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## SUNDAY MEDITATION MAY 29, 1994

**Group question:** The question today has to do with healing. Many of the newer and more holistic means of healing deal with the body that has to be healed, the mind and the emotional system that has an effect upon the body, and then each one attempts to deal also with the spiritual aspect, which has ascendancy over both the emotional and the physical realms. We are wondering how a healer who is using any particular holistic method to heal might aid the patient to engage the spiritual aspect of the healing so that the healing has a better chance of being successful and so that the roots of the problems are dealt with. Could you give us some information on that?

*(Carla channeling)*

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is indeed a privilege to be called to your circle of seeking and we humbly thank each for offering us the honor of sharing our vibrations and our opinions with you. As always, we request that those thoughts which seem helpful to each be retained and that those which do not appear helpful at this particular occasion be released, for we are prone to error, being those who journey with you, but perhaps a few steps further in that infinite journey. With this understood we may speak freely.

The difficulty in speaking about spiritual healing and cleansing is the difficulty common to all

attempts to put faith into words. Whereas physical and mental, emotional—we correct this instrument—emotional problems have a large vocabulary of closely fitting words to work with, the issues of spirit must depend upon words such as love and faith which have no objective referent that is at one's hand to pin down and to create as a fully meaningful term. Words like faith indeed do refer to a real thing, but that reality is at best approximately symbolized by language, for the level of this truth is beyond the reach of words created as tools in dealing with one's environment.

The entity who is attempting a life lived in faith is perhaps the closest one might come to a fully meaningful symbol of faith. A person who is attempting to love is perhaps the soulful expression of love itself. When that verb which is the seeker seeks to attain the objective of spiritual health, then, there is no set of words that can bring about healing, for the health of spirit is at once always within that entity seeking help, regardless of the outer appearance. However, this health is also most suggestible when there is attained within the seeker the releasing and balancing of all energies which can be felt, and then the simple willing belief of a believer who believes not in the words of faith, but who believes that faith is the appropriate energetic balance.

This is difficult for us to give this instrument but we would ask each to picture the entity who rides upon

the bicycle or the entity who flies the airplane. When the various moments of motion are moving harmoniously, the balance is effortless. To achieve an approximate balance, however, for the newly—we correct this instrument—for the new practitioner is very difficult. The beginner does not know what true balance feels like and has not the ready instinct usually for that point of balance. So it is when a seeker begins to reinvent the life so that the life becomes a life lived in faith.

Structurally speaking, there are two clear portions to working upon spiritual healing or health. The first energy which needs to be worked with by the entity and by a healer who wishes to assist is that portion of the self which could perhaps be seen as muddled or roiled in terms of energetic patterns. The torque of spiritual disease is such that the unhealthy entity that one could say knotted or twisted and then held in that pattern by the energies which wish to untangle that unhealth, but yet each attempt to untangle just (close) the knot tighter.

This darkness, shall we say, is a darkness which is in the midst of the light which is also perceived as darkness. Therefore, there is no vision within which can tell what of the shadow world of spirit is of health and which is that of disease. Therefore, in the combing out of these tangles the dependency must be not upon precise visualization, but rather upon the willingness of that seeker to lay down all judgment of both disease and health, or of both the darkness which is knotted and that great darkness of spirit which is the rightful realm of the healthy and balanced spiritual seeker.

The right ways of working to release these tightly held points of disease are those which heavily move into symbol, both the use of symbols and the general willingness to work with parallel healing modes, with the realization that the cleansing of the mode used is specifically intended and desired to be reflected within the patterns of energy of the individual as spiritual counterparts. So that perhaps an entity seeking to release old mind and old unhealth of spirit might put the self upon some sort of fast or diet, this being specifically stated within and repeated often as one form of cleansing which is reflected into the spirit; as the parallel of the body is cleansed, so the paralleled spirit also becomes more cleansed and less full of substance.

