



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

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.

© 2023 L/L RESEARCH

SATURDAY MEDITATION FEBRUARY 25, 2023

(Jim channeling)

Q'uo: I am Q'uo, and am with this instrument at this time. We greet each of you in the love and the light of the One Infinite Creator. We are most honored to be called to your group this day, for we know that within this group of spiritual seekers, there are many questions about the spiritual path. And we hope that you will allow us to give you information that is subject to your own discrimination. We would ask that you take what we have to say with, as you would say, a grain of salt. If there is anything that we say that does not ring of truth to you, please leave it behind. We would not present the stumbling block to anyone. Then take that which has value and use it as you will. Each seeker is unique, and each seeker may use information in a way that is unique to that seeker, for all are part of the One Infinite Creator, and each offers the Creator a certain path of knowing Itself, that is also a path that each seeker may use to know itself.

So, if you would grant us this small favor, we may speak as we will, for we are not what you would call ultimate authorities. We have travelled the same path you now travel. Perhaps we have gone a few steps further. And we are happy to share what we have learned on our spiritual journeys. At this time, we would ask if there are questions with which we may respond.

T: Yes, I have a question. What is meant by the Logos? I think I know but I wish you would elucidate and straighten me out on that.

Q'uo: I am Q'uo and we are aware of your query, my brother. There are various levels of the Logos type of entities within the One Infinite creation of the Creator of all that there is. The Primal Logos may be seen as also the Great Central Sun where the beginning of creation takes place. This Primal Logos is what you would also call the concept of Love. The concept of Love is created when the one Infinite Creator focuses Its desire to know Itself through this Love, this creative power that then becomes able to create what we call the infinite creation.

Within the infinite creation there are various other Logos that create galaxies, such as your Milky Way Galaxy. The Logoi of each galaxy then create sub-Logoi such as your sun. Each takes part in sharing the Love, the creative power of the One Infinite Creator, with all those beings that exist upon the infinite number of planets within this infinite creation. This is the means by which the power of the Creator is recognized.

And when the Creator shines its love in this fashion, expressing its free will, then the creation itself is made by the power of Love and manifests as what you call Light. The Light is that which is the enlivening feature or principle of the creation that allows the Creator to know Itself.

So, there are various levels of Logoic type of entities that may be experienced as those which are complete

in their natures of the octave of densities, that themselves do not go through the process of a spiritual journey, for they are complete in the nature of their octave beingness. Thus, each of you are sub-sub-Logoi, which do go through that process of learning on the spiritual path that you are more and more the one Infinite Creator that created you, and that lives within you, and that you seek to reunite with at the end of this octave beingness.

Is there a follow up query, my brother?

T: No, that's fine. Thank you.

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

B: Yes, I have a question. As a positive, as being on the positive path, using magic [and] being a strong student of magic, is that ultimately going down a path of negativity? Or can a positively polarized third-density person use magic in a positive way?

Q'uo: I am Q'uo and am aware of your query, my brother. The tools, as you would say, are the tools and may be used either in the positive or the negative sense according to one's own desire and intention. Those are the key qualities to determining the nature of magic.

The basic quality of magic is the ability to create changes in consciousness of will. These changes in consciousness may be either towards the light side of service to others, or the dark side of service to self. There is within each entity, then, the ability to make this choice on a daily basis so that you empower your choice of service to others, in whatever you do, whether it be magic or the normal round of your daily activities. However, the conscious entity, that which is known as the adept, which has already opened his heart in unconditional love, may then accelerate its own spiritual growth by sharing his abilities with others in the magical sense, creating changes in consciousness that will be of more service to others because of the intention of the adept or the spiritual seeker. Thus, you are able by your use of magic or of how you see your daily life in relation to others, to create within yourself and within the world around you the light and love of the one creator that allows more people to feel your presence of love and your intention of sharing with others the light and love of the One Infinite Creator.

Do you have a follow up query, my brother?

