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SUNDAY MEDITATION DECEMBER 31, 1989

Group question: The question this evening has to do with the development of the magical personality. How do we go about developing the magical personality, and what, actually, is it that we develop when we develop the magical personality, and of what value is it to us to do so?

(Carla channeling)

We come to you in gratitude and greet you in the love and in the light of the one infinite Creator. I am Q'uo. It is a tantalizing prospect to us, a marvelous avenue of service that you offer us, and we offer to you our humble thanks and our abiding love that you who struggle in the darkness still see and have faith in the light within.

The question offered this evening has to do with the magical personality. But before we speak upon that subject we must speak upon a subject that is fundamental to an understanding of the magical personality. That understanding is the simultaneity of all time, all space, and all action. This present moment is eternal. The past, the future, the feeling of being in the river of time, are part of an illusion which gives you who seek an enormously powerful opportunity, consciously to accelerate the rate of your spiritual growth.

It happens to be the last day of an old year and an old decade among your peoples who count by your calendar. Tomorrow it will be next year. Shall it feel like a different time? Shall it seem transformed? For

the most part, no, because you are the same. You have always been, you are, and you will always be.

The choices that you make in this density are predisposed by the biases and polarities that you have picked up in lifetimes long ago and more recent. When biases of love and peace and gentleness and humbleness of heart become your rest and your confidence, then perhaps you may release time and space, allowing it to be a useful and extremely potent offerer of catalyst to those who wish to learn lessons of love.

You see, you are at the beginning of self-consciousness. You have almost finished this year in the school of eternity, this illusory time. However, the choices that you make are made in time/space and speak not to the outer world and its mundane concerns but to the heart and the vital feelings of each.

In this way we may say to you more simply that the magical personality is an artifact of the one who has been able to focus the heart and the mind upon the infinite One. It is, in a way, possible to think of the higher self as being separate from you. But just as you were yesterday and will be tomorrow in a new year and a new decade, so the I AM that is the core of you learns of love, of wisdom, and of loving, wise compassion. When these lessons have been learned to the extent that they are without significant distortion, you turn and, reaching through time, you

offer yourself a gift. You offer the biases and decisions and choices that have been made, not up to this point alone in your illusion of time but all the choices that allowed each of you to graduate into fourth density, perfect the lessons of love and learn the lessons of light, to fifth density, when you manifest light and learn the true meaning of wisdom.

In sixth density, there is eventually, in mid-density, a point in which there is no longer any polarity, for if all is one polarity there is no polarity. It is when the spirit has reached this point, full of unity, wisdom and compassion, that the sixth-density self places within the third-density self, in the deep mind, the biases which are to come, the destiny which has been fulfilled, the beauty, the exactitude of service to others.

Therefore, the magical personality, or the higher self, is the last vestige of the self which contains polarity. And as you deal in a world illusion grounded in polarity, this gift can be extremely helpful. Many, many times one is faced with dilemmas and enigmas that cannot be rationally discerned. There is no logical answer. There is only the wisdom of the heart and the compassion of the mind. For this is what the sixth density of unity provides: the realization that compassion is not only of the heart but of the mind, that wisdom is not only of the mind but of the heart.

How many times do your people turn from their heart, refusing to ask, refusing to open the door to that helper or comforter which waits patiently to be asked to aid in decision-making of various kinds?

Our message is very simple. We ask each to love the Creator with adoration and worship as one would normally feel for one's father, for you are truly sons and daughters of the infinite One and within yourself infinite in your own being.

The process of accessing the deep mind, and especially the higher self, may be accomplished best, as we have often said, by repetitious, persistent and daily meditation. Not lasting so long but lasting as long as it feels as though you are in a holy place with the one infinite Creator. Thus, meditation is always the key to the opening of the shuttle from the subconscious or deep mind to the conscious mind. The higher self does not operate by giving instructions, for that would be an infringement of free will and would cause paradoxes within the universe that are not desired. However, the call must

go forward within meditation that you may be visited, strengthened and renewed by a longer point [of view], a vaster field of incarnations and of incarnational decisions. For, as each knows, there is no thing upon your planet which is as it seems. You are energy fields, complexes of energy fields, with the energy holding you together, carrying you through life.

