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## CHANNELING INTENSIVE 3 - SESSION 5 - CHANNELING CIRCLE 12 NOVEMBER 2, 2008

**Group question:** (*Read by Jim.*) Our question today concerns how we might cultivate the desire to be a seeker and to be of service.

(*L channeling*)

We are those of Laitos, and are again with this instrument. This instrument challenged in the name of unconditional love, which is that concept we in our density hold most near and dear to our hearts. These energies are a good match for us.

We are pleased to have been called to your circle at this time for we wish to serve you as you wish to serve. The intensity of your dedication to service, each of you in this group and all of you together, is very strong. This makes for an excellent power source, shall we say. It complements our energies and makes our words stronger and more poignant to each of you.

As always, we wish to offer the service that we have, yet [we also] wish this to be of full service. Please do not allow anything that we have to say to hinder you on your own path of seeking.

The question has been put to us today about cultivating desire, the word "cultivating" being a very apt word for the purposes of our teaching at this time.

The seed is planted in the ground, and yet the seed may not grow. And no matter how hard the farmer may wish for the seed to grow, the seed will only grow as it pleases. The seed may be encouraged to grow given the proper nutrients in the soil and being

watered diligently and tended to by a caring farmer. This seed being protected, the germ within, encased in a hard shell, can sit for years, millennia, and at the time that it is ready to grow it will grow. There is no rush, for the germ is always fresh within the shell of the seed, always protected.

On the horizon, the sun starts to rise. The glow in the east becomes more and more seen by the eye. First the sky, from its darkened state, begins to mellow into very soft color that is almost imperceptible, a very dark indigo. It lightens to a bluish color, and furthermore into oranges. And yet the sun still has not risen above the horizon. But one can feel it just below the arc of the Earth.

And when that sun is at its last possible [point], before it is seen, there is a sudden transition. If one has been blessed enough to see a sunrise, [you know that there is] the time when there is no sun and then suddenly, as though an explosion, the sun appears where there was no sun, peeking up above the horizon. We would say this is like desire.

Desire is resting beneath the horizon of your Earth and shows its signs without appearing, and when it is ready it will pop into existence.

The seeker can do little about this. It will come when it will come. You cannot encourage the sun to rise, any more than you can push it back down under the horizon. As with the sun, [desire] will travel across the sky, and it will peak, and then it will dip down again. It may disappear for some time and the seeker may feel, "I have lost my desire," but we

assure you the sun still exists. Just because [or even though] you cannot see it, it is still there, my friends.

As with the cycle of the adept,<sup>1</sup> as this group has mentioned during this weekend, a sine wave of peaks and crests, of valleys and balances, there is a cycle to desire as well. The desire will come back around again as the sun does.

This rest period is very necessary to the seeker. It is not something to be despised or to bring sadness. It is like the breath. The breath must exit in order to reenter. If we may again use an analogy, as this instrument is fond of doing, we would say it is like the striking of the axe against the tree. It is much harder to cut down a tree if one places the blade of the axe against the tree and pushes with all one's might. It is much more effective to swing the blade back and not have any contact with the tree before the blade then swings forward and hits the tree with fervor.

Thus, desire is also more effective when there is a break from that desire and then [it] may swing forth into existence. It is much more effective at chopping down that tree, if you will.

We at this time would like to pass our energies on to others in the group. We feel, as the one known as T has suggested, that placing our "ball," as it has been called, in the center of this circle is very appropriate and helpful to the learning experience of the new channel.

Your intuition will know when to speak. You will feel our energies. We will press upon you as the sun presses upon the horizon and suddenly, you will bring forth the light.

We are those of Laitos.

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<sup>1</sup> The cycle of "the gateway of magic of the adept or of the spirit" is discussed by those of Ra in Session 61 of *The Law of One*. They describe it as having an 18-day periodicity beginning the day of your birth. They say that it is the fourth bio-rhythm. The other three bio-rhythmic cycles are the physical cycle, which has a periodicity of 23 days, the mental cycle, which has a periodicity of 33 days, and the emotional cycle, which has a periodicity of 28 days. All of these cycles start when you are born. When two or more of these cycles pass the midpoint of their sine wave of recurrence, the person may have unusual difficulty functioning smoothly.

*(R channeling)*

We are Laitos, and we are with this instrument. We find a curious lack of words in this instrument's mind.

*(L channeling)*

We are those of Laitos, and are again with this instrument. We thank the one known as R for feeling our energies and passing our light through the circle. You are a valuable battery to this circle. Your value in channeling is much greater than only the words you may speak. We would again like to pass our energies on to another member of the circle. We are those of Laitos.

