we are sometimes considered introductory. It is a pleasure to work with the consciousnesses of this group, and perhaps you shall agree that no basic question is so basic that

it can be answered once and for all. We feel this group is very special, and we love each and thank you once again for allowing us to share our thoughts with you. Please remember, as always, that our thoughts are merely opinion, and not to be read as the gospel truth. We are those of Hatonn. We greet and leave each in the love and in the light of the infinite Creator. Adonai. Adonai vasu borragus.

(Jim channeling)

I am Latwii, and we greet you, my friends, in the love and light of the infinite Creator. We are overjoyed to be able to utilize this instrument and to speak to this group, for as it has been with those of Hatonn, also it has been a great portion of your time since we have had the opportunity of speaking to this group, and we greatly rejoice at this opportunity, and thank each for allowing us this privilege at this time. We are always happy to entertain those queries which each may offer to us, and at this time we would ask if we might begin with a query?

Carla: You're S's favorite channel. If you would, could you offer any comments that you might want to pass on to S at this time? Anything that might be helpful that you would like to say to the one known as S in Denver?

I am Latwii, and we are happy that we have our, shall we say, following of those who appreciate our message and perhaps even our poor humor. We cherish each who opens the mind and the heart to what words and experiences we might have to offer. We can only echo the words of our brothers and sisters of Hatonn when we speak to any of your group, and especially to the one known as S at this time, for as each seeker finds itself securely placed within the illusion, and finds this illusion becoming more and more with the considerations and feelings of the seeker, and at times becoming overpowering, we can only suggest the stepping back in the mind, and in meditation, to look upon that which is the life and that which has gone before and taught well the student of life, so that the student might take a larger and longer view at that which is its present moment and which is the doorway to its future moments, looking at all portions of the incarnation as one pattern of experience that will allow the gaining of those attributes which are most desired by the seeker.

The illusion is that which teaches. It is an illusion, for it seems to be quite other than that which it is, yet well does it instruct in the ways of service and the ways of dedication, in the ways of perseverance, and in the ways of accepting and loving those qualities of self and other self which seem unacceptable. By throwing the self into the experiences of confusion, frustration, difficulty, disharmony and disease, the seeker of truth might test its ability to find the perfect reflection of self within each moment, in order that it might, piece by piece, experience by experience, construct the complete picture of the self, the creation, and the Creator as one being.

May we speak further, my sister?

Carla: No. I thank you for that message, and I know that S will appreciate it. Thank you.

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

Carla: Well, I had one on my own hook. I was trying to listen to the channeling while I was channeling, which is always dangerous, in that you don't get it, but it just ... I was asking myself, was the message to stop doing the things which were not lasting, or to change the mind so that in doing the same things, you thought you were doing a different thing? Is that a clear enough question?

I am Latwii, and we believe that we grasp the heart of your query, my sister. If we have understood that which our brothers and sisters of Hatonn have shared with your group this evening, one may look at any portion of the life experience in either of two fundamental ways. One may see that which remains to be done and which pulls one onward. One may see that as the incomplete nature of experience, of self, and of the illusion, as there is always that which may be refined, may be added, and may be completed.

Or one may look upon any life experience or any portion of the self as that which is whole within itself, complete and perfect, existing as a unique expression of that which it is, a portion of the Creator, a companion to the seeker of truth.

When one looks upon a situation or entity in the latter manner, one feels the peaceful contentment of that which is complete, and needs no further attention or action. It is well to nourish the self, especially within the meditative states, from time to

time with this overview of one's experience within an incarnation,

And yet, it is also well that one continue upon the journey, for within the incarnation and within this illusion the opportunity is constantly presented to take that which is and vary it or add unto it a manner which is unique to oneself, rich, intense and varied according to one's free will choices. Thus is there progress within the evolving consciousness that allows the widening of the perspective. Thus, both points of viewing are helpful, each in its own time and in a balanced manner.

