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## SUNDAY MEDITATION

MARCH 4, 1990

**Group question:** The question this evening has to do with the type of event or movement that has been happening around our planet, perhaps in the mass consciousness of the planet, with the concepts of freedom and democracy and self-determination seeming to win ascendancy in various places where they have not been in place for some time—in Eastern Europe, in the Soviet Union, South Africa, Nicaragua and elsewhere. We would like to know the principles behind this type of shifting consciousness, what has perhaps brought it about, what the potential outcome might be, and what it would mean for our planet and each of the inhabitants upon the planet.

*(Carla channeling)*

I am Hatonn. I greet you in the love and in the light of the infinite Creator. We come to you this evening in response to your call for information, and in very deep gratitude for our rare opportunity to speak through this instrument. The one known as Carla is most wise to request only that channel which may stably be held, for this instrument is in considerable physical deficit, and our contact is far less demanding of the vital energy than others with which this instrument is wont to have contact. We hope we may in our own way share our opinions with you. We are most distorted in our own thinking upon the question of freedom, as we have only progressed one density beyond your own, yet those thoughts which we may share, we shall, as we safeguard this instrument and this group.

We would ask each to be aware of the need for sending light in clockwise fashion about the circle of one that you create, that this contact be strengthened, steadied and even, as this instrument is less able than usual to be at the full power of its usual tuning. This instrument has absolutely no idea what we shall [say]. This is a good beginning for any contact.

When we speak to you of the spiritual principles of freedom, we must, as you know, speak generally, but we may address ourselves in general to the ebb and flow of that which is known to you as freedom, and to describe some of the dynamics which cause its apparent rise and fall amongst the many cultures which your sphere has begotten and then lost. Time and time again, empires have arisen, either because of ideals or because of strength. Time and time again ideals and strength have in the end equally failed to engage the caring and the attention of those who give power to authority.

We shall speak first of that which has been noted as the worldwide hunger for freedom. When entities have, for countless centuries past, been accustomed to serving, it is that service which is assumed to be inevitable. It is the rare visionary, the heretic, the madman or the fool which decries, in the face of that which seems to have been and always will be, another and impossibly idealistic way of associating with others of humankind. So it is in many cases that freedom has meant the freedom to live, to continue the race, to keep the belly fed and to find shelter for the body. These basic needs are seen by

those who think not upon ideals or impossible things to be the culmination of that which is possible to achieve in the name of liberty. Gradually, through the centuries, the truly free entities of what you would call primitive societies have been infected by that concept which you may call power or dominion over others.

Gaze at the savage. This is an entity truly free, for this entity does what it wishes to do at all times. The demands of survival are parameters accepted as given, and there is no ambition for any but the comforts of eating and sleeping, mating, and communicating in some way with that great spirit which is known by all primitive peoples as the giver of all blessings, the lover of all entities, the source and the ending of each consciousness before birth and after death. This peace, this true freedom, takes its purity from the purity of the spirits of those who do not have greed, ambition or thought. They are indeed very close to second-density consciousness, and are aware of the sanctity of all things, of the utter and unquestionable reality of magical and divine power, and within these lives is a rhythm of obedience to what civilized entities would call the myths and the shamanistic practices inherent in primitive cultures.

Yet the third density was not intended to be one which remained at the level of unquestioning faith. Rather, it was specifically designed to encourage each entity to seek, to think, to acquire, and to learn the vices, as you would call them, of humankind. Thus, the divine plan moved entities into groups which had awareness not only of themselves, but of other and differing groups, of other and differing gifts, of other and differing territories, arts and personalities. And so the learning process began many, many thousands of your years in the past. That which drove the spirit forward was an inner quest for freedom which we have often called the Law of Confusion, or free will. The concept of freedom is a paradox, for as one thinks of freedom one is bound by one's thought of freedom. One distorts the concept even as it is used in a reasoning and intellectual manner. Thus, freedom became infected with that trait of humankind which is absolutely necessary to set the stage for the making of choices, and that is the chaos of complete free will.

In very few cases, once the concept of freedom was born, was an entity content with that which it

already had, but, rather, there was the wish to improve the circumstances of one's incarnation. This touched each and every facet of the life experience. Gradually entities began to choose to perpetuate the species with mates which they preferred, in a way which is inexplicable and has only to do with the vagaries of the spirit of humankind. Inevitably there arose each and every excess of which the human mind is capable of creating. Enough food to fill the belly became less than enough, and gluttony was born. The desire to enlarge one's territory at the expense of those who peacefully lived in that territory created the greed and the destruction of hostile action.

The pure and simple realization of the love all about one began to be questioned, for within the third density mind and spirit nothing is obvious, nothing is known, and there are only hints that there is a reason for existence beyond the viewing of the seasons, the participation in the rhythms of life, the opening of the eyes at birth and the closing of them at death. As you are aware, there was, again and again, prophecy, vision and the perfect ideal communicated through those gifted in mysticism and communion with love itself. In each case, this original message of love, love given, love shared, love enjoyed, was distorted by the need to convince others of this love, of this way of understanding, of this method of enlarging the scope of the experience of humankind.