B: I do not. Thank you.

Q'uo: I am Q'uo and we thank you my brother. At this time, we would transfer this contact to the one known as Trisha. We are those of Q'uo.

(Trisha channeling)

Q'uo: We are those of Q'uo and we are now with this instrument. Is there a query to which we may speak?

B: What is the purpose of synchronicity?

Q'uo: We are aware of the query and we thank you my sister. Synchronicity, as you have posed, is a most potent tool, a most potent resource for the entities who are playing upon this field of a deep, highly intense, veiled illusion. Synchronicity is that parting of the veil, that opportunity to see beyond to recognize that what is in front of you is just a play of the energy, a manifestation of the singular Creator and creation having chosen to further divide and fragment Itself so that it may know Itself. Synchronicity is that experience of realizing the interconnection of one and all.

We ask that those who contemplate the term synchronicity and how that manifests in one's incarnational journey to reflect upon when those moments occur and see them as guideposts, as beacons, as bookmarks in one's life, one's journey, where the experience can be mined for further knowledge. See those moments as opportunities for self-discovery, the self being a much greater self than the egoic self.

Synchronicity can act as a momentary pause in the incarnational experience of the entity; a moment wherein the entity may sit and be present and realize that there is an undercurrent, a truth, a reality, if you will, that is much larger; that extends infinitely and has no division, has no separation, has no identification, other than the love and light and the Creator. Synchronicity is that powerful moment, that intentional space for presence, that tool for self to know the greater self, that potential to peek beyond the veil and see the greater meaning.

We would highly suggest that those who would like to further their own spiritual journey to take note of those moments of synchronicity to see what bubbles up, if you will, within yourself, what feelings arise and see them and accept them for what they are not to judge them, perhaps not even to make sense of

them, but just to witness the beauty and glory and conveniently, the magic of that experience of that moment. And to rest in the will—we correct to this instrument—and to rest in the faith of the rightness of the purity of all creation, self and circumstance included.

Is there a follow up to this query, my sister?

B: No thank you.

Q'uo: I am Q'uo and we thank you my sister. Is there an additional query to which we may speak to?

G: Yes, Q'uo. Could you please expand on a quote from 1984 in the first channeling after Don Elkins' death: "Let us begin by reminding each other that the honor of standing close to light, shall we say, there is also the responsibility to radiate that light as purely as possible." What does it mean to stand close to the light?

Q'uo: We are those of Q'uo and we are aware of the query, my brother. To stand close to the light is a means of saying that the work of the service-to-others oriented individual, the work of the entity who intentionally seeks toward the spirit, toward Unity, toward the oneness of creation that the entity is perhaps more in alignment or more motivated or intentionally seeking the service to others and the realization of unity. The standing close to the light could be seen as the realization of oneness, the operation of incarnational experience that is pivoted upon the realization of oneness rather than the egoic identity-related goals and routines. This is not to say that those routines and those motivations [derived of the so-called egoic self] have no worth, for they too provide ample opportunity for catalysts and spiritual evolution, and eventually, if harnessed and accepted and learned from, turn the seeker closer to that light.

Instead, what we mean to convey is that, for example, in the instance of the triad who channeled Ra, they were on an intentional journey of service to others. This was a most important, a most valuable, a most selfless goal, not one defined by your various separating forces, be that financial means or professional development or interpersonal development or other goals related to the separate itself, but rather that their work, that their movement and energy were put towards the higher, larger goal of acting as channels for spiritually oriented material; that their intentions were to serve others purely without judgment, with acceptance

and with an open heart. And that they not only sought that, to share with others, but that they sought that within themselves, that they set high expectations for themselves to live these lessons that they channeled. That, my friend, is perhaps the most concise way we can explain the terminology of standing close to the light.

