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INTENSIVE MEDITATION JANUARY 18, 1989

(Carla channeling)

I am Laitos. I greet you in the love and in the light of the infinite Creator and thank you for the privilege of being called to your meditation this evening. We are most happy to be able to use this instrument to work with those of you who wish to learn the disciplines necessary for a considerably more careful use of the self for service than perhaps would be possible without some guidance. The guidance that we give is not only for the service of vocal channeling. Those tools which you bring to the preparation of the vocal channeling as service to others are also those tools which are needed to do any of the works done with a completely open heart. Healing, art, music, dance, architecture, all the expressions of aesthetic authenticity spring from an entity who knows who he is and what his ideal is.

Thus, it is not only those who work as vocal channels who may, perhaps, be able to gain some small benefit from considering these matters, but, indeed, any who truly wish to be of service to others. My friends, service to others begins with the self, for, indeed, all about you are faces of yourself. Those things which most distress you about others are those things which are the reflection of yourself, and in those things you may see a distorted version of that which is occurring within you. Thus, each relationship is like a mirror in time that moves with you along that river, showing to you your own face

in a biased manner which may provide catalyst so that you may work upon the self.

It is obvious, but we will say it anyway, that in the normal run of things, an entity, no matter how sincerely seeking, may not have the luxury of a simple path, nor of a path which is without some conflict. It is not, in our opinion, and we stress that it is only our opinion, of moment whether or not there is conflict in a relationship, for honest disagreements may be harmonious. The only thing that is important is the priority which this disagreement takes within the relationship and within the structure of catalyst for the individual who is seeking to discipline and learn the workings of his own consciousness. Thus, to express emotion in an honest and spontaneous way is not behavior we would at any time discourage. We encourage, rather, the gazing at those spontaneous expressions with an eye to bringing a wider point of view to them.

All of the teaching which this instrument is so aware of concerning the clearing of lower energies has to do with the safety, physically and metaphysically, of one who is learning to enter into one's own guidance in a deeper and in a more coherent and controlled fashion. If the energy of the infinite One is not full in its surge through to the heart, then that heart energy will find doing work in consciousness a burden. We would hope that it may [be] seen to be practical, if one wishes to seek spiritually, that these

moments that are burdensome may be as few as possible, for there is enough trauma in the process of becoming truly aware of who you are. One needs to have a steady stance and a firm grip upon an Earthly peace-filled existence before straining toward a destiny which involves both joy and responsibility; that is, there is no greater joy than knowing for the first time who you really are. On the other hand, once you know who you are, you are far more responsible for expressing and manifesting the fruits of that knowledge.

When the work has been done in consciousness with persistence, and we underline persistence and doggedness, a simple keeping on and keeping on, when all looks hopeless, as well as when all looks rosy, you shall, perhaps, come to the place where that which seems to be responsibility and duty has become the joy, the passion, the fun, the true service. This is a long process for each. Sometimes it is shortened. Sometimes when we speak to new instruments, we are speaking to those who have already moved through a good deal of this material. In these cases, development may seem to be quick. In actuality, it is simply that we have come in upon a different portion of that entity's incarnational learning. For the most part, when one is seeking to find out the truth about the self and the Creator and the about the relationship between the two, one is, for the most part, rather uncomfortable, confused, pondering, wondering and doubting.

We are sorry to tell you this. We would like to paint a rosy picture, for we would like very much for those of you upon the planet who are interested in working for the light to do so. Yet we must begin by explaining that there are costs to this work, and one of the costs is that it is hoped that it may be seen that if one is to express love and service to others, so it is that one must love the self in a final and holy way, for you are divine, each of you. Not in your Earthly form, but wrapped deeply within you lies the infant babe that is your pilgrim spirit. It sojourns here within that which you call a body, and you move about in this body, upon this plane of existence, upon this small sphere, this globe, this island in space and time. What is your wish for this experience? Would you wish to live without ideals or with them. Without faith or with faith? Without hope or with hope? Without consolation or with consolation? These are the choices you may make. It is your universe; your opinion rules your creation.