Gradually, many, many of the societies which you would call pagan or savage became aware that they craved a structure which was created not simply by instinct, but also by the use of the intellect, of the minds of humankind. And so each mind that found itself in the position of power began to use that power to express the distortion of freedom and love which it considered to be correct. Since the beginning of your experience upon this third density planet, the stage has been set again and again for entities to make the choice as to what they consider their relationship to the Creator to be, for it is in that relationship that the concept of freedom rests. It is the birthright of that relationship that gives a seemingly limited entity the birthright to infinitely worthwhile and ideal principles.

Those who call upon their own powers, and not upon the powers of any but themselves, have found always that their empires do not last long. Those,

upon the other hand, who have been biased towards idealistic rationalizations for the use of power have been able to engage the spirit, the confidence and the energy of the cultures which they lead, thus guaranteeing a longer and more productive society in terms of the society's ability to offer to the individual a number of options or choices to be made in relative freedom from swift and merciless action if there is disagreement.

Now, let us look at those concepts which moved through those who wished to follow the steps of one which desired only to serve others, and which refused worldly power. This entity, known to you as the master Jesus, was able to engage the ideals of many differing cultures, and thus the effect that this incarnation and its implications had upon various cultures was never the same in any two cultures. However, there were those which were able to choose to seek without ambition, to offer themselves in faith and hope without a desire for a reward. In every culture, in every generation, there have been those radiant beings which have been, as was the one known as Jesus, Christed entities, those through whom true freedom flowed, those who were able to engage the imaginations and the hearts of those with whom they came in contact.

A large concentration of this system of thought, by chance, was spread throughout much of the world which was ruled at one time by that civilization which you know of as Roman, for by happenstance, and by the folly of one superstitious entity, a vow was made that if a battle was won all of the empire would embrace the teachings of this humble master, who had no interest in this Earth and its kingdoms, but who looked always beyond to eternity. Because entities were ordered to worship this entity instead of another, there came to be a more and more unified concept of love, of creation and of freedom. This may be traced through that which was called the empire of the Romans, through all of the decadence of a falling empire. Yet, the word of a gazing beyond was spread, and entities of the Celtic races, those nation-states of that which you call Europe, were enkindled to a passionate love for love itself. Again and again the teachings of this entity were used in a distorted and incorrect manner. Yet, again and again the vitality of the original message came forward, and moved finally to the continent which you call North America, in this broad and pleasant land.

The birth of the nation was wrought by ideals, yet tainted from the beginning by warfare, separation and those choices to which humankind may often fall prey that involve using pragmatic means towards an idealistic end. Thus, as the culture which you now enjoy has matured, the concept has more and more been sullied by those which have not had to fight for it, which have not had firsthand experience of tyranny, and of the blessing of a deep and passionate faith in the ideals of infinite love.

So it is that at this time, in spite of the great influx of those within your culture which are attempting to lighten the consciousness of this once greatly blessed people, more and more the negative service to self pragmatism of greed and the desire for more and more control over others has begun to manifest itself. Thus, the nation state which you now enjoy is in the throes of its greatest difficulty since its inception. This is because of the growing distortions having to do with the true identity of the ideal of love. There is no bargaining to love, there is no taking to love, there is no possessiveness, there is no discord. There is only the desire to work together in more and more harmony, allowing for more and more tolerance of differences, more and more of that which is true freedom, which includes each entity's birthright to choose its manner of living and of dying.

This culture has become obsessed with its own safety. It has become fearful, and with each fear, with each law enacted to protect those who are afraid, true freedom bows its head and becomes less apparent as the ideal bows to pragmatism in the very name of freedom.

Meanwhile, in those places upon your sphere which have had far less of the advantages of choice, through the globalization of information, entities have begun to awaken to the possibility of a freedom beyond that of survival. This ideal inflames, excites and engages every sense, every iota of the beings which have come upon the incredible possibility of true freedom, to be oneself.

And so those tyrannies which depended upon control and a pragmatic approach to the control of the nation-states which were their responsibility have begun to yield to that new generation of those to whom freedom is alive, new, pure and exciting. There has not yet been time enough in these cultures for the portions of the nature of humankind which

move towards possessiveness, greed and pragmatism to take hold, and so as you see within your own culture more and more of a threat to true freedom, you may see at the same time the dawning of the realization of freedom in those cultures which are only now beginning to become able to make choices for the ideal that transcends all pragmatism.

Each upon this sphere has, as its birthright, freedom. This freedom lies within, and when it is looked at as an outward right given by [the] dispensation of nation-states, distortions occur almost immediately. Examine the motivations of those who began the culture of your own nation-state. They were not greedy for land, or riches, or anything that this incarnation could offer. They were greedy for the freedom to worship the infinite Creator in the way that had meaning for them. And now that pure and undefiled desire to worship, to adore, to praise and to give thanksgiving has been sullied by the very entities which designed a government based not only on ideals but upon a pragmatic look at the nature of humankind. It accepted the basic venality of the species, and attempted, by a complex system of placing power against power in many, many balances, a government which had the most chance of saving the central ideal.