As you know, standing close to the light can be a challenging experience. It can provide great catalyst outside of that light. It can bring about more difficult tests of will and faith that is purposeful, that has meaning. It is intentional, and that is because, as the entity grows on a spiritual level, it needs more challenges, more catalysts, more pauses, if you will, in incarnational experience to inspire the entity to more deeply contemplate, to strengthen the entity's will in faith.

For as you quoted, as one stands closer to the light, one acts as a greater beacon of that light; embodying that light, exuding that light. Those catalysts and challenges and that devotion to that path further prime the entity to become a clear channel of that light and love. The releasing and breaking down the parts of the self which perhaps blind or confuse the self about its truth, forgiving, allowing the release of the self-motivation, the service-to-self moments, or the more gentle aspects of the self, the moments of selfishness, all of those being released through these challenges, through these catalysts that come with one's journey closer to that light.

My friend, each of you who seek are on that journey walking closer to that light in your very first steps forward and your intentions of seeking not only our steps forward on that journey of seeking, but our steps towards that light. In each moment where you are able to remember the connection, the creation, and that you are a manifestation of the Creator, you move more closely to that light.

We sincerely appreciate that this topic came up for we see gatherings such as this as beautiful representations of that movement towards that light. We see each of you as fellow journeymen and journeywomen moving towards that light, hand in hand.

We are inspired by your great efforts and pure intentions to better understand this illusion and one another. And so, we see this group as amazing, powerful beings on their journey towards that light.

Is there a follow up to this query, my brother?

G: Thank you, Q'uo. What does purity mean in this context, is it purity of intention, or behavior, or both? Is purity a way of coping with the extra stronger catalysts that we encounter as we progress on the path?

Q'uo: We are those of Q'uo and we are aware of this query, my brother. We find that the word purity sometimes can cause some confusion and we only wish to convey that purity in this sense is that of deep heart-rooted intention. For you are each on this large experiment, if you will, where one will fumble. One will not understand a situation. One may act out of impulse or react, and though the behavior may not be seen as what you would call pure, the catalyst, the motivation for said behavior could be investigated and contemplated and seen for what amounts to some distortion of love. It is that process of refinement, of understanding behavior that is at its core a pure intention.

So, we would say that purity of intention is perhaps the gist, if you will, of what we were getting at. However, we stress the gentle touch for the self for there will be moments where one drops the ball, if you will, where one trips; and it is the recognition of that trip, of that drop, where again that purity of intention can be accessed, can be seen, can be identified.

Again, the word purity can have mixed connotations on this planet and we do not wish to provide inroad, if you will, for a negative connotation for the word pure. That being impure. By purity we just mean a focus and authentic relationship with intention.

At this time, we will take our leave of this instrument and transfer our contact to the one known as Gary. We are those of Q'uo and we thank each and every one of you gathered in this circle.

(Gary channeling)

Q'uo: We are those known to you as the principle of Q'uo and we greet you, our brothers and sisters, through this different voice, this different prism, which may give some clothing to that which we transmit. We thank the instruments for the fidelity and their challenging of this contact. And we would once again remind each to exercise their own discernment when receiving that which we transmit through these instruments.

At this time, we would open to any query which may be present in the circle. We are those of Q'uo.

C: I'm interested in trying to understand the creation of the universe and the concept of what we call the Big Bang, and how it came to be. From previous channelings I gathered that the Big Bang was a product of the Original Thought of the Creator wanting to know itself. And when asked about how intelligent infinity became aware of itself in session [#13.12](#), Ra says: "The intelligent infinity discerned a concept, this concept was discerned due to the freedom of will of awareness, this concept was finity." Can you elaborate more on how the Creator evolved from infinity to being able to ask the question of finity? In other words, what happened in between the concept of infinity and the concept of self-awareness that led to the Creator having the thought to know Itself?

Q'uo: We are those of Q'uo. And we appreciate this very deep mining into the ground, not only of the universe, but of the self. For when you look at the cosmic genesis story of that which you know as creation, you, my friend, look at your own story—through many, many different eyes.