It is well to be very kindly toward this physical vehicle for it is the means by which the computer of the mind may gently enter data from the deeper self, the self unperceived even when praying or asking. Perhaps one day one awakens and knows what the proper or appropriate answer to a question may be. Perhaps it comes all of a sudden within meditation. There are as many ways to use the higher self as there are entities.

Now, how does one make use of the higher self, this sixth-density portion of you? The first thing that you must do is give up your physical reality. You are an illusion within an illusion; mystery surrounds you. Consequently, as one asks for guidance from a deeper self, the higher self within, one opens a door that can only be opened by the seeker since the higher self is a far more clear, lucid and defined product of your thinking. Yet, still you will find it most helpful to blend the conscious and rational mind with the deep mind, for they give you feelings and biases that are far more a part of whom—we correct this instrument—of who you are, what your essence is, than you may have by any amount of consideration of these matters within this illusion.

Now, as each sits here, we shall attempt to give the process by which the higher self may be contacted. This is one way; there are many others. This is a way which we feel is simple and therefore easier to grasp.

The first step is the acceptance and the forgiveness of the self within this illusion. It must be clear to each one that one cannot live purely in a world polluted by constant negative thoughts and perceptions, cynicism, and the ugly emotions of fear, terror and the triumph of those who delight in terrorizing others. This is not the personality that you wish to use for that special time during which you are working within consciousness to accelerate the rate of your spiritual growth, to heighten your polarity and to move, may we say, forward. You do not need to gaze at the higher self as part of the self unless you

wish. However, it is well to know that the higher self and you are timeless and whole and one.

Now, to attain a magical personality there is much which one can do and, indeed, must do to create the appropriate atmosphere for the gentle lover's touch of the rational mind into the deep mind. This is a slow process for many and infinitely worth it. Once one has been able to contact that part of the self that is sixth-density and which has given the gift back to you within the deep recesses of your mind, you may then have a much wider perspective, a much more clear vantage point from which to view the life experiences which your incarnation brings to you.

We caution each against attempting to live in the higher self mode for any length of time past which one cannot hold the concentration and the clarity which the tuning, the praying and the singing brings about. You cannot plunder your own higher self without doing damage to the quality of information which you receive. Consequently, in putting on the whole armor of light, as this instrument would say, and accepting the self which seems to be in the future, but is indeed yourself, as a good advisor you are moving toward a centered position which will be most advantageous to you in using this deep and lovely resource of the mind. We say lovely because it is considerable effort, a labor of love, for the sixth density to create a thoughtform of all that it has experienced.

It (*the higher self or magical personality*) is placed deep within you. It is not placed without you; it is not placed within your teacher or your student or your colleague. The magical personality is an artifact of the self, the mystery-clad being whose entire experience is recognized to be mystery—we correct this instrument—mysterious.

In preparation for the magical personality's development, the first thing which one needs to accomplish is a full and complete examination of conscience. Not that you as an entity may judge you as an entity—not at all. But rather that you may forgive yourself, for you have forgiven all others, have you not? Yet, still you hold yourself unworthy. This is not a helpful spiritual point of view, for the magical personality is based upon the fact that the spark of the Creator within is the true self of each entity.

Therefore, to begin working with the magical personality one must first go through much

searching of the mind, the intellect, the emotional biases that constitute that which you are at this time. This is not for the purpose of judgment but for the purpose of grasping your essence at this time. Perhaps you wish to make changes; perhaps you do not. But to come into contact with yourself as a self is the beginning of the magical personality.