If either is dwelt upon to the exclusion of the other, there will be either the constant worry that things are never done, or the opposite contentment that moves not into new and richer experience.

May we speak further, my sister?

Carla: No, thank you.

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

T: Yeah, I've got a question, and I hesitate to ask it, but I think I'm going to go ahead and do it. First off, I wouldn't even ask this were I not in the presence of two of my very best friends. If there were other people present, I wouldn't even ask the question. I feel like I'm belaboring a point, but maybe it's only because it's been on my mind so much, so maybe I'm not belaboring it with other people. I said earlier, talking with Carla and Jim, that I'm having a lot of problems, and I have, but I think I know the root cause of most of my problems. And that quite simply is that I'm lonely. And I'm looking for someone, obviously, and Jim and Carla know this, and I've made reference to this before. And I guess my question is, maybe I'm trying too hard. Maybe I should let it go, because maybe my idea is to try to learn to be more complete within myself before I actually find someone else.

But the real reason for my asking is, one time before I found myself basically in this situation, and at that time I did what I consider forcing the issue. I got very down, I got very emotional about it, and it wasn't very long—in other words, I got to the, as they say when it looks the darkest, that's when the answer comes or some help comes. Okay, I let myself get into that kind of a frame of mind before, and I had gotten very dark, and lo and behold, it wasn't long and I met a lady with whom I had a very

long and beneficial relationship. It wasn't the one I was looking for, but it was close.

So my question after all that dancing around it is, is it good to try to force this? Because I had the feeling I could do it again, but I may wind up with someone again that is not that person, the person that I really want. Or should I just let it go? Because it is, quite frankly, bothering me an awful lot. And at times I seem to be able to handle it, and other times it gets the best of me. If you can make anything out of all I've said, I'd appreciate any comments.

I am Latwii, and we thank you for your query, my brother, and shall attempt to speak upon this interesting subject.

The burden of free will for each seeker within your illusion is heavier for those who seek consciously. The further one travels upon the path of self-knowledge, the greater one feels the awareness that one is conscious, that one has feelings and that there is that great mystery and unknown which is called your future that lies before one and which will be formed by one's own choices. It is difficult, we understand, for any seeker of truth to look upon any portion of the life experience as being indeed but a portion, as being that which shall at a certain time become transformed and be another experience. It is as though one were attempting your physical exercise, attempting to push the limits of the physical vehicle further, and in this pushing, one reaches the point at which it seems there can be no further repetition of the exercise without failure and collapse.

Just so are many experiences of the mental, emotional and spiritual nature as well. Each entity decides for itself, either before the incarnation or during the incarnation, that it wishes to undertake to learn certain lessons that may be manifested in such and such a fashion. The means of the manifestation may frequently be secondary to the lesson itself, and as the lesson is carried out within the incarnational experience, it is oftentimes felt by the seeker that no more can this experience continue without fatigue and failure and the desire to escape this particular set of circumstances.

We counsel for all such entities in this situation the lightness of touch and breadth of viewing which you may call the sense of perspective or humor that will allow one to experience the seeming retrograde moments of experience without undue distress, for it

is true for each seeker that many are the steps of the path and many are the pieces of the puzzle, and each shall eventually fall into place as each is meant to fall.

The question then is, how shall the seeker prepare the self in the attitude, to witness and experience each placing of the foot upon the path and each piece of the puzzle in its place? It is, as you have noted, frequently possible to push the envelope, shall we say, and attempt to force a certain set of circumstances to take root within the life pattern. Oftentimes much may be learned by such forcing. This may be in addition to that which was first intended and may in some cases merely delay the original intention. However, those choices which have been made by your own will previous to the incarnation carry a weight which shall eventually be felt in the manner which is desired.

We can only add at this time that when one considers the difficulty of the present moment, it is well to look to that which has become placed within the perspective of the past, as experience gained, which at a certain point in the past was itself a difficulty unresolved. If one may look at ...

(Tape ends.) ✽