The realm that you seek to explore is cloaked in mystery. For from our vantage point, those known to you as Q'uo—who consist of the social memory complexes of Hatonn, Latwii, [with] contribution from Ra—do not fully see, shall we say, this moment that you point to. We have our own studies of course, we have our own teachers, but what was it which sparked that which we have called intelligent infinity to discern this concept? What was it that caused what you may see as awareness to dawn?

We cannot fully speak to this question as there was, we correct this instrument, as often your own subjective sense of experience is one born of a trigger. One wherein catalyst is presented to you which catalyzes and precipitates a change of sorts. But wherefrom does awareness arise when there is no catalyst? Seemingly. What prompts this when there is no subject to be aware of an object? When there is no other, no manyness, no illusory construct of time and space. Yet awareness arises.

This is a primordial event that may have some residual echoes in the study of your own awareness and in the study of the gradually increasing and expanding awareness that is witnessed through the

progression of the densities in your octave, with each density and succeeding density becoming more aware of self, aware of love, aware of light, aware of source, aware of the illusory nature of all many-ness and separation.

You may study your own diurnal cycles to pay attention to awareness and to probe and explore what it is to become aware in any given moment, to awaken from the dream of thought and of past and future and to step into the present moment; for the more fully that one may experience and embody the present undiluted by a mind attached to the past and future, to craving and aversion, one is moving closer to that primordial experience of infinity becoming aware. That infinity is within you, and is you, and you are retracing through your own awareness, your journey back to that moment.

As we have described, the creation is one which recapitulates the birth of the creation, that which in very limited terms than your physical sciences, as some corollary to that which you know as the Big Bang. For upon the emergence of this awareness was born a focus which we have identified previously as the Logos, or the creative principle, which in its own thought complexes designed a blueprint, which you may liken onto architecture for a plan of creation, a structure of creation, a design and a process and an arrangement of energies that was then manifested in its body, in that which you know as the great Third Distortion of Light, and out, shall we say, exploded infinite potential being drawn upon to create a universe in such a way, and another and another, on infinitely—each universe, each octave exploring yet another infinite facet of the all, of the Creator-self.

And that illusion, that play of energy, light and shadow, images of self, thoughts and experiences that is projected onto the screen of the creation awakens to its Original Desire [and], to use a simple metaphor, makes a U-turn, shall we speak, not projecting outward and journeying outward, in the illusory sense of outward, but returning inward, inward to the source out of which the self and creation emerge to that which became aware, as Ra has indicated, in return to that which is All. There is a release of memory, of history, even upon a collective level, of the last vestiges of identity which seem to be distinct from One such that there is a systematic reabsorption back into infinity, which may be described as mystery.

As we have spoken previously, all begins and ends in mystery. There is much, much to the journey of being an identity which may be contained within narrative and comprehension and various orders of logic and the arrangement of understanding but at its core is mystery, even to those of us, even to those of those you know as Q'uo and our own teachers.

We, through the limitations of conscious channeling cannot quite give voice to the “why” or the “what” or the “how” regarding the birth or emergence of awareness, except perhaps to say that concomitant with this awareness was born desire that this infinity might know itself. And you my friends, and we, and all aspects of the creation are direct manifestations of that desire. We are the Creator engaged in the eternal process of knowing Itself through this gate, we correct this instrument, through this great game known as creation.

Q'uo: Is there a follow up to this query my brother?

C: Not at this time. Thank you.

P: May I ask a follow up?

Q'uo: You may indeed, my sister.

P: How do oneness and emptiness correlate with infinity/finity?

Q'uo: We thank you, my sister. The seeking of meaning of words and relationships to one another is always an interesting exercise, for there are layers of semantics to consider where the meaning of a word to one person is different to another, and from one culture to another, and one tradition to another. But it is always, or often at least, a worthwhile exploration. For in examining meaning and relationship, one finds illumination into the nature of reality and the journey of the self.

