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INTENSIVE MEDITATION AUGUST 12, 1987

(Carla channeling)

I am Laitos. I greet you in the love and the light of the infinite Creator, Whose kingdom interpenetrates the mundane world, Whose truth penetrates all illusion. We thank you for calling us to your group this evening. It is a great privilege to be with you and to experience in your in-breathing and out-breathing the unique experience of third density.

We would like to speak our greeting to the one known as D, if he would avail himself of our contact and refrain from analyzing, but simply speak the words which come into the mind. We would now transfer to the one known as D. I am Laitos.

(D channeling)

I am Laitos. I greet you all in the name of the Creator ... *(The rest of this channeling was not transcribed.)*

(Carla channeling)

I am Laitos. We are once again with this channel. *(Inaudible)*. We are most pleased to have made such an auspicious beginning with the one known as D. We feel most *(inaudible)* for this new instrument, for this instrument has been *(inaudible)* in its persistency to be of service to others through the vocal channeling. We find this new instrument's mind to be rich in [experience complex] and with the questions, about which other constellations or concepts which have been gained with the reading

and studying, a most rich mind out of which we may make new combinations of thoughts and ideas so that that same story may be told ever in new ways. We find the instrument known as D to be questioning the validity of its messages, due to its familiarity with the material which was channeled. We would not ask the inexperienced channel to transmit *(inaudible)*. But first we wish to make *(inaudible)*. Then we wait while the experience is *(inaudible)*. If the instrument analyzes its own material ... *(The rest of this channeling was not transcribed.)*

(Jim channeling)

I am Laitos, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to answer queries which may be offered to us. We again hope that each will remember that our words are but our opinion. We share them freely and hope they will be some small service. Is there a query with which we may begin?

D: I was speaking earlier about a couple of questions that I had, the first concerning the state in which I was last week and whether it was my own spontaneous drowsiness, the result of fatigue and sleepiness, or whether it was the result of some contact or influence from outside of my own mind and whether it was useful in the contact at that

particular time or only to be avoided. Can you help me understand that?

I am Laitos, and the level of fatigue which you experienced at our previous working was not a product of the working itself, but of your normal round of activities. That was somewhat expanded and the body's response therefore was to approach the levels that you associated with the beginning of the sleep process. We might suggest that the most efficacious of level of consciousness for this particular kind of transmission of thought concept is that in which the mind is alert and the body as relaxed as is comfortably possible. The mind needs a kind of flexible perception that is at once sharp or acute and yet pliable, so that the one serving as instrument might become aware of thoughts and while speaking these thoughts be able to allow further thought [to] enter the mind complex.

May we speak further, my brother?

D: No, thank you, not on that. I'm left wondering somewhat by this channeling a few minutes ago [about] a number of questions, and yet I know it can be over-analyzed, and feel that perhaps its better not to beat it to death. But any further comments that you would volunteer, though I know that's not your usual approach, I'd appreciate.

I am Laitos, and as we mentioned previously, we are most happy with the progress which you have shown this evening. It is what we would call a major breakthrough in your particular experience as a new instrument. The beginning of the contact is that which is oftentimes the greatest hurdle for any instrument, for it is the first thought of the new instrument that it is making up the progress and manufacturing the speaking that occurs. We encourage each new instrument to simply allow the process to begin, to partake as one who does not give over-concern to the process while it is ongoing, and only afterward seek to understand the mechanics, shall we say.

Thus, in the experience of this evening your channeling was of a degree which we find quite acceptable in the ratio of our contact and the utilization of concepts familiar to your own experience. We make the simple suggestion to continue with this process and keep those thoughts which you become aware of as the contact is transferred to your instrument. Each session we shall attempt to seek either in a lengthier fashion or in a

fashion which is qualitatively different in some manner or use a combination of these techniques by which the new instrument may be exercised and confidence gained.

May we speak further my brother?

