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# L/L RESEARCH

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## SATURDAY MEDITATION MARCH 29, 2008

**Question from G:** In the meditative state, if an entity concentrated upon sending instructions for desired programming to the subconscious or deeper self, would the deeper self respond in accordance to those instructions? For instance, would the self's perception of self begin to be transformed if an entity, through concentration in a meditative state, told the self over and over, "I desire to see through the eyes of love"? What kind of power to effect changes do repeated affirmations have? How can one increase the effectiveness of the mantra?

*(Carla channeling)*

We are those known to you as the principle of Q'uo. Greetings, my friends, in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is our pleasure and our privilege to be called to your session of working and we thank you for including us in your circle of seeking. We too seek the truth and we are honored to be asked to share our thoughts with you on the subject of affirmations, mantras and working with the self at that limen<sup>1</sup> between the subconscious and the conscious levels.

There are various aspects to this query which shall cause the flow of our response to be shaped. Our first focus would be upon the query concerning the use of affirmations while in a meditative and concentrated state. We would simply suggest that it

is well to untangle the use of affirmations in a concentrated state from the practice of meditation.

The practice of meditation is a practice of silence. The times of visualization, affirmation and other work in consciousness, while equally valuable and worthy of doing, are not the same in terms of that which is required and that which is a good resource for that activity as meditation. So let us simply, briefly state that it is well to retain times within each day when one practices the presence of the one infinite Creator, not by thought, by affirmation, or by any other aspect of the conscious human mind, but by listening to that silence which is pregnant with the one infinite Creator's presence and truth.

It is a temptation to add more into a meditation in order to create desired changes within the self by purposefully and consciously making adjustments. However, while this method of working is certainly useful, we would suggest that it is best done after a meditation or separately from a meditation. This will allow you as a seeker to keep firm those channels of unknowing which aid greatly in maintaining the focus of the mind upon that silence which is so full of information to the subconscious mind.

The questioner's concept of focusing the mind and creating affirmations is excellent. This is work well done, for the personality is, far more than most entities realize, a creature made up of habits, inertia and half-considered ways of doing things that have remained the same for a long time. It is, in fact, a loosely cobbled together structure which houses and

<sup>1</sup> A limen is an entrance or threshold.

is intended to protect the sensitive soul within the personality shell. It is indeed pliable and malleable and suggestions are helpful.

There is in this instrument's memory of the work of entities who have created *The Psychology of Perception and the Biology of Change*<sup>2</sup>, a video which this instrument has greatly enjoyed, and we would like to use this instrument's awareness of this carefully judged body of information in saying that, for the seeker who wishes to discover in a very systematic way those habits of thought which have been least helpful, the procedures of these particular practitioners, who use the powers of suggestion and intuition and make use of the muscle-testing technique can, within a short period of time for those who wish to move through the material in this video, create the opportunity for a seeker to become aware of the statements which he may be making about himself which are not helpful in terms of his spiritual evolution.

We offer this information not in order to encourage the seeker necessarily to seek in this wise. This area or avenue of investigation is helpful for the seeker who believes that he may well have in his background thoughts that are toxic to him. It is not specifically a spiritual exercise, nor do the results of this particular investigative direction yield specifically spiritual results. However, because this instrument has moved through the work needed to experience the benefits of this particular avenue of investigation there is that awareness within this instrument that this is helpful to some. In a way it is a clearing away of old material so that a more specifically spiritual avenue of investigation can be opened. That being said, we would now like to focus on the concept of affirmations.

We would suggest that affirmations such as the questioner offered are indeed powerful to work with in the subconscious mind. The will of the seeker is carefully focused. The mantra or affirmation or statement itself has been very carefully prepared. The seeker therefore feels that he may trust this affirmation with the whole of his will. He may place the entire burden of his desire upon the realization of the truth of this statement.

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<sup>2</sup> This video or DVD is by Bruce Lipton and Robert Williams. It is available from web bookstores such as Amazon.com or from the web site, [www.psych-k.com/video.php](http://www.psych-k.com/video.php).

There are two particularly good times in which to do this work which occur naturally twice at least during each diurnal period. Those are the moments after one awakens and the moments before one goes to sleep. In this hypnagogic<sup>3</sup> state, your mind is fully collected. It is about to move across that limen of which we spoke earlier, that threshold of consciousness, and enter into the precincts of sleep. Or, it is just arising from sleep, with its mind ready to focus upon the new day but not yet full of content.

