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SUNDAY MEDITATION DECEMBER 10, 2006

Group question: The question today has to do with discrimination. How or what is the root cause of the prejudice that various groups of people have against other groups, whether it be because of race, creed, color, national origin, religion, the place where they live? Whatever the reason, everywhere around the world there are groups of people that discriminate against other people because they are different. Q'uo, could you give us some idea about what really are the roots of this type of discrimination and disempowerment of other people by majority groups? And what can we do about it as individuals?

(Carla channeling)

We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we come to you this day. May we say what a privilege and a pleasure it is to join your circle of seeking. We are most happy to share our humble thoughts with you on this subject of prejudice and its roots and what people can do when finding that situation in their environment.

But first we would, as always, request of each who is aware of our words the careful and conscientious use of your discriminatory powers. You and you alone know what thoughts are helpful to you. If our thoughts are not helpful to you, please cast them aside and move on, for the thought that is helpful to you is right around the corner. If our thoughts are resonant to you, then you are welcome to them. We thank you for this consideration. It enables us to

speak our mind clearly without fearing that we shall infringe upon your free will.

My friends, in speaking with you about prejudice and its roots, we speak with you about two main levels of thought. Those levels of thought are the dynamic between love and fear and the dynamic between unity consciousness and the consciousness of form. Before we move into those thoughts, however, we would talk just a bit about the traps of your Earth world and how they came about.

When this creation was younger and worlds closer to what this instrument calls the central sun were maturing, the work done by a planetary population was a work done by a population of one kind or race or being. In the course of many graduations from many planets, there gradually began to build up populations from Earths such as yours which had finished their third density, the density of choice, and had not been able to graduate into the density of love. These population groups then needed to move to another third-density experience to take up once again the lessons of making the choice. This choice is a choice of polarity. It is a choice between choosing to love, include and accept, with compassion [for] all things and beings as part of one Creator, and the choice of seeing all entities as those who may be able to serve you. It is a choice of service to others or service to self.

It is a simple choice. It is not an intellectually staggering thing to determine when you are being kind, inclusive and compassionate, and when you

are being unkind, un-inclusive and non-compassionate.

As simple as this choice is, it is not a choice that many of your peoples have found easy to penetrate with a stable determination to follow either the ways of service to others or service to self.

Therefore, as the creation has matured and consciousness has spread throughout the infinite creation that you see in the starry night sky, planetary population after planetary population has found a portion or all of its tribe unable to graduate when the harvest of their third density came due.

At first, the answer was simply to move through another time of harvest on the same planet. However, planets also have their periodicity. Each planet is different. But each planet has a limit to the amount of third density that is available. It is as if we were to say that there are a certain number of 30-watt bulbs for each planet and when that supply runs out, they must put in 40-watt bulbs. The light changes when a stronger bulb is put in. That stronger light will not support third-density life.

Consequently, the creation began to move planetary populations to a second-chance planet where they would mix with the native third-density population and together those two tribes would seek to learn how to make the choice of service to others or service to self.

This is the situation upon your planet. You have a very, very small population of native third-density Earth entities. Virtually all of your tribes are tribes who have come to this second-chance planet to have another try at the school of third-density life.

Each sun or sub-Logos, as this instrument would say, has made choices in how the fundamental consciousness of the planetary population will express itself. We are not talking about the level of conscious choice, but rather the level of the archetypal mind and the roots of consciousness. For each planetary tribe, there is a unique flavor and quality to the archetypal and mythical aspects of that tribe. When coming to the second-chance planet of planet Earth, those populations carried the uniqueness of their archetypal minds, their roots of consciousness, with them.

When you look at races upon your planet, those who look a certain way and are called Caucasian, those who look a certain way and are called Hispanic,

those who look a certain way and are called Native Americans, and so forth, you are looking at entities that don't simply look a bit different on the surface. They are different, at the roots of their consciousness, in ways that they can never consciously express except by art or music or some craft which escapes the bondage of words and the intellectual or analytical mind.

Consequently, upon planet Earth at this time you have many tribes who are having their second chance at making the choice between love and service to others or that love which is turned into fear and service to self.

