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# L/L RESEARCH

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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## SPECIAL MEDITATION

FEBRUARY 12, 2006

### The Archetype Gathering

**Group question:** How does working with the archetypes to become them help us in the development of the magical personality?

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we come to you this day to join in your circle of seeking. Thank you, my friends, for inviting us to be a part of your circle.

We are most happy to respond to your question concerning the use of the archetypes in the pursuit of adepthood. However, as always, we would caution you strictly to use your very adequate and competent powers of discrimination to discern what of that which we have to say is helpful to you and what is not resonant to you. If there is no resonance in anything we say, no matter how intellectually interesting it might be, we ask you to leave it alone.

Follow and use the information that does resonate to you, my friends, and in that way we may be assured that we are not infringing on your free will but rather are enjoying a conversation with equals. We would not be an authority over you and we cannot be considered as that and have peace in our minds about that which we offer you this day. Therefore we greatly thank you for your kind indulgence in this manner.

Your query this day revolves around the use of the archetypal mind and its study within the process

which you have called evolving the magical personality or becoming a priest or an adept. We realize that the one known as T has been concerned about the issue of adepthood and priesthood and therefore we would like to address this concern as our first topic of discussion, for we feel that it bears much of import.

Not only the one known as T but this instrument [as well] is cautious when faced with the possibility that one might, by asking a certain question or following a certain line of inquiry, be committing oneself to the full requirements of a lifelong, intensive study of the magical personality, the Tree of Life,<sup>1</sup> and the inferred duties and responsibilities accruing to a member of the white magical priesthood, that surprisingly large and largely unknown group of entities who, for millennia of your time upon your planet have maintained stewardship of the Earth, of those energies beneath the Earth, and of those energies within, what this instrument calls, inner or unseen planes, thus working ceaselessly and without any regard for personal fame or renown to balance your island home on its keel as it sojourns about your sun and as your sun sojourns about the edge of the galaxy.

By identifying with their native mountains, plains and oceans, by calling down the highest of the high, and by dealing fearlessly and constantly with that

<sup>1</sup> The Tree of Life glyph is the central figure of the Kabbalistic study of the magical personality. You can see a representation of it on this site: [www.ucalgary.ca/~elsegal/Sefirot/Sefirot.html](http://www.ucalgary.ca/~elsegal/Sefirot/Sefirot.html).

which this instrument calls the shadow or the unknown side of self, this priesthood has served ceaselessly.

And there is that energy within many of those in this group that resonates to the idea of a life lived in service and a life lived in priesthood. We are aware of the concern within this instrument and the one known as T that there might be any hint or shadow of ethical commitment that would be beyond that which entities living as you live, in the lives that you live, could complete. We wish to assure each that those mental reservations create, in the metaphysical world, a contract not to be such a priest.

There is a limit that you have set upon yourself. You wish to relate to the world directly. You do not wish to go into retreat from the world. You wish to engage in the world. This is acceptable within the limits of a more generalized conceptualization of the commitment to living life as a priest or an adept.

There is a general sense in which every entity is a priest. It is said in your holy work that you are a nation of priests and a holy people.<sup>2</sup> We believe this to be precisely correct and, as several of you have noted during this weekend's rich conversation which we have greatly enjoyed being a part of through this instrument's mind, the priestly aspect of your incarnations is becoming and more and more clear to you. You are becoming more and more aware that you carry within you the consciousness of what this instrument calls the Christ or unconditional love.

That which you are pursuing so relentlessly—that being the one infinite Creator, or alternately, the truth about yourself—lies waiting for you not outside your awareness but rather at the very heart of it. You seek for that which is within your heart of hearts.

In that way, adepthood or priesthood can be seen as the movement into the outer courtyard of the heart and into that inner door to the *sanctum sanctorum*, your heart of hearts, and the throne of the one infinite Creator.

Or is it instead, my friends, a manger? And does the Creator await you as a child or an infant lying in the

straw, waiting for you to swaddle it with your recognition of the Christ within?

Do you seek an authority figure in your heart? Do you seek a white-haired, ancient Lord of Lords, that Old Testament figure that judges as well as loves?

What figure do you have in your mind that partially reveals and partially hides the truth of creatorship? What do you seek? Do you seek an image? Do you seek an icon? Or do you seek that mystery which lies beyond all words but bears the name of unconditional love?

