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INTENSIVE MEDITATION JANUARY 31, 1989

(Jim channeling)

I am Hatonn, and I greet each of you in the love and in the light of the one infinite Creator. We are very grateful that we have been able to make a good contact with this instrument this evening, for it is unused in to making the initial contact and has some reservations about it and delivering the opening message, shall we say. Having partaken in the question and answer portion of the meditations for a great length of your time this instrument, as all instruments, has the ability to serve as a vocal instrument in a relatively stable and clear fashion, but also has the need for exercise that will improve its ability to serve as an instrument. We commend the diligence and perseverance of each that seeks to refine and nurture the desire to serve as an instrument.

As you each have discovered in a way that is personal to each of you, the service of the vocal instrument is one which has a great many ramifications that carry over into each portion of the life activity. As one serves as a vocal instrument the necessity becomes clear for opening the self to that which is unknown to the self, and for allowing a contact that is other than self to utilize the self and its personality, its history, its experiences, its ideals and its terminology, for the expression of information which may have value, not only to the self but also to others.

As seekers of truth pursue the journey of seeking this process of opening the self to that which is unknown, [it] not only draws into the instrument's mental framework those concepts which are, for the moment at least, unknown to the instrument, but tends to place upon the life experience that which is similar to the magnifying glass, as we give this instrument a picture in its mind of the glass that magnifies, held before the face so that all which comes before the notice is enlarged, is enhanced, and, perhaps, is intensified in some degree. This effect of throwing into larger and clearer and more intense relief the life pattern is both a blessing and a challenge, for the instrument that experiences this effect has the opportunity to utilize the daily round of activities as a kind of food, shall we say, which will allow it to focus upon the portions of the life experience which are in need of refinement, of analysis, of balance, of the attention that will provide the proper utilization of the catalyst. This is the opportunity, this is the blessing.

The challenge, of course, is that the continuing process of intensifying the catalyst in the daily round of activities requires that the instrument be ever attentive. That the relationship which it develops and pursues with any other self be a relationship which has as its foundation the desire to be of service in a clear and compassionate fashion. This, of course, is the basic lesson, shall we say, of your particular illusion. And it is ever more clearly and

forcefully made apparent to the instrument that this process of building upon compassion each relationship that it finds and continues is the most important quality of a life experience.

Thus, as one pursues the art and service of serving as a vocal instrument, one will become more available, shall we say, to the effect of catalyst. One will find that this intensification of catalyst does not occur only when the instrument is ready or most ready. There are the moments of mental, physical and emotional and, perhaps, even spiritual fatigue that occur as a natural portion of each entity's cycle of being, the rhythm of the pulse of life as it moves through each entity. These moments are also filled with the more enhanced catalyst, so that the ability to respond in the desired manner may be reduced from time to time, and it is during those times of seeming regression or moving backwards from the ideal that the instrument will be tested, shall we say, by its own desire to match its life pattern with the ideals which it has set for itself.

We may look upon any instrument as [being] similar to the crystal. We see the diamond as it is usually cut and faceted by those of your peoples as being likened unto the instrument or any entity which seeks in a conscious manner to be of service to others. Each facet maybe seen to be a certain mental attitude, a certain symbolic representation of ideas, of thoughts, of the ideals of the strength and of the weaknesses that are to be found within the personality, within the character of any instrument.

The energy of the Creator, that which you may call the prana, the love, the light, the intelligent energy of the Creator, which moves through each entity, then may be seen to move through the crystallized being, that is, the seeker of truth, that is, the one who would serve as able co-instrument. As the facets of the personality become more harmoniously balanced due to conscious attention and work upon them, become balanced with each other in a regularized configuration, the intelligent energy of the Creator then moves through the crystal, so that it is reflected in a balanced manner, and the crystal, then, because of the sure and sturdy construction of its angles, is able to utilize the intelligent energy and to move it through the entirety of the crystal that it might be returned again to the source whence it came. The contact that we establish with each new and each experienced instrument travels this same

path as does the intelligent energy of the Creator. It partakes of the same framework or pathway through the crystallized being where there is an area or portion of the self that is not well understood, or is not functioning as well as it is understood.

There is the lapse, the break, the opening, in that portion of the crystallized being that needs to draw a portion of the energy towards itself, as does the magnet draw the iron filings. For those portions of the entity which remain to be understood and which remain to be set into the motion of the daily round of activities serve as a kind of vacuum that draws to it any available energy that might be utilized in the—as we use the analogy—electrical sense, to organize the more random nature of that portion of the being. Thus, if the entity desiring to serve as a vocal instrument has neglected over-long a certain portion of its own evolutionary journey, a certain portion of understanding of the self, understanding of the self in relation to others, then there is the drawing into the area of whatever energy enters the being so that the expression which manifests or is sent from the entity has a certain imprint, a certain manifestation, a twist to it, that is characteristic of that area. Thus, the contact that is sent through this particular area will have in some degree a biasing, so that the energy which enters and then exits as concept, word or deed has a bias to it that will reflect the inner landscape of the personality, shall we say.