We offer this thought as prelude to those principles of which we spoke because we do not wish simply to say that all are one, which is true enough. We also wish to celebrate the differences in myth, culture and archetype which create ways in which each tribe has a unique perspective to add to the simmering stew of harmony and unity which may blend all the tribes of Earth into one while retaining each excellence of each planetary population.

Let us now look at the dynamic between love and fear. There is the surface tendency in many entities' minds which seeks to call something right and something else wrong. Whence does this stem? It stems from the fear of an individual who is not at peace with himself. He is not secure within his own sense of self. Rather than being able to rest in that love which sees all things as one, he feels fear because of the differences between himself and others.

This fear is natural. It is not to be condemned. It is to be seen as the first step of many. When you are an infant, your world is bound in fear. You are thrust forth from the unity and the peacefulness of the womb into the cold air which you have not yet learned to breathe. You are more than terrified. You are sure that you are going to die. Your first experience is likely to be terror. This is a difficult start to an incarnation but it is part of the very nature of incarnation itself. It is built into the structure of the human experience.

Naturally, in most cases, the parents reassure and protect, cuddle and rock the infant and the baby becomes peaceful. But terror awaits at [every] door in every hour, for the baby is unable to care for itself. When it is hungry it must depend upon the kindness of others. When it is wet it must depend upon others giving it a new diaper and a bath. When it is

in pain with colic or cutting teeth, it does not know why it is in pain. It knows only that it cannot get away from the suffering that it feels.

Gradually, oh so gradually, the human leaves infancy and enters childhood and the fear recedes somewhat. A child has learned to speak. It can ask why. It can defend itself with words to some extent. But the patterns of fear are deep. They are not evil. They are natural. Throughout the lifetime of an entity in third density, fear is around the corner, outside the door, under the bed, in the closet: the boogeyman. Yet the true location of this fear is in the experiences of being born and of being helpless.

What child has ever had all of its needs met? What growing teenager has ever been able to plumb the depths of its own passage? My friends, you arrive at adulthood battered by the experiences you have undergone. Some, indeed most, entities cover their pain with that thin veneer of civilization: the clever words, the appropriate actions, the right clothing.

But within the deep mind of each entity lies many a doorway into fear. And fear has many friends. Fear can produce anger. It can produce unworthiness. It can produce guilt. It can produce many difficult and dark emotions and feelings.

When we greet you in the love and in the light of the one Creator, we are greeting the heart of you and the heart of you is love. We penetrate through the shell of conscious experience garnered by your personality and we see your souls. You are beautiful. You are beautiful beyond any words. You bloom in the air of faith. Your roots are fed with the rain of hope. And you stand up strong because you are. You cannot be denied in your essence. But these qualities of you are those that come through the surface disturbances of personality and prejudice and fear.

We can say that you are creatures made of love, but in so many cases your experience does not feel like that. In so many cases you experience yourself not as the perfect flower that you are but as a weed, or at least as something to be groomed and done unto. So in a way, finding yourself to be a creature of love is an act of faith which has no proof of being the right choice.

It is into this environment of entities living in their own private suffering and fear that the challenges and the lessons of third density are aimed and

experienced. The Earth experience is a refinery. Again and again you receive catalyst that causes you to question who you are and why you are here. These questions and these feelings can pound and shake you until eventually you begin discovering that the process has uncovered some of the gem-like beauty of your deeper nature.

And so, for the first time, as you move through this refining fire of incarnation, you begin to have a sense, a genuine sense, of who you really are, and it does not sound so foreign and alien to say, "I am a child of love. I am a being of light. I am a creature of infinite power because I am part of the one infinite Creator."

What a journey it is from the beginning of life to that moment when you first awaken to the unitary nature of consciousness. What a joy it is when you first feel at one with another person. What an accomplishment it is, my friends, when you are able to move from feeling at one with another person to feeling at one with groups of people and finally with all of the people that make up the very variegated tribe of humankind.

At every turn, there will be that call to fear what is happening. And why is that, my friends? It is because there is a tendency towards inertia in the mind of humankind, whereas there is an implacable tendency towards progression in evolution in the energy of the planet itself. People tend to fight change and yet change is the essence of the incarnational experience. The body changes continuously, shedding its cells so that in seven years there is not one cell in the human body that was there seven years ago. The outer look of the human body changes, if not continuously, than rapidly, from infancy to toddler-hood to childhood to teenage-hood to young adulthood to middle age and then to those varieties of old age that entities wish not to label so as not to acknowledge.