Therefore, on this point, we would say to you that if you genuinely, sincerely and honestly seek the truth of your own being and if you are willing to commit ineluctably and simply to living your life in the pursuit of that seeking, you are worthy to be called a priest and an adept.

You may not be able, because of your lifestyle, to commit hours out of each day to the ritual involved in priesthood as it is seen in holy orders. You may not be able to invoke and evoke specific energies at specific times in a ritualistic manner, for that would indeed take a great deal of subtle work in visualization that would require you to maintain a level of focus given only to what this instrument would generally term madmen, saints and fanatics. Such is the nature of priesthood.

We expect and understand that this is not the level of your commitment and we specifically express our understanding that this is ethically acceptable in terms of the metaphysical balance not only of your individual life but also the life of your group as you experience yourselves during this gathering and that group which is the tribe of humankind upon planet Earth.

Your service is acceptable as it is, just as it is, and without improvement. You are already upon what we would term a sound and good path. And we thank you for being on that path, for calling us to your group, and for being ethically conscious and concerned enough to have cautionary feelings concerning these questions.

We turn now to gaze at the magical personality. The definition which this instrument has learned from the works of the one known as William<sup>3</sup> is simple

<sup>2</sup> *Holy Bible*, Isaiah 62:12: "And they shall be called the holy people, the redeemed of the LORD." There are several other references to this concept in the Old Testament.

<sup>3</sup> The Q'uo is referring to William E. Butler, whose works include *Apprenticed to Magic* and *Magic, Its Ritual, Power and*

enough. A magician is one with the ability to effect changes in consciousness at will.

You have been a magician each time that you have faced a situation in life and made a conscious choice to respond to catalyst that is offered you in a way which was not automatic in your responsive system. When you have chosen a higher path, when you have chosen a soft word instead of a harsh one, a kind action instead of a rude one, or an honest if hard answer instead of a hypocritical though easy one, you have acted in a magical way, choosing to lift your consciousness to a higher path.

This instrument calls a good deal of this kind of work that she does, "tuning", and we would agree that there is something to be said for seeing the tuning of your consciousness in this figure of speech.

What is it to create changes in your consciousness by an act of will? There are three basic factors weighing on this matter.

The first is yourself as an actor and a chooser.

Second is your will, its recognition as a factor, and its discipline by your daily work.

The third is that which you effect as an act of will, that choice that lies before you that is entirely subjective. No two people shall see catalyst in precisely the same way. Therefore, no two people as magical entities shall create the same change in consciousness.

It is the right use of will that becomes the key to the working of the puzzle that lies before you when you face a choice in how to respond to a situation that you perceive.

It is in the state of your mind as you approach the present moment that the use of the archetypes lies. The archetypal mind, as has been iterated often during this gathering, is a resource of the deep mind. It is a plat,<sup>4</sup> if you will, of energy paths that are possible within the system of illusions that constitutes space/time and time/space within third density upon your planet. It is a finite, delimited resource created for use by third-density entities within incarnation upon planet Earth.

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*Purpose.* You can look for other books by W. E. Butler on [www.amazon.com](http://www.amazon.com).

<sup>4</sup> plat: A map showing actual or planned features, such as streets and building lots. ([www.dictionary.com](http://www.dictionary.com))

It is a comprehensive encyclopedia of what this instrument has several times called the road maps available for getting from here to there within the inner geography of that infrastructure of roads, byroad, lanes and little tiny paths that constitutes ways in which you may turn and make choices when you are investigating how to respond to that which you see coming into your view in the present moment.

Most often you use the archetypes inadvertently. You become one of them by moving through a situation with a certain degree of purity. We cannot be more specific that this, for within each situation there is a wide range of ways in which you may be pure, depending on how you are assessing the situation that you see before you and from what standpoint you are assessing it.

There are many levels from which you may view consensus reality and from each level there are many choices that you make, before you make the choice of how to look at a given situation, which bring you to the point of choice biased or distorted in a certain set of parameters, all of which are useful.

We have often said through this instrument that there are no mistakes and in this wise we would say it with a special emphasis. When you are working with that which is quite nebulous to the conscious mind, you must not restrict yourself to the concept of being right or correct but rather offer yourself permission to explore resonant paths of seeking.

When you feel that you may perhaps have evoked or become part of the archetypal part of the human experience, that does not mean that you have moved from humanhood to an archetype. It means that you have hollowed yourself with enough clarity, honesty and purity that you have made room within the dedication of your seeking for your experience to be filled with the resonance that moves from finity to infinity, from specificity or locality to universality or non-locality.