*(S channeling)*

I am Laitos, and am now with this instrument. We find that the desire to seek becomes somewhat more complex as the life experience itself grows in articulation and complexity, so that one has facets or aspects of one's life in which one might notice that desire seems to be functioning in a bright and vivifying manner while in other areas of one's life one finds that desire has dimmed or gone quiescent.

We suggest that this is a normal state of affairs and is not to be taken as a source of discouragement, although it can arise as a result of this configuration. One finds, in a peculiar way, that desire seems in some cases to be at odds with itself [as] one desires that desire in a certain area should be more developed or more active than it currently seems to be.

When these experiences are undergone, we would suggest patience, for as we have said, there is to each his season and one must await the sprouting of the seed in all of the different flower beds in which it has been planted. And yet, having said this, we would say something more.

For the season of growth is when the sun flourishes at its height. And yet there are the times when the sun is absent. There are times in the cycle of the day, the diurnal cycle as you call it, in which the sun has gone below the horizon and darkness prevails. There is a time in the cycle of your seasons when the sun has drifted far to the southern portion of your globe and the colder temperatures prevail that are not conducive for the growth.

During these times there is still work that may be done; work, shall we say, of getting the house in

order so that upon those occasions when the springtime shall again bloom and the cycles shall begin to support the bringing forth of blade of grass and blossom of flower and leaf of tree, that these forces shall find their way unimpeded, and, in fact, even encouraged by the graceful hand of the gardener.

Thus, we would suggest that each can be gardener to itself as, indeed, each of you attempts to be gardeners to each other, that you may encourage each other in the process of finding your way.

I am Laitos, and we now pass the ball back to the center of this circle of seeking.

*(T1 channeling)*

We are those of Laitos. The desire for service, the desire to seek, any deep desire that is of sincere meaning to the seeker, is very much akin to the lifeblood of the Divine, which is centered within the heart as it courses through the energetic pathways of the entity. Just as the blood flowing through the veins and arteries of the physical vehicle ebbs and flows according to the beat of the heart, so this very dynamic flow of desire may ebb and flow. This cycle is dependent upon factors such as the conditions that this desire meets in the external environment.

It is also conditioned by other desires arising from within the heart of the seeker, desires which may add to the primary desire being experienced. For the newer desire might also be something that runs parallel to, and yet does not interact with, the primary desire experience. Also there might be deep desires arising from within the heart of the seeker which are, or at least which certainly appear to be, opposed, sometimes even diametrically opposed, to that primary desire.

It is the sorting of these various desires, and also their juxtaposition with various external conditions and forces, that often augment or retard the natural ebb and flow of the desires as they proceed from the center of one's being.

There are ways and methods to focus or concentrate upon the desire chosen to be pursued in order to increase its intensity, so that it might come to its full fruition. But [it] is necessary at times to discover the means by which to do this so that any true desire that one has can always accomplish its purpose, if the seeker determines that this be so and sets the intention to make it so.

At the same time there are other desires that, at one point in one's development, are truly central to the entity. And from the heart and essence of that entity, over the course of that being's experiences out in the world of illusion, [these desires] come to be adjusted, readjusted or left behind altogether as the person grows beyond a certain stage in its development.

This is also highly proper and acceptable to the deep self, so that when desire is lessened and one is seeking to recapture the fire and the passion of that desire, the task becomes to determine whether this still remains a true desire, appropriate to the particular stage in which the person is now, or whether this desire is becoming less central to one's more advanced being and inspiration.

We are those of Laitos. We now transfer this contact to the center of the circle.

*(T2 channeling)*

We are Laitos, and we speak through this instrument. This instrument has been given some images and a first thought, as he has been given in the past.

The Creator had a desire. He desired to know Himself. He [still] desires to know Himself. He created such that He would be able to experience Himself in many forms and in many ways. Your desires, our desires, are no more than the desires of the Creator being manifested through these many facets, many portions of Himself.

Desires can be listened to, can be moved toward, and can be turned from. This is your free will. The Creator has given to you the opportunity to express His desires through your individuality and you can do so, or you can rest, as has been given here today in different forms.

You can remain within the shell. You can turn to the night, the diurnal periods, and you can rest. For it is stated in your *Bible* that the Creator rested on the seventh day. You are privileged to experience fulfillment of that which is the Creator.