During this state in both morning and evening, the repetition of such a statement will be quite effective, for it will penetrate immediately into the subconscious without resistance.

If on the other hand, the questioner would desire to set aside a specific time during the day's schedule for this work, it might be recommended that a period of meditation be followed by the conscious gathering of the forces of self and the repetition of the statement that the seeker desires itself to hear.

We would note that the use of the voice in saying the statements out loud is helpful in terms of creating the maximum impression of the self upon the self using this technique. If a thought remains within the mind, it has its natural limits of power and is of a certain kind. It is a thought form. If the same thought is spoken out loud, and breath has been expended in the saying, it has become sacred. It is not simply a thought form. In the expenditure of breath it is a living thing and the entire effect is greatly enhanced, in that the seeker hears himself.

Indeed, tangentially, we would note that there are many times when it is helpful for seekers to speak out loud to themselves, talking to themselves out loud about their considerations. For in developing the sentences that are spoken aloud, the seeker is able to break the cycles of repetition that occur within the mind when it is thinking to itself. And then the seeker "hears" what he is thinking in a different way.

The questioner, in attempting to create changes in his consciousness by the use of his will, is developing his magical personality. Therefore, we would suggest a certain amount of protocol having to do with these periods of affirmation or statement. That is, at the

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<sup>3</sup> hypnagogic: of, relating to, or occurring in the state of intermediate consciousness preceding sleep.

beginning of this period of affirmation or statement, the collected and fully conscious seeker takes upon himself his magical personality. If he wishes, he may invoke it without words. He may make a gesture which indicates to himself that he has taken on his magical personality. Or he may wear a ring or some other form of adornment to the body which is only worn during this particular ritual.

When invoking the magical personality polarity is, of course, all-important. That polarity may be protected by the simple statement: "I desire to know in order to serve." Positive magical workings always have to do with service to the one infinite Creator and, by reflection, to the world and to the self.

There is nothing of the worldly self involved in the desires of the magical personality. Consequently, this taking on, in a ritualistic fashion, of this personality creates a cleanliness and purity to the working which it would not otherwise have. At the end of the working, then, the ring or other adornment may be removed, another gesture may be made, or another visualization may be made.

This particular instrument uses the visualization of putting on the magical robes, and of taking them off after the working. When this instrument prepares for channeling, however, the protocol is different. She calls the archangels and asks them to place her on limitless white light to breathe. At that time, she asks the archangels to remove the limitless white light when she is through channeling and place her back on ordinary, everyday air. In this way she protects her magical personality from attempting to maintain its purity when the personality shell has once again taken the stage and life is going on in its usual fashion.

The magical personality is not a mysterious entity. It is yourself at a different stage of your development. We have called it the higher self. It is your highest and best self. It is a completely magical, focused, sacred being. It is your gift to yourself from mid-sixth density across all the reaches of infinite space/time and time/space. Your higher self, or magical personality, offers to you the entire array of resources which its vast experience has gathered. You and your higher self or magical personality created the plan for this incarnation. And your higher self or magical personality is, at all times, as close as your breathing.

The use, in a conscious fashion, of the magical personality is extremely powerful. Therefore, it is well to work carefully and lovingly with these energies as you begin to create the changes in consciousness that you wish to create within yourself. As you seek, the question arises: what do I seek? That which you seek is ever and always a part of yourself, a deeper, more fundamental, more true part of yourself.

We offer a very simple philosophy in saying all things are one. Yes, that statement has implications, and those implications echo and resonate through level after level of awareness. That which you seek, that which all seekers seek is a truer, deeper awareness of the self, of the Creator, of the creation about one. So that use of affirmation or statement in a repetitive, persistent manner is extremely positive in use and well done.

Care and deep love need to go into the creation of the statement or affirmation, the creation of the ritual that surrounds the use of that affirmation, and the choice of how to place this beautiful magical ritual within the coils of the day.

An earlier query by the questioner to this instrument provoked in our response a discussion of the nature of sound and the use of the voice. And in answering the latter part of your query, my brother, we would focus upon that topic once again. Mantras are extremely powerful, as you have already discovered. Like the affirmative statements, they must be well chosen, for they bore deeply within the mind.