Becoming an archetype is a kind of knowing that does not depend on fact, detail or learning. Touching into the archetypal is touching into the entirety available within specificity. It is certainly not available consciously or by the application of learning or analysis. Archetypal truth is essential, and as several have suggested throughout this weekend, that which is archetypal remains forever mysterious,

so that it is by your being that you explicate and bear witness to that which is pure or purified within you.

This instrument would call this purified substance feeling or emotion, and we would agree that these are the words closest to describing those rivers of energy that water the land of archetypes, that rich, mountainous treasure trove in which one range leads to another and to another and to another in an unending set of discoveries and realizations.

That which is magical within you awaits your choice. Let us look then at the nature of the choice before you and the resources with which you meet it.

In each moment your choice is to accept yourself as the self that your culture and your environment suggest that you are or to accept yourself as something far more articulated. It may seem grandiose to those who like the idea of being powerless and without responsibility in any ethical sense. To those who are thirsty for the one infinite Creator, it seems a positive blessing to be pulled forward by the desire to seek. Those who wish to become more than they know are those who would choose to become co-creators with the forces placed into motion at the time of birth.

When you choose to accelerate the pace of your spiritual evolution, you are activating a magical portion of yourself. That is the nature of your choice. It is perfectly all right to choose to rest and refrain from the practice of the recognition of the power of your own being. When you have gathered your strength and wish to step forward upon your journey, you are indeed the fool. Whether or not you feel that you need baggage, you pick up your self, your energies and your intentions and you leave the familiar safe and sheltered valley of your past understanding.

Thus, all entities conceiving of themselves as working on their magical personalities may also conceive of themselves [as being] upon a journey in common with many, many others. This is a pilgrimage in which you are never alone. Certainly each entity is solitary within the confines of its own choices and its own processes. However, other shards and splinters of the sunshine of the Creator are walking beside you, praying for guidance from the same Creator, being shined upon by that great and unending source of light and love, gaining inspiration from the same guidance.

So although in some ways you are endlessly alone, if you can open your awareness to the larger vision of your situation you may see that you walk with many in a space made sacred by each footstep, each tear, each sigh, each moment of rejoicing, each time of wonder, amazement and awe, and each midnight of suffering and woe. These are all most sacred.

That which surrounds you upon this journey is a many-storied, almost infinite world. As you move the focus of your perception you will choose to focus upon certain portions of the 360 degrees of investigation possible to one who is fully able to turn and gaze in any direction. Each time that you change the focus of your seeking, something will be illuminated and many other things will be cast into the darkest shadow.

You will always be working in what seems to you to be poor light. You've gazed at the many indications in the tarot cards images of the sun, the moon, and the tendency within spirit of the moon to overshadow and hide the sun. That is the environment of your seeking.

You may never become able to invoke archetypes or allow them to come into your being and fill you with the skill and the art of the true magical adept. You may have to content yourself with what you yourself consider to be imperfect attempts to invoke or become the archetype. We assure you that, in the process of forming the intention, at each moment that you form such an intention to seek and to serve the one infinite Creator, to heighten your devotion to the one infinite Creator, or to increase your passion for developing your will in order to maximize your service to the Creator, you have done work that, in a magical sense, is highly polarizing regardless of the actual outcome of your intention.

Make the shift within your mind of the doingness of consensus reality to the beingness of time/space or metaphysical reality. Realize that those things which in the physical are mere shadows—that is, your thoughts—become living, breathing objects, essences and creatures in the metaphysical world.

Your intentions are very real, metaphysically speaking, and your subsequent actions, metaphysically speaking, are as the shadows of those intentions. That which may seem glorious in consensus reality may have almost no weight in the metaphysical world and that which seems only a shadow in the physical world may have tremendous

weight in the metaphysical world, thereby turning logic on its ear and all of your ambitions to dust.

Please allow that to happen forthwith if there is any materialistic implication having to do with actions that are real in space/time. Release them, my friends, and know that your work is the work of the crystal that wishes to tune itself.

For each of you is a Creator. And you are a Creator in a certain way. You are an instrument. You have certain characteristics, much as any crystal does. You are set up with regularity within the logic of your own structure, metaphysically speaking. Your energy system is balanced in its imbalance in a certain way that works and that is your perfection at this time. It is a stable setting.