Shall you play in these fields? Shall you turn toward that and lean into the rising sun, the desires that build and well up inside of you? Or shall you turn in fear or doubt and walk away and become complacent and stagnant? Shall you live a life gloriously? Shall you live a life full of excitement in life and love? Or shall you remain asleep?

That has been given you as a choice. Your seeking will come about. Your desires, whatever the form that the Creator seeks through you, will come about, in His time, in its time, when all is right.

When the inklings of the light come, when the day first begins on the dawning, we encourage you to look toward the east. We encourage you to open yourself to all that is possible. We encourage you to follow that inkling of light, as the light begins to grow and begins to build excitement within you. We encourage you to move in that direction.

It is the nature of the second-density beings, the plants, to move toward the light, to grow toward the light. They ask not to be shaded from the light. They ask not to be hidden under a vine. They glory in the glory of the Father, the Creator. For this is creation. This is your joy. This is the joy of the Creator.

We are Laitos, and we leave this instrument. The ball is again amongst you all.

*(Carla channeling)*

We are those of Laitos, and greet you again through this instrument in love and in light.

As we have said, your very nature as beings is full of desire. It is inborn into the essence of your nature. Further, you are creatures of what has been called the religious impulse and you shall not, no matter how far asleep you may be, move through life without relating the self to a supposed Creator, even if that relationship has intellectually been decided to be nil, null or limited.

Every culture upon your globe has created for itself a Creator and a story of creation. And storytellers throughout millennia have found goodness in relating the stories that stir up the heart and the imagination and encourage the impulse towards religious or spiritual contemplation.

It is indeed so that in each and every incarnation there shall come times of relative sleep and inactivity upon the spiritual plane. To the extent that you wish, when you find yourself, as the poet said, "wan and palely loitering,"<sup>2</sup> pick up the tempo of your

<sup>2</sup> This phrase is from a poem by John Keats, "La Belle Dame sans Merci," and an excerpt which gives context is:

She took me to her elfin grot,  
And there she gaz'd and sigh'd deep,

desire to seek the face of the one infinite Creator. The way ahead is that way of increasing your opportunity to experience devotion. This instrument often repeats words from the Psalms of her *Holy Bible*.

My soul hath a desire and the longing to enter into the courts of the Lord.<sup>3</sup>

Oh taste and see how gracious the Lord is. Blessed is the man who trusteth in Him.<sup>4</sup>

Devotion can also be cultivated by the practice of the presence of the one infinite Creator. Habits of devotion can be fostered. You can choose to have a regular chapel time. You can choose to light a candle and gaze into the mystery of the light that wavers and flickers, ever moving yet always the same, reaching ever upward, spiraling its fire into the heavens.

There are many ways to exercise and cultivate that innate and trusted and always present desire to seek the Creator. And these are open to you as a matter of free choice. We do not suggest that you whip yourself up into a frenzy. But we do suggest that, just as fertilizer creates a more promising environment for the seed, so the seeker's environment, that dirt from which the seeds of love and praise, joy and thanksgiving shall grow can be fertilized by devotion and by the simple remembrance of who you are, and why you are here.

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And there I shut her wild sad eyes—  
So kiss'd to sleep.

And there we slumber'd on the moss,  
And there I dream'd, ah woe betide,  
The latest dream I ever dream'd  
On the cold hill side.

I saw pale kings, and princes too,  
Pale warriors, death-pale were they all;  
Who cry'd—"La belle Dame sans merci  
Hath thee in thrall!"

I saw their starv'd lips in the gloam  
With horrid warning gaped wide,  
And I awoke, and found me here  
On the cold hill side.

And this is why I sojourn here  
Alone and palely loitering,  
Though the sedge is wither'd from the lake,  
And no birds sing.

<sup>3</sup> Psalm 84:2.

<sup>4</sup> Psalm 34:8.

Find ways, when you feel that you no longer wish to loiter at the edges of your spiritual path but wish to move forward upon the King's Highway, to lift up your attention to the remembrance of love. You are love. All about you are manifestations of that love that inform you and fill your awareness of self with infinite gradations of adornment.

We would at this time offer the opportunity for queries but not through this instrument. Rather, we would again place the "ball", shall we say, in the center of the circle in order that it may be apprehended and accepted by a new channel.

We leave [the] instrument, in love and in light. We are those of Laitos.

**G:** Laitos, I have something I would like to offer and ask for commentary on my statement and, as is characteristic of me, it will be lengthy.