The day-to-day personality wavers. It is happy; it is sad; it is active; it is passive. Life is easy or life is difficult. And all of this is within this illusion. The more attention paid to the difficulties of this illusion, the less likely it is that one will be able to have access to the deeper mind of the magical personality.

So, we suggest to each that the table be cleared, the table of petty prejudice, any unfairness, stinginess, desire to manipulate others, and all of those artifacts whose bias is not helpful in gaining polarity toward service to others in the name of the infinite One. This preparation takes a different amount of time for different entities and at the end of it it is still impossible to live within the higher self at all times. However, it is possible to clear the self for the special and sacred door to the self to be opened.

We suggest that each begin a magical personality meditation with that which has been the call of a white, or positive, magician from time immemorial: "I desire to know in order to serve. I desire to use my subconscious mind to enrich, enliven, enable and engage this third-density mind and heart." It is impossible for most to keep this clarity over an extended period of time, and there is danger in attempting to do so.

Consider yourselves as toddlers, just learning to walk, the spirit so young, so lovely, so strong, and yet so vulnerable. This is how the magical personality sees the outer portion of your behavior and thinking. It is perceived as that of a child who knows not what he does. When one turns one's will and faith to the quest for the philosopher's gold of greater wisdom, then you may begin to see gradually a change within you. But, firstly, you must accept that the magical personality is already your own personality, for all time is simultaneous.

One good way to prepare oneself for meditation upon the magical personality is to visualize each chakra in turn, beginning with the red root chakra, and moving upwards carefully clearing energies, carefully seeing your chakra centers glowing: orange,

yellow, green, blue, indigo, violet. When you have reached sufficient humility to be able to listen to advice from the higher self that is not easily understood to be other than the self, then we suggest that you begin with this clearing of the chakras, so that you feel the light streaming from your head, for you have opened all your chakras; you have become vulnerable; you are ready to take a risk.

Firstly, there is a tremendous amount of protection of the body by the body, and we recommend to each that this be observed. For instance, this instrument blends the violet of the crown chakra and the red of the root chakra to cover the self with an energy that is completely personal and denotes that which one is. Upon completing this encapsulization of yourself in the red/violet of body protection, you will then put on a garment of light. That is the Creator's protection, impersonal, loving and infinite.

During the meditations it is helpful for those who call upon guides or angelic presences to do so, for that work which you are doing is work in which you are vulnerable, for you are open to learning and you do not always have truly appropriate vibrations for this energy. This must be seen to carefully. The self must be gotten in order, cleared of the small change of life's miseries, cleared even of the laughter of good times, clear to listen within to what has been called in your holy works "the still small voice." That is your magical personality. It is well to call any whom you wish to call to aid in your protection. This is not an illusion any more than you are an illusion within.

This instrument, for instance, evokes—we correct this instrument—invokes the archangels—Raphael, Gabriel, Michael, Auriel—and with these four pillars standing in the corners of the room there is an overarching golden dome, for these principles of love called the archangels are most powerful and most protective.

When you have prepared yourself for the meditation upon the magical personality it is well to sink into the self with no pressure, no thought, no worry, and no wonder, but rather simply to open the door and invite the wisdom and compassion of the ultimately learned balanced being, which you shall have become, to the self as it is.

It is well, when one wishes to work in consciousness with another by communication, to make these same preparations, for by far the majority of those who channel are channeling their own magical

personality, their own higher self, their uniqueness. And it is well, when it is finished, that mentally one acknowledges that one slips off the garment of light and moves back into the illusion of energy fields and the experiences that challenge you to love.

The magical personality is one which is grounded in the deepest humility and in the strongest sense, paradoxical though it may seem, of the worth of the self. Like a string or a ribbon, this unrolling behind you gives you information at each present moment as you request it. Those who wish to maintain a magical personality outside the discipline of meditation may indeed work with the visualizations, to work with visualizations if those visualizations are simply shapes—the square, the circle, the triangle ...