Yet, in so doing it sowed the seeds of its own destruction. And so inevitably, one day this culture which you now enjoy shall be made new, altered and begun again by those in whom the vision is clear, the ideal unsullied by pragmatic concerns. This will not occur within this density. Within this density the strife and the struggle of positive against negative has been the whole point, has been the source of learning for all. Critical mass, shall we say, of a hope and a belief and a faith in the birthright of infinite life and freedom to worship that infinity is more and more globally understood, and it is on this account that so much of the rest of your globe in its various nation-states now cries for freedom.

Freedom does not and can never bring happiness. Therein lay the seed of the destruction of that liberty which began the experiment of your nation state. Yet the pursuit of this intangible happiness has created many, many choices betwixt vice and virtue, betwixt pragmatism and idealism, betwixt compromise and absolute value. Each of you may choose in your own freedom within a series of compromises or a series of that which may seem to be foolish: the choice for

purity of action, speech and ideals. As each chooses in the face of a most pragmatic and confused society the purity of love given freely, so each approaches a true understanding of the nature of freedom; that is, the freedom to be the best of oneself, to rest in hope, and peace, and joy and in faith, no matter what the outer circumstances may appear to be.

We realize we have spoken too long, and we apologize, but this instrument had reserved this amount of energy expecting a much more narrow-band contact, and so in our less demanding way we have been able to speak in a more lengthy term through this instrument. The concept of freedom is one of which we have barely scratched the surface, yet we shall content ourselves with these thoughts, hoping that they may provoke thoughts within each, self-examination and rededication to the ideal.

We would close this session through the instrument known as Jim. It is in gratitude that we leave this instrument and transfer. We are known to you as Hatonn.

*(Jim channeling)*

I am Hatonn, and I greet each in love and light through this instrument at this time. Before we close this session we would ask if there may be a question or two that we may speak to. Is there a question at this time?

**Carla:** I do have a question, but I don't really know how to put it into words. I wonder why it took so long for so much of the rest of the world, which really did have wealth, to come to any sort of realization of the pure concept of freedom?

I am Hatonn. We thank you for your query, my sister. The qualities of spirit which are necessary to be translated, as you may say, into the mundane world, and into the personalities, both of individuals and of societies, necessarily begin within a few entities within each culture. We say necessarily begin, because there are always those students who learn more quickly than do others the solutions to riddles, problems and puzzles, whether they are of the nature of the life pattern or of the curricula within your educational institutions.

It is therefore these seedlings that find the first glimmers of the expanded view of the self and its ability to move and express itself in an unrestricted manner, for within most cultures within your third-density experience the individual entity had

existence only insofar as it was a part of the larger culture, and enacted its part in a certain and expected manner. The definition of the individual was small, and the boundaries which surrounded its expression were large. Thus, the most likely venue for the expansion of the definition of the individual, and for the ability to crack the formidable boundaries surrounding the individual, was a, shall we say, change of venue which would allow for the formation of a new idea for the culture or the state, as you call it.

Thus, the creation of your own nation-state provided the circumstances necessary for this redefinition of the individual, the state or culture, and the relationship between the two. As this process began, the first entities that were to populate the new nation were those who were for the most part cast out of the old nations and cultures because there was the determination that they did not fit existing definitions. Thus, the beginning with the outcasts, the criminals, and the misfits of one kind and another was a beginning which would seem at first glance to be inauspicious, but upon closer examination was a beginning which could be depended upon to provide a radical departure in the determining of new definitions.

Thus, the birthing of your nation was one in which the concept of the freedom of expression was the foundation stone, for those first entities settling within your boundaries were responding to an enhanced need for the ability to express themselves in one manner or another that was greater than was possible within the old setting or venue. Thus, though there was much wealth of a monetary nature of learning, of the expression of the arts, and wealth of all kinds, there was still not the opportunity for each entity within any existing nation-state to express itself in a manner that exceeded the limits that had been known for generation upon generation. Only the new setting of a new nation with seemingly endless boundaries could provide the opportunity for the concept of the freedom of expression for the individual to be sown, and for the garden of humanity to flourish.

Is there another query, my sister?

**Carla:** No, Hatonn, I would just request the speediest possible termination of the contact because (*inaudible*). Thank you very much.

I am Hatonn, and we wish to extend our great gratitude to you, my sister, not only for your query, but mostly for your willingness to serve as an instrument this evening, knowing that your service would be given under very, very difficult circumstances. We are honored and humbled at your service to us and to others. We thank you. At this time we shall bring this gathering to a close, thanking each for allowing our presence. We are those of Hatonn. We leave you now in love and light, my friends. Adonai vasu borragus. ✨