When appropriately chosen and full of truth for that seeker, the use of the mantra shall indeed create an immediate change in the vibratory level of the seeker. It is a change in vibration which is not specific. It is a change in vibration which goes to the deepest roots of consciousness. For in the deepest roots of consciousness, the name of every seeker is the one infinite Creator. Whatever god-name that a mantra contains is the deepest, truest name of the self. You are calling to your self across the aeons of timelessness and time, spacelessness and space, moving to that one point where you and the Creator are one. This is meat, as the one known as Jesus the Christ says, of which the world knows not. This is drink, after which the seeker shall never thirst.

Working with mantras is working with the archetypal mind. In a way, this is also a magical working. However, because of the fact that it is

without form, not being a statement but a name or principle, there is a safety involved in that the mind cannot do anything with that word, or god-name, or naked principle which is the mantra. And so it lets it go down immediately into the subconscious mind.

As with all magical rituals, repetition is a key to the effectiveness and the power of the ritual. That change in consciousness which is sought becomes more and more easily, even effortlessly, achieved as the habit deepens of using this mantra. It is, as the questioner said in the round-robin discussion before this channeling began, a most effective way of smoothing out the bumps in the personality shell. It brings one to a world where suffering and catalyst, light and dark, day and night are subsumed into a sacred space where all is one and all is well. This being the deeper truth, it informs the lesser truth, so the life is transformed in a way which cannot be explained intellectually but which nevertheless is very effective.

We thank the one known as G for this query and would ask at this time if there is a follow-up to this question. We are those of Q'uo.

G: Q'uo, thank you. There is no follow-up to this question.

We are those of Q'uo, and therefore we would open this session to other questions. Is there another query at this time? We are those of Q'uo.

G: Q'uo, I have one. Is the achievement of what we call enlightenment something that is planned pre-incarnationally or can the entity, with sufficient will and without such a pre-incarnational program, achieve the experience of enlightenment within the incarnation?

We are those of Q'uo, and aware of your query, my brother. In our estimation, there is not the pre-incarnative planning for enlightenment, realization or satori. The pre-incarnative planning focuses on that which shall be sought within the incarnation and those supporting resources needed for the journey of seeking. The pre-incarnative planning includes your relationships, your gifts, your limitations, and what you see as your faults and lacks. From an enormous selection of things that you have been and things that you have done in previous incarnations, you choose for your palette the colors which will paint this lifetime in the most beautiful and useful way.

You wish to have a beautiful incarnation in that you wish to create a sacred journey, a journey which partakes of beauty—ethical beauty, physical beauty, mental and emotional beauty, awareness of beauty. You plan these things for yourself. You wish to be useful, and so you choose for yourself ways in which you may serve, either by being or by doing. And because you also wish to evolve, you plan for yourself incarnational lessons that come up again and again, so that you may practice.

Generally, in an incarnation entities are looking to balance love with wisdom, wisdom with power, or some variety of two or three of those three aspects of the godhead principle: love, light and power. Realization, on the other hand, is that moment out of time, or more accurately, in time/space, when an entity is able to realize and therefore move all of himself through the gateway to intelligent infinity so that he, in the most holistic sense, may be inspirited by or be filled with the truth.

There are those who have moments of such realization and yet those moments pass. And there are those who enter that gateway of intelligent infinity never to return, in the sense that the impact of perfection is so powerful that a choice is made to live the life in this awareness even though, shall we say, the wiring of an entity living at this level of energy will burn out the physical body. It is not the goal of the higher self or the self outside incarnation to achieve realization. That is an object of desire which is chosen by those within incarnation and within that veil [of forgetting] which prevents them from knowing that all is truly one.

In terms of your soul-self, shall we say, or the self outside of incarnation, you see the incarnative period as a period of work; work on your balance and work to the service of the one infinite Creator. Outside of the veil, things look different enough that realization seems like the steady state and the incarnation is that wonderful time of unknowing when the entity sets about on the journey of faith.

May we answer you further, my brother?

G: You mentioned the balance between love, wisdom and power. I would like to request what you mean by the use of power—by the word power, that is.

We are those of Q'uo, and are aware of your query, my brother. You have heard us greet you and say

goodbye to you in love and in light many, many times. We do not so often speak of power. Power is an aspect of both love and wisdom, yet power is also a thing in and of itself. When you wish to focus your attention, your will or your desire, you are using that power that fuels your attention, your will, and your desire. Physical power is easy to see, and often entities who are metaphysically powerful are also physically powerful. However, the power of which we speak when we speak of balancing love, wisdom and power is the metaphysical power of your will. The focusing of your will is the magical act that creates a change in consciousness for you.