In the end, each entity is transformed from the womb through the bloom to the grave. Change is inevitable and yet change seems to be feared. And if one is identifying oneself with one's body, then there is every reason to have fear, for the death of the body is inevitable. Thusly, it is easy to make fear-based choices when confronted with change.

One way that things change for an entity is that they are placed in new contexts, meeting different kinds of people. If one has already made the choice for

service to others, then one tends to see others as an opportunity to be of service. The well polarized entity sees all entities as opportunities to be of service.

That entity which is polarized in a negative sense also has no prejudice because it sees all entities as equally useful in serving the self.

It is to those who have not yet made the choice that prejudice seems a good choice to make. If “they” are correct and acceptable, then the way they are is the way things should be. When entities come into their environment and express differences, then the fear-filled entity is simply going to feel that those other selves need to conform to the way they think.

Now let us look at the other leg of this two-legged entity of prejudice, that is, the dynamic between form and formlessness, or unity and diversity. It is entirely understandable that entities at all times and in all places should be seduced and swayed by the appearances of form. The five senses of which you are aware consciously have to do with form. You see form. You hear form. You touch, smell and taste form. There’s nothing on the surface of things that would tell you that there is anything other than form in your universe.

It is very helpful to call upon the knowledge that each has of the scientific nature of form. Each form which you may consider is almost entirely made of space. You as an entity are a collection of energy fields holding cells together in a certain configuration. Each cell is almost entirely space. Your body looks like the Milky Way to an entity that is able to look into the microscopic structure of your world. The chair upon which you sit is mostly space but its energy field holds it together so that you do not fall through the chair or the floor. And so the illusion remains intact.

And yet who you are has nothing to do with your form. What you think as a soul has nothing to do with forms. Again, this is not obvious on the surface of things. It is no wonder that you begin your incarnation completely beguiled by form. “Am I pretty?” “Am I rich?” “Am I smart?” “Am I strong?” “Am I good?” “Am I powerful?” These questions are asked and answered on the level of the illusion and no wisdom comes from the questioning and the responses as long as the questions remain on the level of form.

In form there is always relativity. If you are smart, someone is smarter. If you are rich, someone is richer, and so forth. In order to penetrate to the level of the school of third-density life where the lessons are truly learned, you must penetrate through form into consciousness.

Consciousness has its home in all of the spaces that we have mentioned. Consciousness interpenetrates every cell of your body and every cell of everyone else’s body. It penetrates the Earth itself and the heavens and it is all one thing. You, as a spark of the infinite Creator, are a focusing spark, an observation point. You are a witness to the love and the light of the infinite Creator. You are here to bear witness, to experience, to collect those experiences as you would a bouquet of flowers, and then to offer that bouquet to the infinite Creator.

When we see you, we do not see form. We see a different level of illusion which we would call vibration. We see your vibratory display as if it were the petals of a flower of infinite beauty unfurled for us to see. Every quirk, every imbalance that colors you in this or that way, we see not as mistakes or errors in thinking but as your own individual beauty. To us you cannot make a mistake. To the Creator you cannot make a mistake. For just as you are, exactly as you are experiencing, you are gathering up information to offer to the Creator.

In terms of using the environment of planet Earth, of third density in general, however, it is well for you to gather these various descriptions of self and to form an intention to penetrate the more shallow levels of perception so that you may begin to stand upon the good Earth of who you are as a spirit.

(Side one of tape ends.)

(Carla channeling)

In terms of what you can do in the outer world to alleviate the forces of prejudice, the impact of information is great. This instrument was saying before this communication began, in the discussion around the circle of seeking, that she would like to learn Spanish and has planned on taking a course in Spanish because of the fact that there are more and more Spanish-speaking people with whom she comes in contact.

When something is different, the way out of prejudice is to collect information and begin to understand the differences. And we do not leave this

idea of differences to include simply racial differences, although certainly race and language seem to be barriers of otherness that stop many entities cold in fear.

We would suggest that there are many, many ways of experiencing fear when faced with differences. The dynamic between men and women, for instance, is often the occasion of fear and the acting out of that fear in cruelty of various kinds.