The one who wishes to adjust the setting of the crystal is one who wishes to do magical work. You are working with the structure of your own consciousness in order to improve your tuning or your setting as an energy field that is receptive, much like a crystal radio is receptive.

This instrument has before used the analogy of herself as that which can receive a radio station. When she attempts to tune for channeling, she is tuning for the highest and best source of information that she can receive as a stable, conscious entity. She's tuning the crystal of her instrument. When she's done that to the best of her ability she consciously sets and crystallizes that setting and then she carefully chooses the recipient or source of the contact that she is going to channel.

In a less formalized and much more everyday way, everyone at all times is receiving the love and the light of the one infinite Creator and is transducing it to a certain extent as it moves through the energy system of the chakras.

*(Side one of tape ends.)*

By the time that it leaves your energy system at the violet ray, moving through into the octave ray of the crown chakra, it has undergone the adjustments necessary to move through your energy system. If you are resting on your default setting and not attempting to tune your instrument, then your signal, shall we say, shall be correspondingly unfocused and weak. Depending upon the work that you have done in the present moment, meeting those situations that you see in your present moment, your output may well be much different

than your default setting. You may have chosen to work with the energy of the one infinite Creator in several different ways, sharpening it in this way, diffusing it in that way, and so forth.

If you, as a crystal being, have come to a point within your incarnation where you are relatively restful and content within yourself, then you are probably allowing a good deal of the light of the one infinite Creator to pour through your system undistorted.

Discontent and worry is the one perturbation that will most effectively destroy the energy of light. Consequently, as you work to be more and more comfortable within your own skin, you are not being selfish. You are not taking too much time for yourself. You are, rather, working in service to the Creator and to others by clearing your own energy system. It is not selfish to do this work but rather of service to others.

It is a very difficult tangle within the mind to many service-to-others oriented entities to be able to set aside the time and the attention for oneself that is indeed needed for you to keep clear and useful and an instrument for spirit. Nevertheless, you may have to take that time, five minutes at a time, around the edges of the busy day. But we assure that if you choose those five minutes carefully and if you pour yourself into those five minutes, you shall create magic aplenty. You shall not run out of time, for you can do much in a small space, magically speaking.

You are attempting to take that which your culture has taught you is worthless: your thoughts, your feelings, your hunches, and your intuition and to glean from them the information that your culture has not respected or honored. In doing so, you are bereft of the tools comfortable to one who deals with the mind. For in doing magical work or in attempting to create one's focus for being increasingly magical you are moving constantly to move from head to heart and from thinking to knowing.

What is the faculty of knowing? The one known as S was speaking this weekend of the difference between that energy that comes through the soles of the feet and up through the base chakra or the red-ray chakra and pours upwards and out through the top of the head and that energy that is called forth by seeking, that energy which is pulled down through the gateway to intelligent infinity [at the crown

chakra] by the force, the focus, and the purity of your desire.

The one known as S noted that the place where those two energies met was that point at which the tremendous energy of what you have called the kundalini lies, the object of the kundalini movement being to create that evolution of spirit that is symbolized by the trope or figure of kundalini. That place where the kundalini rests within you is that place from which you may most stably and faithfully work.

Attempt, then, in preparing yourself to do magical work to, as this instrument has said, become truly humble and empty. Examine your chakra system each day, looking for distortion, either over-activation or under-activation. When you find it, sit with it, gaze at it, invite it, and seek to understand what is triggering your attention on this particular issue. If you can find distortion within yourself from which this fountain of triggering affect stems, move to the origin of that trigger and see what you can do to unearth this buried treasure of it. By removing the gift from its surrounding ore, create the appreciation of the diamond that you have made from your suffering. See the beauty of its purity and know from experience the tremendous pressure of suffering in the fiery furnace of the catalyst of an incarnation. What it has cost you to produce this beauty, this truth, and this treasure!

Spend time, if you can, in the silence each day. We do not concern ourselves with your mode of entering the silence or what you do during that time. You may do nothing. You may have a practice of prayer, visualization or other regularized or ritualized method of structuring such time or you may simply go on a solitary ramble, listening to the calls of the birds and gazing at the beauty of the trees, bushes and the meadows.

However you structure this time, we encourage you to commit yourself to a daily practice of the presence of the one infinite Creator Whose voice is only heard in silence.