Emptiness and oneness, in the context of reality at its deepest levels, you may say, or in the seeking of enlightenment, certainly bear relationship as they do to those other concepts which you named as infinity and finity.

In the exercise of association, one could perhaps draw a connection between infinity as a concept and emptiness. For emptiness is a perception and felt experience from the subjective standpoint of the separate entity who discovers, shall we say, or remembers the infinite nature of reality. They operate within a realm full of objects, forms, qualities, aspects; things which can be seen,

identified, compared, contrasted, made story of; things which have qualities, colors and shapes, and identifiable aspects. But in the ground of being and that which the spirit channel leads to, there are no qualities, precisely. There are no forms. There are no objects. There is that consciousness that is the “I am.” Not “I am this” or “I am that”, only and simply and purely “I am.”

There is awareness without bounds, without beginning or end. That awareness is perceived from the standpoint of the separate self, and particularly in those of your Eastern traditions, as being of emptiness, because, compared to the conceptual experience that the entity knows in its journey of separation, there is a certain negation or absence. Our own description through the limitation of conscious channeling and the limitation of language does not convey meaning adequately when speaking at this level. For this awareness itself is not an object which one standing apart looks at, but rather is the awareness of self. Anything which can be seen which arises within this awareness, is not quite it, shall we say. For that which can be seen, even thoughts themselves, are forms, and this emptiness or oneness is without form. This is also problematic because it sets up a subtle dualism between form and formless, as if there is true and not true. Certainly true and not true, real and illusion are categories that have meaning, but in the ultimate eternal sense, even those categories are illusion. But for the entity seeking upward, seeking to transcend form, it is a helpful model, shall we say, to consider things along these lines. To see that this emptiness or oneness transcends all qualities and is beyond all qualities, but contains all things and ultimately is not “other than” all things. As it is said in the East, samsara and nirvana are one.

With that said, it is from the standpoint of seeming finity—the illusion of finity—that emptiness is witnessed. And these other two nouns you have used, oneness and infinity, may also be correlated. But we remind the seeker that while having use upon the journey, these words and concepts are just that, words and concepts. They are not the equivalent to the lived experience of infinity or even infinity without reference to an entity doing, living, and experiencing infinity, but infinity for infinity.

These are but crude pointers—the finger pointing to the moon, but not the moon itself. We encourage

the using of these tools and the recognition that they have their limits, and we encourage seekers not to become attached to these labels. For the seeker is the Creator. The seeker is seeking itself. Ultimately it is the Creator doing the seeking.

It is also easy for the seeker to operate from the level of intellect and lock its awareness within that realm such that it is forever playing with concepts. It sits upon the seashore; it’s back turned to the ocean; it’s ears deaf to the waves lapping up just inches behind the entity.

At this time, we will transfer this contact to the one known as a Jim. We are those known to you as Q’uo.

(Jim channeling)

Q’uo: I am Q’uo and am once again with this instrument. We would ask if there is another query at this time.

G: Q’uo, I’m aware that substances such as blessed water, blessed salt and garlic, and the banishing ritual of the lesser pentagram can be used to ward off negative entities from a physical space they are attached to. I’ve seen this myself. Could such substances and rituals be used to rid the human body of substances that are causing harm, such as parasites or cancer cells?

Q’uo: I am Q’uo and we’re your query my brother. The substances and practices of rituals, which you have mentioned, can have some use in the healing of internal what you would call medical problems, if it is your desire and intention that such be. So, it is more likely that these qualities of medical difficulties would yield to the inner realization that the true nature of any being suffering medical difficulties is whole and perfect, that there is no true medical emergency, there is only the experience of what you may call the surface reality of your illusion which sees various states of being as separate instead of being unified with your deeper self, your higher self with the one creator within.

This is a more appropriate and effective technique for resolving such situations that you would describe as medically induced. For each of you is the One Creator. Each of you has contact with your higher self. Each of you has a pathway to the realization of your own perfection, and it is buried deep within the

heart of your being where the seeking for it may be accomplished when it is recognized.