Listening to what has been channeled in the room I would agree that the entity is indeed subject to a great variety of cycles—cosmic cycles, planetary cycles, societal cycles, cycles of nature, and many cycles within the self, including cycles of energy, of desire, of mood, of confusion, of growth and decay, etc. These cycles, if the entity is to be balanced, should indeed be respected and honored.

One who attempted to circumvent the natural and necessary diurnal cycle of sleeping and waking by attempting to go without sleep could be considered spiritually immature. Yet, I do not perceive the entity, in its truest definition, as one who waits for spiritual evolution to happen to it.

Rather, the entity, as I see it, is always in a position to choose consciously to seek, consciously to persist in a determined fashion to know and accept the self regardless of external and internal circumstance, regardless of whether the sun is shining or nighttime reigns, regardless of whether it is summer or winter within the self.

Again, if the entity wishes skillfully to evolve, the cycles of experience should always be taken into account but at the same time, as I see it, power is always available for conscious intent and determination.

I don't speak of forcing the self where it doesn't wish to go. I speak of using the conscious self in its proper role and function as the captain of the ship. The captain's ship can indeed be deterred by a storm.

The captain may run into difficulty through mutiny of its crew. The captain may be forced to await the construction of a worthy seagoing vessel. There are a million and one things that may deter the captain from its destination.

Nonetheless, the captain may, at all times, focus upon setting an intent to reach its destination and let manifestation of that intent to unfold as it will. I ask for any commentary.

*(S channeling)*

I am Laitos, and speaking through this instrument we would venture a small comment.

We would begin by saying that we laud the statement and in it, the conviction of the one known as G, for G has spoken with great eloquence to the role of, what might be called "will" in seeking.

Indeed it is true that in our earlier remarks we have implicitly and to some extent more explicitly invoked this concept, even in offering encouragement. For what is it we are encouraging, my friends, but that process in you by means of which you may choose, by means of which you may seek to navigate the ship, as it were.

The question that has been put before us today, having to do with desire, however, speaks to a vital portion of that process by which will seeks to effectuate itself. This instrument has offered itself to us as an example, and has permitted us to use its life experience in order to exemplify a possibility which can cast in some relief the relationship between that faculty which may be called will, and that faculty which may be called desire.

We may say that within your system of chakras, the will is a faculty which draws its resources from above, as it were, whereas the desire is a faculty or capacity or condition in which one experiences the energy being drawn up from below and in that capacity being shaped, or configured, or oriented in a certain way so that it has a certain subjective resonance to the seeker.

We give to this instrument the image of a balky child who is being urged along and tugged by the hand by an adamant mother. It can happen. As this instrument has offered itself as an example, and that sometimes therefore does happen, that the adamant mother has a very firmly formed intention and is pulling the child harder than the child feels it right

to be pulled. So the child, in response, can go limp and make its presence known to the mother as a drag or a burden on the progress, so to speak.

Even so can the relationship between a balky desire and an adamant will sometimes be experienced. That this may be experienced suggests that the two dimensions of seeking are not always in perfect harmony or coordination. We would ask, therefore, that each should reflect upon the nature of will in relation to the nature of desire. When one beseeches the one Creator that, "Thy will and my will be one," one has not yet necessarily spoken of desire, except implicitly. One is, as we have said earlier, planting a seed. That work is always work well done.

And we do encourage each to consider well the function of will in the development of the desire. For desire can take many forms and needs, itself, to be subject to the kind of discrimination that the faculty of will can bring into play.

We find that the one known as G has both a very strong desire to seek and what we may call a burgeoning will. This is a good configuration. There will be times, however, in the process of spiritual development where each finds that the will and the desire have, perhaps, not harmonized as one might wish. Our words have gone to that condition.

I am Laitos, and we again return the ball to the center of the circle.

*(M channeling)*

I am Laitos. We feel at this time that it is necessary to remind that oftentimes desire begets desire. In many instances the path of the seeker can be likened unto the path of a diamond in that a seeker who desires to find something precious tunnels into the earth and finds this type of stone called a diamond.

In this instance the diamond, its presence, was formerly unknown but exploration found this diamond. The diamond is found and he who found the diamond knew not what he would find but knew that the process of tunneling was necessary. The one who seeks the diamond is your Creator, and you, my friends, are the diamond who is forged by time and pressure to become something beautiful.

Yet upon your birth, you are still raw. You are still uncut. It is through the process of communing with your Creator that you find the facets that bring you your unique brilliance. It is in your communion

with your Creator and other diamonds around you that you find desire. However, no two diamonds are exactly alike. The ways in which brilliance is shown depends upon the facets attained in your communion with the Creator and those around you.