We ask you to consider one thing this evening, the concept of tuning. We are thankful that this instrument has taken the time to write out that which we need not repeat over and over within the material which she has given you to read. You are aware of the concept of tuning, the idea of the self being a receiver and transmitter for concepts and feelings. We work with instruments such as this one largely through concept; that is, we give concepts to this instrument, this instrument clothes them in words and gives them forth. The experience is exactly as if the instrument were speaking her own thoughts. This is very puzzling, however, when one is tuned to the very highest and the very best of spiritual frequencies that he or she may hold in a stable and safe manner, not straining the attention, not straining the qualities of self, but knowing the strong points of the self, moving onto them, standing on those strong parts of the self, moving ever deeper into the self to find those strong places, until at last you stand both in the physical world and in the metaphysical world as a true pilgrim citizen, one who may speak with authority, the authority of self-awareness and self-confidence.

To know yourself, to forgive yourself, and to love yourself is the first business at hand. This forgiveness needs to be complete. This is necessary for the tuning to the self, for if you are to love and serve another, you are to love and serve them as you would yourself; so it has been written in your holy works. If you do not love yourself sufficiently, how shall you love another? Therefore, your first work is the healing of the self and the setting of a goal, the goal of experiencing and knowing imperishable truth, of coming into realization of the natural laws of spiritual existence. Gradually, these things will become second nature to you, if you persevere.

For right now, we simply ask that whenever you catch yourself being negative about the self, that you remind yourself that you are an orphan on a very unusual planet, and that you must mother yourself and nurture yourself and care within your heart for yourself, until those sore and painful places are indeed nurtured and healed at last. Until there is forgiveness and redemption within the knowledge of the heart, not only of the mind, then may you tune upwards, seeking ever higher for a more beautiful, lovely and perfect ideal, a more clarified and fine version of love divine. What do you seek? How much do you want to know? Sharpen and hone your

desire, for it has been written truly in the work you call your Holy Bible, "Seek and ye shall find; ask and it shall be given to you." Be very, very careful about that for which you would ask, for it is divine law that in one way or another you shall receive everything that you truly desire. Tune your desire, and so you shall learn to tune for channeling.

For this evening, we will content ourselves with merely greeting you. We would like to exercise you briefly by simply urging you to relax and allowing us to move first to the one known as Jim, and then to the one known as C, and then to one known as A so that we may say simply, "I am Laitos." We wish only to let you feel us, if, indeed, you are going to feel us, and to speak our voice so that you may see that when you hear in your mind, or see, or are aware of the phrase, "I am Laitos," it will seem to be your thought. We wish you to have this experience this evening, for we wish you to ponder the difficulties ensuing from doubt because you think that we are your own thoughts.

You will notice how long this instrument has been speaking. This instrument did not know her first sentence; she does not know her next. It is not this instrument—we are principles of being. We are, in our own way, real.

We hope we are helpful. We hope, indeed, that we do not disturb you by any experiences that you may have in experiencing our energy. If there are electrical experiences or the movement of limbs in an uncomfortable position, or the using of the neck in any way that is disliked, indeed, if anything is uncomfortable, we will be with each for a short time, simply making that first contact and working to adjust to a comfortable fit, shall we say. We have worked many times with the one known as C, and shall be most happy to work with him again. To the one known as A we say, "Fear not," but simply let that which seems to come, come, without disturbing the experience. Allow the experience in the same way you would allow a story to be so, until the story has been told. In this way you may distance yourself in a safe place, while experiencing the sensation of our contact.

Then we ask each to spend the intervening time before the next meeting considering the implications of the channeling seeming to be the self. It is one of the central problems of new channels. You must begin to acclimate yourself to the atmosphere of

doubt which you will enjoy for some time. You will not know if it is you, or if there is truly another who is speaking through you. It is only through practice that you begin to be able to distinguish. There will, in conscious channeling, always be a portion of yourself in every channeling that you give. This is desired by us, and we feel that it is the strong point of conscious channeling, that is, that we have a very simple story to tell, a story of one great original Thought, a love which created all that there is, a love to which all shall one day return. This story is too simple for people to understand. They must make it more complex, so they may attempt to understand. It may be said that understanding is not something that may happen within your illusion, but it is part of the illusion that people wish very much to understand that which is not understandable.

(Pause)

I am Laitos. I am again with this instrument. We are sorry for this pause, but were having to contend with this instrument's variation in form of trance. This instrument almost—we believe the phrase is—went to sleep. We approve of the one known as Jim squeezing this instrument's hand; it is helpful, but we would not advise it for long. To continue. We would move now, so that each may feel that which he cannot, will not, and shall not understand. We are with you. We hope we are helpful. There is, indeed, no harm in us, and we would like to make our presence known to each. Thus, at this time, we will leave this instrument, simply to greet each by our own name. I am Laitos.

(The rest of the session was not transcribed.) ❖