Lastly we encourage you to practice the recognition of the Creator. Know it when you see it, whether it is within yourself, within nature, within others, or simply within the moment itself.

We thank you for this question. As always, we have barely scraped the surface of this fascinating and

deep topic but we thank you for the opportunity to share our thoughts with you. Before we leave this instrument and this group we ask if there are one or two follow-up queries at this time. We are those of Q'uo.

S: It seems to me that a prerequisite for ...  
(inaudible).

*(The question has to do with what archetype(s) would it help to invoke as one goes about beginning and spiritualizing a mated relationship or a spiritual companionship.)*

We are those of Q'uo, and are aware of your query, my brother. Rather than suggesting a single archetype in terms of addressing your query about how to approach adjusting one's very personal and intimate practices to the exigencies of a relationship with a significant other, as this instrument calls that general relationship of the mated pair, we would say that a characteristic that has been discussed during this gathering repeatedly may be focused upon as helpful. That characteristic is the characteristic of the courting or wooing male which courts the Potentiator or the reaching for that which awaits the reaching.

Whenever an entity, whether male or female, is considering how to approach negotiating something as personal as a prayer life or a practice or rule of life with a mate, that entity may see itself as that figure which goes forth to court or to woo rather than to control or to manipulate.

The mate has a dynamic with the self within which there are areas of commonality. The magic of such a situation, then, is in finding that area of commonality and staying within it with the utmost of fastidiousness, creating a spiritual practice that is satisfying to both entities in spite of their many differences.

It is a challenging and a subtle negotiation. And negotiation it is, for there is no quick way to move from the standpoint of beginning such a discussion to the outworking or a manifestation of a happy result.

Working against such a happy result is not only the difference between you and the other self but also the variation between your true self and that part of yourself which you know and are able to share without distortion. The better you know yourself and the more of yourself you can see, including

those parts which this instrument would call less developed or more of the shadow side, the more successful you shall be in finding your area of commonality and make the most of it without significant distortion.

May we answer you further, my brother?

S: No, that was wonderful. Thank you.

Is there another query at this time? We are those of Q'uo.

J: Q'uo, I have a question that has to do with the spirit as articulated in the archetypes. Can you comment on the home of the spirit from your point of view and what differentiates it from the body and the mind and the mechanics thereof?

We are those of Q'uo, and are aware of your query, my brother. And we have a very tricky situation, looking at your question, because of the fact that in several of those entities within this room at this time this forms an active portion of their process. Consequently, we must be guarded in our discussion and we apologize for this but it is necessary in order to maintain the freedom of will.

That which we may say without infringing upon free will is this: the spirit is that which allows travel between the inner and outer planes of third density. In terms of its function within the archetypal mind it is difficult to explicate how the shuttle of spirit functions because of the fact that it functions in what the one known as Don<sup>5</sup> called the 90 degree phase shift, taking one from space/time to time/space.

There is an extra-dimensional change in location or even order of magnitude in a sense between space/time and time/space. You move from a very microcosmic and ordered chaos, shall we say, in terms of space/time, to a much less obviously ordered but far less chaotic and very vast situation in time/space. And you do that within the body, without leaving incarnation. You do it safely and you do it consistently, working within the archetypal mind. It is that which is used to create the creatures of vision and dreams.

And as you touch the edges of archetypal imaging, those messengers come back to you, called through the shuttle of spirit into manifestation, be they from first density such as elementals, or second density such as the messengers of your totems, or be they those entities from the inner planes from many densities that may well be called to your seeking self by the radiancy of your vibrations and the focus of your desire.

May we answer you further, my brother?

J: No, thank you.

Is there a final query at this time? We are those known to you as Q'uo.

S: Thank you, Q'uo.

We are those of Q'uo, and we thank you as well. We thank each. We often have commented on the beauty of a group of people but we have never seen a more beautiful rainbow than the very complex living dance of your joined and harmonized beings. It is a blessed work that you have accomplished in blending your energies, in loving each other without reserve and in seeking together. We assure you that you shall carry with you that blessing, that added stability, and that fellowship as you go forth rejoicing. And so shall we. It has been a very special time.

We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai. ✽

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<sup>5</sup> Don Elkins began L/L Research with Carla in 1970 and his research inspired all of the eventual archive of channeling and other work on [www.llresearch.org](http://www.llresearch.org) and [www.bring4th.org](http://www.bring4th.org).