D: At a certain point I felt a (*inaudible*) that seemed to draw back to cut myself off and feel the need for feedback at that point. I guess I felt like I was wandering down a path and I wasn't sure I was wandering by myself, but I seemed to reach a point where I was unwilling to go further. Was I perceiving only my own concern, or was it my interpretation of your own completion of the message?

I am Laitos, and we found within the channeled experience that there was a momentary digression which was, however, accompanied by our contact, and the digression, which is a normal portion of the training of a new instrument, was then utilized by us for the continued energizing of the channel contact. Your perception, therefore, was partially correct, but we may assure you that such digressions are to be utilized by both the instrument and the contact as the new instrument gains in confidence. Therefore, we suggest the putting away of the worry and the simple continuing of the contact and the challenging process.

May we speak further, my brother?

D: No, thank you.

(The sound of many sirens is heard.)

Carla: I'd like to ask a question—and it's not “What's on fire?” I gave R about an hour and a half of advice today. Would have given her more, except the tape ran out ...

(Side one of tape ends.)

Carla: ... and there was something that I was, after I gave the advice, questioning my own tact and good sense in giving it. R's channel gives her very jargonish language— “The unfoldment of the evolvment of the beautifulment of humanment”— you know, that kind of thing, with some “indeeds” in there. And I feel that she's heard this kind of fakey language from channels that are famous right now, like Mafu, that used the device. Also, she uses the device of the second person singular intimate, “thee, thou and thine,” although almost never getting it right. So I suggested to her that she learn the

declension of thee and thou and thy and thine and how to use them, and give some thought to asking her contact to use “unfolding” instead of “unfoldment” when, for words like that which are just made-up words, that are not true words in the sense of being in the dictionary. I even saw “initiationment” at one point, really jargon.

After I wrapped the tape up, I suddenly realized that what I might be doing was interfering with her ability to channel at all, by interfering with the language. She has a strong contact; she’s a natural medium; she’s got a good channel, but I don’t want to give her a stumbling block. What I did was I advised her to ask her contact to clean up the language. Is that good advice, or should I write and retract it?

I am Laitos, and, my sister, that we find that in this query we must be aware of the line across which is an infringement of your own free will if we should step too far in our response. The attempt to be of service empowered by the desire to serve is that which is of the moment the finest offering which one can make. When this attempt is made and given with a full and whole heart, then one has done the best that one can do. This is to be applauded in any entity and any effort. We know that your doubts are also grounded in the desire to be of the most service possible. However, we do not wish to guide your thoughts or actions to the point of making the decision for you as to the full nature of your response to the one known as R. Therefore, we may only suggest that the response which finds the blend of the honesty and truthfulness of wisdom with the nurturing of compassion be that which forms the parameters of your final response to this entity.

May we speak further, my sister?

Carla: Let me ask the question in a different way. I feel you can give me information of which I would like to know, regardless of what I do about R. When you are working with an instrument such as I, or D or Jim, if I requested the “thee” and “thou” in the transmission, would you then offer such? Or would you find it difficult to have any limits put on your transmission?

I am Laitos. It is the duty of any instrument, new or experienced, to hone itself in those basic tools which aid in the functioning of the instrument such as the ability to utilize the language which is unfamiliar to the instrument. It is well for an instrument to

prepare itself for a means of communication which will allow that communication to proceed in the most understandable and efficient manner. Thus, if it would be the desire of an instrument to effect a certain type of phraseology, it would be necessary, then, for that instrument to not only request that such be utilized by its contact, but that it familiarize itself with the correct usage.

The requests of this nature by instruments are few and are frequently acceptable to the contact as long as the requests are not of a nature which tends to focus more upon the contact or the instrument rather than the message.

May we speak further, my sister?

Carla: No, thank you, Laitos, that was very good. I feel that I know more now, and I really appreciate that.

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

D: I wonder if you would feel that there is any specific homework task that I could work on between now and the next time that I am here with you that would be helpful to firming the contact or trying to facilitate the channeling?