That this is the nature of your being. You look beyond the seeming separation. You look beyond illusion. You look beyond the veil of forgetting. You pierce the obstructive and obfuscating qualities of the illusion around you and within your mental complex, and move thereby into your spirit, and look there to find the true nature of your being. Is there a further query my brother?

G: Thank you. Could the outer and inner practices work together? Couldn't the ritual help the individual achieve the realizations which you described?

Q'uo: I am Q'uo and am aware of your query. If this is your intention, with the recognition that such is possible, then your intention is the quality that would provide the ability for the healing to occur according to the utilization of both that which is of the outer realm, and that which is of the inner realm—that inner realm being the most important quality to be realized and set into motion by your intentions. Are there any further queries?

G: Not from me, thank you.

Q'uo: We thank you, my brother. Are there any further queries at this time from anyone in this circle?

C: Yes, I'm curious what catalysts Q'uo is currently experiencing and how Q'uo is using them for their own evolution.

Q'uo: I am Q'uo and am aware of your query, my brother. And for the answer to this query, we shall transfer this contact to the one known as Trisha. We are those of Q'uo.

(Trisha channeling)

Q'uo: We are those of Q'uo and we are all with this instrument and aware of the query, my brother. We are appreciative of this question and this query. In fact, this instrument found herself questioning how this question has never been posed in her experience in the many channelings she has attended, but we appreciate the curious nature, the seeking to understand self through the other-self that is Q'uo.¹ And jokingly, we show this instrument that perhaps

¹ This general sort of question is one that has occurred multiple times in the deep archive.

one catalyst Q'uo is experiencing is finding and establishing a clear channel through this instrument, but perhaps that is more catalyst for the instrument than for Q'uo.

Catalyst is part of each entity's experience on its journey towards oneness. Indeed, catalyst takes on different flavors as you move forward through the densities. And we feel that describing specifically what our catalyst may look like into ways that utilize your language and your lived experience would be quite difficult. Therefore, we only mean to convey that the catalyst those of Q'uo encounter have their similarities to the catalyst those of third density on this planet experience, but far further refined and pointed in our density of experience. And the means by which those of Q'uo address such catalyst is but one in the same. We use those moments as opportunities to reflect and learn and accept to recognize Q'uo as something larger than those of Q'uo, to further open the heart, to further practice wisdom, to more clearly establish connection with the Creator and with infinity, as we said in our introduction in this channeling.

We are much the same, those in the circle and those of Q'uo. We are simply but a few steps ahead, a few paces forward further along. Thus, we have encountered the catalyst that many of you have and are stepping into new hues of catalyst, new variations of that catalyst, that all, every single bit of catalyst, has at its core an opportunity for presence and self-discovery and deeper connection.

We apologize that we are unable to further define what we experience as happiness. But we assure you and promise you that that catalyst is there and is for the taking once those in this room are in close place along their incarnational journey. Again, jokingly, we show to this instrument that we will be sure to save you some of that. That is our gift to you. Rather, that is your gift to yourself and the Creator's gift to the Creator. Is there a follow up, my brother?

C: Yes. Are you able to choose the nature of your catalyst or do those catalysts happen at random?

Q'uo: We are those of Q'uo and we are aware of the query, my brother. This particular query is one of interest, for ultimately, we may again play with semantics, as extensions of the Creator, we had some part in choosing how we experience the Creator. What upon our journey reveals itself to challenge us

and teach us? So, in a way, yes, we have chosen. But in our movement towards oneness, we have moments where although we may be fully connected, catalysts can be seen as random. But we remind the seeker that that catalyst is ultimately not random and that our momentary forgetfulness in experiencing it is but momentary. That there is quick realization that the catalyst is for our using, is intentional, and is perfect in its design and its timing and in its presence.

We feel there is some difficulty in expressing this more deeply or fully, for we are beginning to use ways of describing time and space that are more challenging for us in our experience, are more heavily defined and deeply veiled in your own experience—part of your third density incarnational journeys.