Thus, we find the conversation that was held prior to this session's beginning to be most helpful, in that it reminds each instrument that whatever areas within the self that yet await the refining and purification that is the task of the conscious seeker, will lend their certain bias to that which is the vocalized channeling. The concept here with which we deal is that each instrument will in some degree offer a portion of itself to the contact, to be blended with our concepts and vibrations in order that the collaboration between us and the instrument might produce information of use to others in their evolutionary journey. The portion that is of the instrument, then, needs must be made as stable, as clear, and as full of the vitality of the self as is possible. Thus, it is always recommended that as the vocal instrument chooses to pursue its art that it heed the advice given also to those who would serve as healers, and that is that it is well to first heal and balance the self as far as is possible at any particular time, in order that that portion of the self which is

offered in the vocal channeling be the highest and best which the entity has to offer.

It is often possible for the instrument to momentarily clear the energy centers and the mind of the concerns and the distortions which might unduly influence any channeling process and to successfully serve as an instrument in the moment of this clearing, shall we say. However, it is not a process which can be depended upon to provide the instant remedy, shall we say, each time that the entity desires to serve as a vocal instrument. Therefore, we recommend the continued watchfulness and observation of the self by the self, so that the foundation of service may be built upon as strong and sure a base as possible.

We are aware that each instrument here has this information well in its mind and has through long experience put this information to work in the daily life. We mention it again at this time in order to amplify the words which were spoken prior to this meditation's beginning. For we have noted many times previously that there is great desire seen in almost all entities which serve as vocal instruments and this is quite commendable. However, the desire is often not matched by the careful practice of the knowing and healing of the self in each of the many ways and areas in which the self expresses in the daily life. Therefore, we beg your indulgence that you listen again to that which you have heard before.

At this time we would attempt to transfer this contact to the one known as C, so that this instrument may continue in reinvigorating its ability which has been proven over time to serve as a vocal instrument, and may, shall we say, begin to shake and scrape some of the rust from the instrument. We again would remind the one known as C that it is well that this instrument find a means of attaining that depth of concentration in the meditative state that is comfortable to it, that it visualize in some manner a method of bringing itself higher out or up from the levels which are too deep for it to function as an instrument. Whether this be the visualization of the numbers from 1 to 10, with each number allowing it to reach a higher level of alertness, the steps seen in front of the inner field of vision which allow the alertness to be increased as each step is ascended, or to simply utilize the words which are being transmitted through it, so that the words themselves may be willed by the instrument to bring

it to the desired level of alertness as the words are spoken.

We wish the contact with the one known as C to be as comfortable to this instrument as possible and recommend that this instrument ask mentally for any adjustment of our contact that does not feel comfortable to it. We also recommend to the one known as C that it vocally speak any discomfort that it feels could be alleviated by the assistance of those gathered about it this evening. We would at this time transfer our contact to the one known as C in order that we might speak a few sentences through this instrument. I am Hatonn, and we now transfer this contact.

(C channeling)

I am Hatonn. We greet each once again in the love, light of the one infinite Creator. We would remind this instrument to allow the words to flow rather than try to analyze each. Irrational mind. This instrument is ... We are having some difficulty at this time maintaining contact. We would ... attempt ... We would ... I can't seem to hold it ...

(Jim channeling)

Hi. I am Hatonn, and I greet each again in love and light through this instrument. We thank the one known as C for making a good effort to receive and speak those concepts we gave it and we commend it on its fidelity and its desire. We find that there is a certain degree of distraction within this instrument's mental complex this evening, and we recognize the difficulty with which the instrument deals and can only offer our support as it works with those distractions which are upon the mind.

We would recommend that this instrument engage in the daily meditation at a time which is convenient to it, so that it might be able to receive our conditioning vibration when it meditates, and might recognize our presence and be able to offer the challenge and then to allow the meditation to proceed in a silent manner from that point onward. This daily practice of recognizing our contact and taking time for the self to relax into meditation we see as a potential means of allowing the instrument to not only work upon the recognition of our contact, but also to work upon the quieting of the self, so that those distractions which move through the mind might be able to be studied in a more relaxed atmosphere rather than being only part of

the conscious activity so that there is more than the conscious mind that is able to offer the viewpoint during the meditation periods.

At this time we would open this meeting to the queries which we will be happy to offer our opinion upon, if there be any queries at this time.

Carla: While I was experiencing your contact I was and still am to some extent receiving something else which I merely asked if it was here in the name of service to others and if contact was to be made. Can you say anything about what this other contact is?