In addition to the regularized periods of meditation, the exercise which was given at our last working is that which we feel might yet be of assistance in maintaining the growing flexibility of your newly developing instrument.

May we speak further, my brother?

D: *(Inaudible)*.

I am Laitos, and we thank you once again. Is there another query?

Carla: I’d like to ask a question about challenging. It seems to me when one challenges, when a request is made that the entity be of God, that is not sufficient to challenge a negative entity, since negative and positive entities are equally of God. It seems to me that there would have to be a specific or service-to-others orientation stated in the challenging statement. Is this accurate?

I am Laitos, and this is correct, my sister. May we speak further?

Carla: *(Inaudible)*.

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

D: I'm somewhat puzzled by that idea of challenging, and I've gotten some explanation of it from Carla, but I feel—my intuition tells me that one's own alignment is generally sufficient, that one intuitively or unconsciously accepts or rejects the incoming energy. Maybe that's easy for me to say because I've never experienced, to my knowledge, a negative entity's attempted contact. But I just seem to feel no interest in that aspect of the challenging. Can you make any comments about that attitude and whether it's erroneous or dangerous?

I am Laitos. For most who engage in the phenomena, as you may call it, of the vocal channeling, the experience is one which is of a shallow nature and can be expected to play its course, shall we say, after a certain amount of the experience has been shared, and there is little of the development of the metaphysical power, shall we say, that would as a beacon attract the attention of entities of a negative polarization who would then desire to gain the use of that power for themselves, or barring that, to put that beacon of light out. Thus, for most entities the channeling process is not one which provides the avenue for the beaming or expressing of great metaphysical power.

However, for any entity who is desirous in the extreme to be of service to others by means of serving as a vocal instrument and who wishes to serve as such in as pure a manner as possible, it is most centrally necessary to proceed with a certain degree of caution, for this avenue of service is one which offers the potential of gaining metaphysical power and using this power for the service to others. Therefore, it is necessary for each instrument to master the ability to tune its inner desire in such a fashion that it places this desire at the highest point within its being that it can stably maintain, and thereby open a pathway which will serve as the connecting channel to entities of an unseen nature which the instrument hopes will, in conjunction with the instrument, transmit concepts which may be formulated into those principles which aid in the evolutionary process, thereby enabling the power to affect changes in consciousness for those who utilize these principles in a persistent and conscious fashion.

The challenging of unseen spirits is quite necessary, for as populated as your illusion is, we may assure

you that those illusions beyond your own are at least as equally populated, and there are many who stand ready to speak through instruments, and instruments need a means by which to be assured that the entity speaking through them is one of the highest positive polarity possible in order to gain information that is as sound and useable as possible, or else the value of the information is small.

Thus, it is our recommendation that each instrument determine for itself its own desire to serve as an instrument, and if its determination is that it wishes to do so in as pure a fashion as it might, then it shall gather about itself those qualities which it feels are its essence and utilize these qualities in a fashion that may be formed into that which is called the challenge of the spirit, so that the contact which is made may know who you are and what your desire is in a clear fashion, for this is your first communication with it.

It, as all contacts, has this clear knowledge of itself and speaks as an entity full of that essence of itself. Thus, the instrument must needs determine the highest and best contact that it might sustain in a stable fashion by means of this technique of the challenge of the spirit.

May we speak further, my brother?

D: When you said, "gather about yourself the qualities," by that you mean hold in mind such things as service to principles of love and to keep those—well, I don't know how to ask the question, but your words put a picture in my mind which I guess for the moment I will trust this as good, and perhaps if there is a question it will come later. Thank you very much, that was very helpful.

I am Laitos, and again we thank you, my brother. As this instrument is experiencing some degree of discomfort, we will suggest the ending of this session at this time.

Carla and D: Thank you.

And we thank each for allowing our presence and for allowing us to work with each. We appreciate the opportunity to offer our service, humble though it is. We feel a great joy at each gathering of this group. We are known to you as those of Laitos, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