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## SUNDAY MEDITATION

JUNE 6, 1993

**Group question:** The question this afternoon has to do with the process of worry and prayer. It seems that when one worries overmuch about a situation, one is really sowing seeds for allowing that situation to take root and to sprout, to grow, to become more likely to be a reality. And the suggestion was made that a form of prayer might be the more helpful of the paths to choose in dealing with a situation that you are quite worried about; that talking out your worry to the Creator, to an angel, to a saint, to your higher self, to whomever, is much more helpful in creating the internal environment that not only gives you a peace of mind and a feeling of perspective, but sows the seeds of greater possibilities, so that that which you are concerned about has more chance of turning out in a favorable fashion rather than in the way which you fear that it might turn out, and the way which you tend to worry about. And we would like Q'uo's comments on the concepts of worry and its effect upon a situation, and the concept of prayer and its effect upon a situation.

*(Carla channeling)*

I am Q'uo. Greetings in the love and the light of the one infinite Creator. We are gratified to be with you this afternoon and to be that source called to your circle to comment upon your query concerning worry and prayer. As always, we request that personal discrimination be used as you listen to these thoughts, for we speak not as authorities, but as your brothers and sisters.

In responding to your query, we begin by observing the estate of your species and your density. It has been written that man is a little lower than the angels. What separates the estate of third density from that angelic host is an illusion in which the truth is hidden, so that the generator of either positivity or negativity is chosen—we correct this instrument—is chosen in faith alone, not because the circumstances of any situation are or become clear.

The essence of third density is the striving for clarity in the midst of unremitting confusion and darkness. In this situation it would be miraculous for any not to worry. There seems to be a continual stream of circumstance which cannot be controlled; efforts to control are often useless. In the absence of action that is effective the concern and returning to the concern is natural. Yet, as your question posited, it is true that over-concern and worry cooperate with what may be called desire-driven destiny in such a way as to more nearly solidify the matter about which the worry and concern is expressed.

We ask you to sit for a moment with the sheer inevitability of worrying circumstance. You have come into this density and into this incarnational experience fully aware of and willing to undergo the dropping of the veil of forgetting. Before your present physical vehicle was created, you chose this circumstance and this continuing line of circumstance. What about this was so valuable? The

gem which you chose was this very veil of forgetting and the blindness of the choices you would be making within this density and this incarnation. It is to this present worrying moment that you have come, not by mistake or error and not by chance, but step by step you have moved hither in chosen blindness and each issue before you now is faced in this blindness.

What is the supreme value of this blind choice, but that it is blind. We emphasize this repeatedly because, although it feels as though those of spiritual discretion and learning will have a greater and greater ease and pleasantness of incarnational experience, yet, in terms of the matter which acts as catalyst, the reverse is true: the greater the activity of the seeker within incarnation, the more frequent the choices and the more heartily each choice is tested.

So, this situation which precipitates worry is the common coin of third-density incarnation, and as such, we recommend a quiet and contemplative consideration on each occasion in which worry arises of this fact. You did not come here to dispel worry and to be comforted; rather, you came into the arena of third density to strive in darkness. Your greatest sight is the blind but loving heart, for one sees with the heart the light which is not visible to the mind; for within the heart rests the spirit of love.

This spirit is a side of wisdom which has no words in your density, and it expresses its wisdom in the more and more purified emotions. When the seeker comes first to the conscious study of the processes of spiritual choice-making, at first the heart is less than optimally pure in its expression. The seeker begins, day-by-day and meditation-by-meditation, to empty out of the heart the less pure of that heart's contents, as though the heart were a pocket in which many things had been placed, some of which were not desirable. After a time meditating and seeking, the heart begins to be released from having to hold so much of that which is less than pure; and then the heart may begin to shed its wisdom upon the conscious mind. This purifying process is not short, and we do not wish to suggest that you must become consciously pure in heart. We simply encourage each to do the work of opening in meditation regularly and allowing the heart to empty itself of the petty trivia so that its strain may be deeper and ever more pure.