I am Hatonn. We observe the presence of the quality or essence of what you may call a guide or a friend which has offered itself in the hope that it might aid the one known as C in achieving the proper level of meditation, in order that the contact with ourselves might be possible without the one known as C moving too deeply into the meditative and then too deeply into what's known as the trance state. This presence is one which is quite happy to respond to any mental request which the one known as C would offer to it. Therefore, we suggest that the one known as C offer any request that it feels is appropriate to this entity and that this presence might also be utilized in any meditative practice in order that the meditation might be conducted in the same fashion, that is, without entering too deep a state of trance, shall we say.

Is there another question?

Carla: The contact was exceedingly strong. Has this friend or guide been around before? Is this one that I knew in younger days?

I am Hatonn. We wish to give that which is appropriate at this time, without the infringement upon the free will, and may suggest that this contact of which we speak is one which has long been with the one known as C and has offered itself more in a more obvious fashion at this particular time, as the one known as C is undertaking again the exercise of its vocal instrument with the desire to be of service to others.

Is there another query?

Carla: I don't think so. It's kind of nice if it's who I think it is. It's old George around again. We'll have to get him to tone it down just a hair.

I'd like to ask a question. In an instance like this, Hatonn, is it a good teaching practice to encourage

the student to attempt to vocalize the contact of the, you know, the inner planes entity which I also sensed was there, but which I had no authority over since it answered the challenge and since it was doing almost nothing as far as I could tell during the time I was challenging it. But then, on the other hand, C looked real dark, too, as if nothing was real active there, too. I have things to learn. I wonder if you could comment first of all on, would it be good practice when an inner planes guide is felt very strongly to encourage the student to go ahead in a safe confines of the challenging in the group and get a little bit closer with it or is that not such a good idea, and then any comments in addition about why I didn't see that C was, perhaps, a little uncomfortable. I usually see it in terms of light and I didn't see the light, I didn't see the energy moving.

I am Hatonn. We would recommend that the one known as C utilize the assistance of the guide as an enhancing factor in the attempt to reestablish a clear contact with ourselves and others of the Confederation that would attempt to make contact with this instrument. It would be well that this contact be well established in a way which the one known as C is familiar with from previous training before any attempt is made to contact a new source of information.

The ability to sense another's distress is one which is natural to you, my sister, but one which is also subject to refinement and improvement through the continued observation that you have made this evening. We would recommend that you continue to, as you would call it, patrol the perimeter and note anything that is of significance and to then check that with those which are gathered at a time after the meditation has concluded, or to check the observations in the question and answer portion of the session as you are now doing. In this way you shall receive the necessary feedback that will give you the hints and clues that are necessary to improve this ability to sense the nature of the circle, as it is being experienced by the group.

Is there another query, my sister?

Carla: Well, let me ask again, let me refine the question a little bit and see if I can ... What was the metaphysical situation, forget the entity, I looked at C and I saw him as being basically, completely, excuse me, completely dark, that is to say, I didn't see any energy moving. Now, I was missing the fact

that he was uncomfortable. I want to know if you can tell me what metaphysical area I should look at in order to become able to be more subtle in my seeing, if that makes any sense. Because I feel that my students depend on me to some extent for a backup, and I want to be there for them and I don't like it when I don't know something like that, like being uncomfortable, and I would like to learn.

I am Hatonn. We find that the degree of discomfort was not great and was not within the scope of your sight, shall we say. The viewing of the energy as it moves through another is best accomplished by holding that person in the mind, in the foreground of the vision and using, as we see you are aware, the inner senses to feel the degree and quality of energy present. We feel that your ability in this area is that which exceeds most entities' abilities, and we commend your desire to improve. However, at this time we feel that you have a good enough grasp of this process that it is simply a matter of continuing to exercise this ability that will increase its sensitivity to the degree that you will be able to notice the slighter discomforts. We can speak no further at this time.

Carla: Thank you, Hatonn.

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

C: This entity ... now that I become aware of ... ah. I wish to reassure Carla that I wasn't in distress more, I was feeling more distracted than anything because it was something I was not used to experiencing while trying to channel, ah, and if this is who I think it is then this entity has really been a part of me for a long time. I simply have been unaware of it until tonight. I am curious now why the area of the bridge of my nose is so sensitive to contact?

I am Hatonn. The location of the indigo-ray energy center is found at this precise point within the physical vehicle. The activation of the indigo-ray energy center, though not critical for one who would serve as a vocal instrument, is that which is most helpful for those which are able to avail themselves of the activation of this center of energy, for through the indigo-ray energy center flows that quality of beingness that steadies and amplifies the carrier wave, shall we say, that attentiveness yet quietness within the mind upon which we infuse the concepts and words that are our contact. Thus, for one which

has been able to activate this energy center, there is the ability to enter into a state of relaxation that is both profound and more stable than would be possible without the activation of this center. Thus, we would suggest that ...

(Tape ends.) ✽