You might find that one day you have one configuration of brilliance, of ways to reflect light back to others, while on other days you may find a different configuration. There are, as many in this circle have said, many factors determining this. But it is always a steadfast desire on the part of the diamond for communion with the Creator, where your truest, greatest configuration can be attained.

Oftentimes it is necessary to focus and find that which begets your desire. In this group for instance, many feel that they reflect the most light when they are around others in this group.

Just as, over many, many eons of time the form of a diamond will degrade back into that whence it came, a carbon source, so shall you. But it is during your time where you find your configuration of brilliance that you will shine most brilliantly. So, we encourage you all to find your configuration while you are still a diamond and reflect the light that you are most capable of reflecting, and do so in the communion with the other diamonds around you, and that which created you.

Your gift will be your own creation. This is how you can become the captain of your own ship and direct the flow, intent and hone the will.

We are those of Laitos, and would like to place our ball back into the center of the group.

**S:** To find me now moving to the role of questioner, I would ask if Laitos has meant to suggest that there is a means by which we can align our desire with that of the infinite Creator?

*(L channeling)*

We are those of Laitos, and are aware of your query. We would say that that is what desire is, in its purest form. You each desire, in your most basic form, to align your desire with the Creator. In this desire there are, shall we say, tributaries to the great river of desire. You use your will to paddle your canoe down these tributaries of desire which flow into the great river of desire and back into the ocean of the Creator. This is the essence of desire itself.

May we answer you further, my brother?

S: No, thank you very much, that was helpful.

*(L channeling)*

Thank you for your query. We ask if there is another query from this circle.

G: Laitos, this will be jumbled because I did not write it down. When I do not do that, I am disjointed.

First, I would like to say thank you for your responses to my initial question. It was of an extremely clarifying nature to realize the distinction between will and desire and how those two faculties or components may have a disharmonious relationship.

Referring back to the analogy which came through the one known as S, where the will is likened to an adamant parent and the disharmonious desire to a balky child, I would posit that one of the most effective ways to create harmony between those two disharmonious entities would be, not through an adamant use of will, but rather through sheer repetition of will; not just repeated will, but lovingly repeated will, compassionately repeated will, gently repeated will and through that repetition the child, representing desire in the analogy, would gradually release its resistance and its struggle and see the sense in following the direction of the parent.

*(L channeling)*

We are those of Laitos and are aware of your query. There are two ways in which will may be applied to desire. Will may be applied to desire in a mode of pressure, either in a jerky fashion, by violently trying to direct desire, or by a gentle laying on of hands in a firm, yet steady direction.

Both of these may control desire to a very limited extent, but as we have expressed before, desire will do as it will. The will of the person may also be set aside for the moment. The mother does well to stop jerking on the child or pushing the child where the child does not want to go [and instead] listening to the child, for desire may know better than will. All too much, the will tries to force the desire instead of listening to the desire.

Allow the desire for a time to pull back on the will. This will allow some slack in the rope for play and would be more efficacious for the will if there is a respite and a resetting and an understanding between the two forces. Working in concert, rather

than against each other, more may be done. There will be more work performed.

We would advise those seeking not to put too much emphasis on will and likewise not too much emphasis on desire. One does not have authority over the other but they must learn to work in concert as two dancers. Not two dancers where one forces the other into its steps, but one which leads and one which follows, also leading at other times.

Does this answer your query, my brother?

G: It makes a great deal of sense. Thank you, Laitos. I think what you speak of is in some ways illustrated in the Tarot image of The Choice wherein the male must choose how it will relate to its subconscious self.

I would make one point though and maintain that—I don't know, it needs further thinking by me—but I recall Ra saying that the importance of the will cannot be overstated.<sup>5</sup> Thank you.

*(L channeling)*

You are welcome my brother. Is there another query from the circle?

T1: I would just thank everybody in the circle and thank you, Laitos, for that excellent session. I would also ask that we end the session at this time.

*(L channeling)*

We are those of Laitos, and find your wish acceptable. The energy level of this circle is very vibrant at this time. It energizes us to see each of you communing in love and friendship. This love is something that we see carried with each of you outside of this circle. We are pleased to have been a member of your circle. We thank you for your questions and for offering us the opportunity to serve you.

We will leave you now in the light and the love of the one Creator. Adonai, my friends. Adonai. ✨

<sup>5</sup> Ra, *The Law of One*, Session 52, "Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service-to-others for those upon the positively oriented path."