The path to the deep mind goes through what we call the heart. This is why we focus upon this word, "heart." We wish, centrally, to disengage the mind from the intellectualizing capacity of your brain, for although one may speak intellectually of spiritual truths, the truths are only true in and as a whole when they are felt rather than intellectually understood.

Now, we have placed you in the situation and legalized worrying to an extent. Yes, you shall worry; you shall not break this habit entirely. Yet, we have suggested that the truth of the situation is not best served by worrying.

What, then, is the manner of moving in harmony with desire-driven destiny in such a way as to make the most effective and positive choices? We ask that you recall from one of your holy works that the one known as Peter saw the one known as Jesus walking upon the water. Peter, it is written, was excited to see this miracle and leapt out of the boat to walk to his teacher. But then Peter realized that he was doing the impossible, and immediately he stopped walking upon the waves and began to sink; however, the one known as Jesus reached his hand to Peter, and Peter was again able to walk upon the water with his teacher.

This reaching of the hand to the infinite intelligence that is source and ending, is an image showing the essence of prayer. It is a direct communication with that which surrounds and makes possible the illusion now experienced. To pray is to organize the energies within the self and point them directly at communication with, and ultimate congruency with, the great Original Thought of Love.

Thusly, prayer needs not to be answered to be effective. It is not given that a seeker see clear answers to each and every prayer; rather, it is given that communication and interaction with the infinite and the divine is not only possible, but inevitable. Prayer organizes this direct communication and identification in a polarized way; worry makes the connection with the divine in an unorganized way. The very process of communicating with infinite intelligence causes the seeker to refine, reconsider, restate and begin to see the truer dimensions of that situation about which he has been concerned.

We do encourage more than prayer, however. The praying to be led is most helpful and efficacious; yet,

there is also the great energy which dwells in this connection with infinity, which may then be released from intended communication as a reflex of this communication, as, if you will, an answer to prayer. To the open-hearted there comes that spirit which enlivens hope and faith; and in its turn, this faith organizes the intellectual mind so that it is more worry-resistant when next the situation causing worry arises.

The answer to prayer is not only the response of infinite intelligence to the matter for which intercession has been offered, but also a feedback which more and more informs the intelligence of that seeker who has prayed. Indeed, we would substitute for “prayer” the term “conversation,” for prayer is a word which in your culture has many negative connotations concerning the feelings of lack of faith, lack of confidence, lack of worth, and similar shadows. It also is connoted with the concept of the elite, as though some were more able to pray or had more right to pray than others. We would instead call prayer a conversation with infinite intelligence. In this conversation, the seeker speaks his mind as it is given him to do. Infinite intelligence responds in silence and in power; and free will being observed, destiny moves on, affected to some degree by this interaction. More than this, he who converses with infinity grows more and more full of this energy which is the reflex of this conversation—the silent encouragement of the infinite for the seeker within illusion.

We would suggest that as the seeker moves through the illusion day-by-day, and repeatedly goes through the practice of worry, of noting the worry, and of turning to communicate this concern in an organized way to infinite intelligence, there is the self-contradictory need both to release the free will to circumstance and to enter into that worrisome situation in imagination, to turn and face that about which the seeker is worried. Again, this turning and facing of catalyst does not bring about simply an answer to prayer, but rather, it acts as a teaching aid, if you will, opening more and more the seeker’s heart, enlarging the scope of the seeker’s identity to itself, and bringing about more and more in the thinking patterns of the seeker an awareness of the self as a universal Self.

Much of what prayer and worry do is offer a definition or qualification of selfhood. Much of what

seekers do in blind faith is seek and seek outwardly, reaching and reaching, yet learning more and more about the heart of the self, for the creation reflects that self, and those circumstances which are so obviously happening outside the self within the illusion are, in fact, reflecting part of the nature of the inner self.