(Side one of tape ends.)

(Carla channeling)

I am Q'uo, and we shall continue.

It is well for those who wish to maintain the spiritual magical personality for a longer time than a meditation to work with visualizations. The first visualizations are simply shapes: the square, the circle, the triangle. The discipline it requires to hold this image in consciousness is the same kind of discipline that an artist employs as it studies its technique that it may, in the end, be a better instrument through which music or communication or healing or living may use to allow you to be the shining metaphysical being that you truly are.

It is not advisable, in our opinion, to keep the magical personality any longer than one is able to remain completely clear within. This normally limits that which the magical personality may do to very brief moments within the waking hours and to enspiriting dreams during those hours when the subconscious and the conscious move together in play, in ritual, and in meaning. For, woe betide those who act as if they were acting out of the magical personality when they are less than clear. May we say, this is extremely inadvisable and that the student of the magical personality who does not wish to study the Tree of Life, the Kaballah, and all those things which would inform one of the history of this concept, content the self with knowing that the magical personality lies within you fallow and ready to bloom. When you call upon it may you do so in humility. We hope you may call upon it often, but always protect the self before you open your

vulnerable spirit to that which, though it is you, appears within the illusion to be another. For those who do not clear themselves excellently may receive any number of guides which would purport to be the magical personality but which instead are means by which positive polarity is gradually lessened.

We are told by this instrument that once again we have talked too long. We shall cease at this point, though there is perhaps some more upon this subject which would be of interest, for we wish to close the meditation through the instrument known as Jim. We leave you in the love and in the light as we transfer to the one known as Jim. We are Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light. At this time we would ask if there may be queries to which we may speak that have arisen as we have spoken upon the magical personality this evening, or upon any other topic that has interest. Is there a query at this time?

Questioner: Yes, Q'uo. I understand that in the selves of a higher density nature we come together with others, or those that from a third-density point of view seem like others, to form social memory complexes. By the time of sixth density this seems to be a way of life. One's higher self would then seem to be of a social memory complex and therefore would, from the standpoint of third-density experience, be something shared. Is it part of the reason for coming together in groups and joining our seeking together that we share higher selves?

I am Q'uo, and am aware of your query, my brother. This is a most interesting query, for it deals with the nature of the creation itself as it is discovered by conscious, seeking entities, for you are as the explorer that moves into a wilderness area and begins to fashion a means of survival in that wilderness out of what it finds there and as the means of survival are accomplished and shelter is created and food is attained, the explorer begins to discover not that which is foreign to itself but that which is not only familiar but is identical to the self.

As you move through this octave of creation and move into the third density which you now inhabit and refine the definition of individualized consciousness, you then use that defined and individualized consciousness as a means or a trail by which to discover more of that which is unknown,

more of that which becomes known, becomes familiar, and is recognized as the self. The country through which you travel, the brothers and sisters with whom you travel, reveal themselves to you and give of themselves in a fashion which forms a unified conscious seeking so that what is available to one is available to all and is utilized in furthering the journey of discovery. So, as you come together, utilizing the pooled resources, you add information, experience, response and discovery, and all of these things and concepts become further definitions, or refinements, or broadening of the small self that has become a group self that is, indeed, transforming to a greater self that continues this spiraling process, so that that which you seek, that which is your goal, eventually is seen to be a portion of the self in an expanded quality.

Thus, at some point in your experience, you will no longer seek the light but shall become the light; you shall no longer seek the love but shall become love; you shall no longer seek the one Creator but shall become the one Creator. Thus, the pattern of your seeking reproduces the nature of the creation, which is unity.

Is there a further query, my brother?

Questioner: Yes, from the point of view of the seeking, the distance (*inaudible*), as we gaze toward the unity which we (*inaudible*), it seems to us something not yet. And yet the further we get in the exploration and in the unfoldment toward that unity, the more it seems that what is discovered is discovered as something already. We already have a higher self, already in sixth density there seems an already preparedness of all of the stages in life's way. Have we had to go stage by stage downward to the furthest point removed from the one infinite Creator, then to begin the journey back? I'm not sure I understand the why of that.