Always, though, the inner workings of prejudice depend upon your continued seduction by fear and by form. When you choose to live in faith that all is well and that you are where you need to be, then you may drop whatever fears that you may have and you then have the freedom and the space in your mind and heart to consider the needs of others around you.

What are your gifts, my friends? How can you be a lighthouse to others? It is in first knowing who you are and gaining confidence in your own power as a person and then in turning to the infinite Creator, dropping to your knees, and saying, "Infinite Creator, how may I serve the greater good this day? Show me your ways. Teach me your ways."

Open your eyes after saying that prayer and behold a world made new, sparkling with opportunities to serve, to include, and to embrace.

May we ask if there is a follow up to that question or another query at this time?

R: I have a question, Q'uo. As you were describing the different tribes that came to Earth as their second third-density planet, you said that these groups bring their own archetypes and consciousnesses from their first planet. How does that mesh with this planet having its own archetypes put into place by the Logos of our galaxy? Can you speak to that? I have a difficult time making it more clear than that.

We are those of Q'uo, and are aware of your query, my brother. When there is one archetypal system in place, it is a system of waterways in the deep mind which are calm and serene. Even the darkest of emotions runs along a channel that is simple.

When entities from another planet enter into the archetypal energies of Earth, carrying with them the archetypal energies of another sub-Logos, another sun, it is as if there is the same basic waterway

system. However, each sub-Logos has made differences here and there. They are small differences, but, all taken together, they add up to a rich array of rivulets, small streams and sometimes so many streams that there are swamps or morasses where dark emotions of different cultures have developed into less of a clear form and more of an amorphous or unembodied form.

This entire creation contains one basic blueprint of the archetypal mind of its people. It is up to each sub-Logos, however, to tinker with that design a bit so as to increase the variety of experiences available to the infinite Creator. So when an entity on its first planet falls into the emotions of suffering or joy, those waterways move smoothly and the myths are of a piece. When there is superimposed upon the basic plan of waterways, shall we say, that the archetypal mind represents in the roots of consciousness, the archetypal mind of another sub-Logos, you see the enriching and the somewhat interesting rapids and morasses that occur with the overlay of more than one sub-Logos.

It is as if when you sink into an expression of deep feeling, you as a second-chance Earth being have the capacity for more different kinds of emotion and each subtle difference in emotion is authentic. You have richer choices of ways to feel your authentic essence and the Creator has an enhanced opportunity to know Itself as these tides and rivers of archetypal emotion sweep over streambeds made uneven by the pebbles of different archetypal influences.

It does not muddy the experience but rather enriches the experience of positive emotion. Because of the nature of darker emotions there is the tendency to find a muddying effect in emotions like anger and fear. Consequently, those working on the path of service to self have a real disadvantage at this time for they must, with exquisite care, find the true heart of those purified emotions. However, for those on the path of service to others, the differences are seen as articulations or waterfalls or linns or cascades. And as you watch the water flowing from these linns and catching the light, you may see the rainbows of different effects as they fall through you and you become one with these purified rivers and streams of emotion.

May we answer you further, my brother?

R: Thank you Q'uo. There are no more questions from the online circle members, so I will ask one. The last question I have is if there are entities who choose to continue their third-density experience on planet Earth because of the muddying and the possibilities it offers? Or is the assignment of the second-chance third-density planet something that the entity itself does not actively partake in?

We are those of Q'uo, and are aware of your query, my brother. Your latter supposition is correct. The placement of a planetary population in a second third-density environment is made at a level where the guardians responsible for that entire planet make that choice of placement. The individual is moved as a part of the planetary tribe.

We find that this instrument's energy wanes and so we would take our leave of this instrument and this group, thanking each for the incredible beauty of your vibrations. We are humble before you, you who have the veil covering your eyes, keeping you from the clear sight of the Creator. Yet you move forward, gracefully, courageously and gallantly, never giving up, but always, as the ones known as T and R have both said, just giving it another try, starting over tomorrow morning.

Day by day your beauty astounds us, your courage amazes us, and we cheer for you and love you. We are always here if you would ask us mentally to deepen your meditations. Again we thank you for calling us to your circle. We are known to you as those of the principle of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai. ❁