Now, consider how easily an entity who is greatly loving and has a strong will may make numerous and unwise choices for himself and others because there has been an unwise use of power. Perhaps there was great love in a situation and consequently the seeker decides to affect the situation, but does not discover all the parameters of the situation.

For instance, say, a daughter has an elderly parent. Say that this elderly parent is full of years, full of illness, and ready to let the body fall away. The parent is ready to enter the gates of larger life and so heal himself through to a new environment. He is desirous of moving on. And yet, say, this daughter is absolutely certain that the best way to express her love is to keep this entity alive. The unwise use of her will may well keep the entity alive. Yet it cannot be said to be an action that partakes of true compassion or wisdom.

Similarly, a wise entity may easily focus his attention or his will on creating things, making things happen in the physical illusion. Yet he may not have been full enough of compassion to know the just use of his wisdom. In such ways, your lawgivers have sometimes created laws that limit rather than promote fairness.

These are only two examples. May we answer you further, my brother? We are those of Q'uo.

**G:** First, thank you so much for speaking through example. I love seeing a principle illustrated in a particular circumstance. It helps me to grasp it so much more easily. I don't form my thoughts well without being able to write them down, but the thoughts that I have formed go like this. Based on what I understood you to have said, I would equate will with the capacity to sustain focus and put into action that which one desires, whether internally or

externally. And I would see love and wisdom informing the will and equating power with the capacity to sustain and carry out action and seeing that power informed by love and wisdom. Does that make sense?

We are those of Q'uo, and are aware of your statement my brother, and indeed it does make sense, your dangling marsupials,<sup>4</sup> as the one known as Don would say, notwithstanding. You have the basic gist of that which we are trying to express.

There is an infinite variety of ways to talk about selfhood. When one talks of love and light one is grasping two fundamental principles of that in which unity consists: the original thought and the manifestation of that thought. Yet there is power in every atom, in every cell of your body, and in every engram<sup>5</sup> of your emotions.

There is power in every word you think. So, in addition to concerns of learning to be more loving and learning to be more wise there is a concern, as one becomes more powerful, to use that power wisely and compassionately. So, there is a tripod of love, wisdom and power. And there is a just balance for each entity between those three. It is a consideration that goes into each entity's plan for incarnation.

May we answer you further, my brother? We are those of Q'uo.

**G:** No, Q'uo. Thank you.

We are those of Q'uo, and we thank you, my brother. Is there a final query before we leave this instrument? We are those of Q'uo.

**G:** Q'uo, how would you relate the concepts of faith and power?

We are those of Q'uo, and are aware of your query, my brother. Faith is a vibration or energy which is far less distorted from the truth than any other vibration or energy which you as a third density entity are able to realize, express or manifest. It is deeply connected with the indigo-ray chakra and is also fully conversant with that process of the indigo

<sup>4</sup> Don Elkins had a habit of changing thing slightly as a form of humor. "Dangling participles" became "dangling marsupials."

<sup>5</sup> engram: a presumed encoding in neural tissue that provides a physical basis for the persistence of memory; a memory trace.

and violet ray moving through the gateway to intelligent infinity.

Power, my brother, can move through any of the chakra energies. And in making one's life sacred, one discovers the joy of expressing one's power through the highest possible expression, which is that of faith. An entity which has the faculty of faith well developed is indeed a most powerful beacon. So, we would not equate power with faith, but rather would say that it is a matter of the seeker's journey to find higher and higher expressions of his will, his power, and his focus.

May we answer you further, my brother?

G: No. Thank you so much, Q'uo.

We are those of Q'uo, and we thank you, my brother. We have greatly enjoyed your queries. At this time we would leave this instrument and this group with great thanks for being called to your session of working. It has been a true pleasure. We are so happy to share our thoughts with you.

As always, we suggest that you listen for the path of resonance in all that you hear, whether it is our words or the words of others, taking from us what would be helpful to you and leaving the rest behind. We do thank you for this consideration, as always. We are known to you as those of Q'uo. We leave this instrument and this group in the love and the light of the one infinite Creator. We leave you not only in love and light this evening but also in peace and in power. Adonai. Adonai vasu. ❁