I am Q'uo, and am aware of your query, my brother. It depends upon one's point of view as to whether one has gone in a downward fashion in order to move upward, or has moved from an upward fashion to that which seems to be down. To be more precise, when the one Creator harvests the experience of all Its portions through an octave of creation It then utilizes that harvest, which is the refinement of each of Its portions of experience of unity, and enters again into the great cycle of creation and spins forth another universe, beginning in the chaotic

movement of first density that is in your measurement without time, without order. And from this seeming chaos, then moves into that which has the spiraling cycles of increased conscious awareness, that the harvest of the previous creation might become the foundation for that which shall further refine the experience and knowledge of the Creator.

Each of you, as individualized portions of the one Creator, partake in this process by particularizing what is simultaneous, taking a small portion of what you would call the river of time from the ocean of eternity, and viewing that river of time as if under the microscope, looking at what seems to come before that which follows, creating the past, the present, and the future, in order that that which is and that is unity in many portions might be experienced in a more intense, varied and purified fashion. That small sliver, then, of experience that is chosen for each incarnation has working upon it your free will choice, so that that which is eternal becomes magnified and particularized enough that it may be examined carefully within an incarnation, be worked upon by free will, be refined in this process and be purified as an expression of Beingness, of the identity of the one Creator within yourself.

Thus, you enter into this entire process in order that you might pick a portion of that which is yourself and, by working upon it intensively, cause it to become as vivid as possible that it might become an adornment, an honestation for the one Creator. Thus, you refine as one who takes the raw ore from the mountainside and removes from it by this process of particularization that which is gold so that the product of this process, then, is bright, brilliant and shining and is purified in its nature in a manner which would not have been possible were not you to have chosen to expend your consciousness and your effort upon it.

Is there a further query, my brother?

Questioner: Yes, just one more. As we move into a greater realization of our goal as selves, we find that self is in God and yet we need now to learn to develop the magical personality, which for us means to develop that self which is in the sixth density, not yet God. Is there a reason that we do not invoke directly our Godness? Is it a matter of taking one step at a time?

I am Q'uo, and am aware of your query, my brother. If we understand correctly that which you have asked, we would say that this Godness, the quality of the Creator, residing whole and full within, is not immediately available in its complete sense to each entity in any portion of the evolutionary journey in order that that journey might have, what we might call, a greater span of experience possible. For, if any portion of the one Creator shall come into the full realization of its nature as the one Creator, then the journey is complete. The opportunity for further refinement through the application of free will to catalyst then has no further purpose, the goal having been achieved.

Thus, the octave of creation through which each portion of the one Creator moves provides each portion and the one Creator within each portion an opportunity that is more varied because of the lack of full knowledge of the nature of the self. Thus, one may say that ignorance provides opportunity. The veils that are placed within the consciousness of each entity provide the mystery which draws the seeker onward. If all veils were removed and the nature of the self were seen, it would be as if there were no more debts, no more gains, shall we say.

Is there a further query, my brother?

Questioner: Thank you very much.

I am Q'uo, and we thank you. Indeed, we thank you very much as well, my brother. Is there another query at this time?

Carla: I would like to know if I was, in fact, experiencing psychic greeting before this meditation, and, if so, why. And I will certainly appreciate the problem if you cannot answer because of the Law of Confusion.