Again, we apologize if we have been unable to fully answer the query, but we appreciate this opportunity to share a bit of ourselves and our experience, knowing that ultimately we are one in the same. So therefore, my brother, we are simply telling you about you and you about us.

At this time, we will take our leave of this instrument and transfer our contact to the one known as Jim, for the instrument known as Gary has requested that we transfer instead to Jim. We are those of Q'uo.

(Jim channeling)

Q'uo: I am Q'uo and am once again with this instrument. We would ask if there is a final query at this time?

N: Would you please, and thank you for taking my question, could you speak briefly to the dynamics between second and sixth chakras and how the concept of worthiness and the belief of unworthiness affects the blockage of sixth chakra?

Q'uo: I am Q'uo and am aware of your query, my sister. As you are aware, the orange-ray energy center is concerned with the self, the knowledge of the self as an individual being, with various eccentricities or unique qualities that make it an individual and unique being. This basic acceptance of the self then forms the framework within which the spiritual seeker may continue its journey through the yellow-ray energy center where it joins its unique self with other selves and forms groups of various kinds of the

family, the workplace, the community and so forth. This expansion of the awareness of the self and into the group can, when the entity becomes aware of the nature of the Creator relying—we correct this instrument—existing within each entity, then the green-ray energy center of unconditional love may be activated.

This expansion of the nature of self then has the ability to see that it is a portion of each other-self, and has the qualities also of each other-self, and appreciates them in a way that you may call the unconditional love. When this is done in a manner that sees other-selves and loves them unconditionally, at least 51% of the time, then the entity is, what you would call, able to be graduated into the fourth density of love and understanding at the end of the Incarnation.

As the entity continues in its expansion of the nature of the self, it moves into the blue-ray energy center where there is the ability to feel the communication of others in a truthful fashion, and be able to give that clear communication to others as well. This is the energy center where there is also the possibility of the feeling of the self as the Creator, as it shares the inspiration of that feeling with others about it. This is equality which expands one's awareness of the true nature of the being.

Then, as the entity moves into a broader and more powerful expression of itself, the indigo-ray energy center, this is the position in which the entity can see itself as the Creator, as the Logos in miniature which can create changes in consciousness as a function of the choice.

Now, this is possible when the self is recognized as the Creator. If the self is not recognized as the Creator and sees itself as less than the Creator, then there is the quality born of what you would call self-unworthiness. This is the lack of ability to see the self as the Creator, as intelligent energy, which has the ability then to make contact with intelligent infinity of the violet-ray chakra. This is not possible when the self is not seen as the Creator that is all things, that is of value, because it is all things because it is the Creator.

This is a place or a state of being which an entity must be able to manifest within its own being. So that it is not what you would call arrogant, but is satisfied that it is the Creator, realizing it is the

Creator, feeling that it is the Creator and expressing that feeling as a love for all of the creation and for the self, as being the Creator that provides the path for the self, to move back into unity with the One Infinite Creator. It sometimes takes a great deal of what you would call time and a variety of incarnations to be able to activate this indigo-ray chakra in the sense of being the Creator, feeling the worth of the self as the Creator. This is the path that each of us takes. This is the path that we take with you. And it is a path of great satisfaction, of glory, of joy, and of feeling that all is well and all will be well for the Creator resides within and is an expression of that which is everywhere present at all times.

Is there a follow up query, my sister?

N: Thank you.

Q'uo: We thank you, my sister. We are most grateful to have been able to utilize each instrument today to respond to the most inspiring queries. This has been a great experience for us as well. As you learn, so do we learn, and today we have learned much about you, ourselves, and the Creator that brings us all together here today.

At this time, we shall take our leave of this instrument and this group. We leave you all in the infinite love, light, and joy of the One Infinite Creator. We are known to you as those of Q'uo. Adonai vasu borragus.