Behold your own visions and all sense impressions not only as outer events, but also as a grand system of mirrors reflecting your own inner nature, for all that seems outer, all that seems divergent, all that seems to have this and that quality in and of itself, is that within the illusion which is positioned in a way that shall teach the seeker of his inner nature.

We join you in moving along this bewildering path. We encourage each in that cosmic conversation which shall reveal the seeker to itself, and the self to the infinite One.

We would close this sitting through the one known as Jim. We are those of Q’uo, and leave this instrument in love and light.

*(Jim channeling)*

I am Q’uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for the further query if those present have additional queries. Is there a query at this time?

**Carla:** I have a question. Let me see. I don’t exactly know how to frame it. First of all, I would very much like to know—did I get any part of what you were trying to give me? It was very difficult to go through some of those concepts; and if I didn’t, could you re-say them—whatever I didn’t get—another way through Jim?

I am Q’uo, and we are quite pleased that you were able to move through what was indeed difficult conceptual framework, shall we say. This is not material that is easily apprehended, and we are happy that you have applied yourself with such determination and ...

*(Side one of tape ends.)*

*(Jim channeling)*

I am Q’uo, and am again with this instrument. Is there a further query, my sister?

**Carla:** Yes. I think I grasp what you’re saying about how worry is good to the extent that we need it to alert ourselves to the fact that we need to pray; and

that prayer is good, or communication with the divine is good. But there is a trigger in there where you're worrying about something and you hope that you somehow could get a trigger in there, so that you move right on from worry to dealing with it in a prayerful and communicative way. And I think the original impetus for this question was, "What trigger can I use to point out to myself the fact that I'm worrying, and get me into a frame of mind in which I can do something about it?" What keeps us from just worrying and worrying and worrying? What kind of trigger can we put in our consciousnesses that alerts us to this in ourselves?

I am Q'uo, and am aware of your query, my sister. The threshold of worry, shall we say, varies from entity to entity. There are entities who feel comfortable only as they are able to worry about a situation. There are others who feel little distortion towards worry and allow whatever situation is occurring to continue with little concern for their part in the situation.

Each entity must determine when worry has begun to wear out one's ability to find peace and equanimity concerning a given situation. There is the necessity, as we have previously mentioned, of giving enough concern and worry to a situation to alert the deeper self that there is the need for creative problem-solving, shall we say. When an entity has thusly alerted not only the deeper levels of its own mind—reaching into that which is below conscious awareness—but has through this same process alerted those presences which serve as guides and teachers, then it is that these presences along with the more whole self must be allowed to present their comments, shall we say.

When these resources have been heard and whatever action that is possible has been taken—even if only to prepare for action—then it is that the entity must trust and have faith that all it can do and all that is appropriate to be done, it has done. By having this faith, the entity is affirming that all is, indeed, well, and has added that ingredient of faith into the mix of catalyst to serve as what you may call a kind of yeast that will affect the outcome, shall we say, in a manner which is most appropriate, considering the various qualities, energies and entities involved.

Is there a further query, my sister?

**Carla:** Just one. I sense that we could study this topic further to good advantage. Would you confirm that, if it's true?

I am Q'uo, and we agree that this is fertile ground for further consideration, for there is much of foundation attitude formation and its effect upon the external environment that reflects the nature of your illusion and the general field of that which you may call magic.

Is there a further query, my sister?

**Carla:** No, thank you, Q'uo. This has been an interesting session.

I am Q'uo, and again we thank you, my sister.

Is there another query at this time?

**Questioner:** No, not from me, Q'uo. It's been good to continue (*inaudible*).

I am Q'uo, and we have also enjoyed this session. We feel that the queries which come from your mutual concern are those which are rich in possibility for study, and we study with you that which you seek, for are we not all One? We thank you, each of you, for your dedication, your courage, and your sense of proportion which you call humor. We are most grateful to be able to join you in your meditation and in your seeking of truth.

At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✽