I am Q'uo, and am aware of your query, my sister. The nexus of this experience is likened to the crossing of paths or of opportunities that have been noted by those entities who have been your companions for some time upon this journey, of that which you call the negative polarity. The cycle of the adept is such that within your own experience there was noted a particular sensitivity, as has been noted on previous occasions by these entities and one in particular. Added to this cyclical sensitivity were the chemical medications that further enhanced your receptivity, or susceptibility, to impressions, shall we say. The state or nature of the mind complex when

under the influence of these various medications provided an opportunity which then took advantage of the dysfunction of the otic portions of your physical vehicle that were damaged from youth, so that it was possible to render a certain degree of what you would call dizziness that would have the potential of rendering you unconscious for a brief portion of time. This effort was offered more as an attempt to enter fear into your experience than to enter true difficulty or danger.

Is there a further query, my sister?

Carla: No, Q'uo. I appreciate it. Thank you.

I am Q'uo, and we thank you, my sister. Is there another query at this time?

Carla: Could you comment on how aware cats in our household are of these contacts, if they are able to participate in any way?

I am Q'uo, and am aware of your query, my sister. The entities that you refer to as the cats are quite sensitive to not only our presence and others of the Confederation of Planets in the Service to the One Creator, but are also sensitive to the negatively oriented that would offer their service in their own way. The feline entities have, throughout the history of your peoples, been seen by those of a metaphysical sensitivity as being able to perceive much which is unseen to your physical eye. The cat has been utilized as the guardian of many temples in the past of the Egyptian race of your peoples. For this reason and because of the sensitivity of the cat entities, the negatively oriented entities find some difficulty in offering the full impact of their services when the feline entities are present, for there is a natural kind of guarding or protection that is offered by the cat entities. They are not always aware of each entity as an individualized portion or person as they are aware of you in that nature, but are often aware of a feeling tone or attitude or ambiance that has changed or has a certain quality.

Thus, it is sometimes as if these creatures sense a presence as you would hear a certain sound that would alert you to activity. The cat entity, however, is also able to ascertain the nature of the presence, whether it is beneficial or deleterious, and will respond differently to each of these qualities.

Is there a further query, my sister?

Carla: Are they, then, beginning to develop their own biases toward the positive or the negative path at this point?

I am Q'uo, and am aware of your query, my sister. In some cases this is so, especially those cases in which a cat entity is invested in the position as a pet, as we find in this domicile there are six such entities. In other cases, it is possible for the cat entity to become aware of the presence of unseen entities and simply be aware that a presence is there, much as they are aware you are in their presence when you are indeed in their presence. Their beginning bias toward one polarity or the other, then, is a function of the quality of investment, shall we say, that has been given to them.

Is there a further query, my sister?

Carla: Is there a (*inaudible*) that in our participation (*inaudible*) that would aid them in the investment process? And also I am assuming that our contributions toward investment is a service that we perform?

I am Q'uo, and am aware of your query, my sister. The participation of the cat entities in these meditations enhances this investment quality in that they share their experience with you and with us. The nature of investment is that the quality of beingness of a greater energy source, shall we say, is manifested in a direct fashion that is the proximity of one presence to another with the motivation being to share freely of the self or to radiate a certain vibration or information that then will find a resonance with the essence or basic quality of the entities with whom the vibration or information is shared. Thus, though the cat entities are not able to perceive in a mental or spiritual nature in the same manner as are you that which is shared in these meditations, they are aware of and receptive to the basic frequency of vibration that is radiated in a resonate fashion with their own essence.

Is there a further query, my sister?

Carla: No, thank you.

Is there any other query at this time?

(*Pause*)

I am Q'uo, and we wish to take this opportunity to thank each present for asking with an whole heart that of which is the greatest concern, for we cannot be of service without the asking and we treasure each

opportunity to respond to your queries with that which we have found helpful in our own journeys of seeking and of asking the same questions that you ask with your hearts, with your minds and with your being. We walk with you upon this journey and rejoice with each step. We thank each for every particle of experience that is brought into these meditations that we may share with you that which is your experience and which is your desire. The bridge that is fashioned by your invitation is that rainbow bridge which connects heart to heart.

At this time we shall take leave of this group, thanking each for the joy and the love that is given to us, and leaving each in that joy and that love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