As a healer wishing to aid this process, one may work within one's experience and thought to achieve methods found by one particular healer to be efficacious. These might include, for instance, the aiding of that patient to achieve a more suggestible state, or hypnosis. In this state, then, the healer may take the entity to a point between incarnations where the higher self is [a] voice available to and able to respond to questioner and questions so that the healer might gently request the higher self be asked by the patient if this entity is indeed ready to experience healing. In other words, is that lesson for which this distortion was necessary now learned; if not, may there be some thought upon this. Thusly, that entity's higher self may give impressions and words within the hearing and control of that patient.

Alternately, a healer might choose, when a hypnotic state was achieved, simply to speak in terms of lessening fear by means of extending the range of the viewpoint. This entity recalls the story told her of a patient whose ulcers were life-threatening. In hypnosis this entity was told that the entity sat on the side of a large planet, a ball whirling in space. The scope of time, the reaches of spaces were piped into the inner world of this entity. Those [concerns which] seared and burned within could more and more be seen to be of less import because of the widening of the viewpoint from this moment and this place to an infinite sweep of time and space.

Another entity might wish to use the conscious technique, that is, the patient remaining conscious of the tones sung or the prayers offered. In doing these chantings or singings or sharing energy in some other way, the healer and the patient are together seeking to release the disease by these energetic displacements, not of thoughts but of tones and so forth which have for the healer the ability to carry prayer, the energy of prayer. For what is a prayer? When one wishes to aid the spiritually ill one truly needs to be able to speak of prayer in a way which is flexible, but yet which holds for the healer that ring of authority which indicates experience, which the healer does have. So perhaps it is well to look at prayer.

But this moves into the second portion of the material we hope to share at this working. Before we leave the first there is a bit more to be said. What is this knotting that indicates that the shuttle of spirit is not in good working order? The simplest term is

fear. The spiritually ill entity has moved into an isolation, a place alone within which the entity is unforgiven and unnurtured. This isolation is crushing and once entered is very difficult to see, much less to work with. So, the energies of the healer pour like a blessing over this wounded spirit, lessening the isolation. However it is an infringement on the free will of the spirit being healed to substitute one's own faith for the faith of the patient, so the healer who wishes to be of benefit must work on itself, offering, too, itself those energies of forgiveness and wholeness. And in this offering to self, opening and sharing this purifies emotion of an at-one-ment with the patient.

Simply to say, "All things are love and love casts out fear," is in almost all cases inadequate. Perhaps one entity might hear and understand in a moment of realization that truly love casts out fear, but to the ailing spirit, such encouragement usually is received as if it simply constituted another pressure which was painful, the feelings of inadequacy and helplessness continuing and perhaps even growing. It is well to be humble and silent before or in the face of the temptation to overstate or speak too much. However, there are an infinite number of ways to create within the self of the healer that dynamic balance to forgiveness and love which may far better speak to the spiritually ill.

This instrument is concerned that it is not picking up all that we are offering, but we ask this instrument to quit being so picky and move on please. We are teasing this instrument.

Once that fear that isolates and anguishes the patient has been addressed, once the way has been to some extent cleared, then the healer moves to the darkness of spiritual hell, still in that place of mystery where faith is born, but now is free because of having addressed and bid farewell to fear. Into this environment may prayer come.

The one known as D has offered the information that although the spiritual illness can now be to some extent determined or found, yet there has not been a corresponding mode of healing with the exception of prayer. Again this is because the spirit, while acting as a shuttle for energies into the physical and mental and emotional bodies, is not in direct contact with energies within the instinctual body and mental frame of individuals upon planet Earth, but rather can be reached roundabout, or so it seems

to those within third density. The praying seems roundabout because one is praying to forces or essences within the world of spirit. And then that energy which lies without the sphere of Earth is persuaded to enter into the tangle to breathe balance into it. However, in actuality prayer is the most direct way of healing, for true healing is the restoration of all energies to their rightful balance.

But how to pray and how to aid patients in praying? Firstly, we would suggest that it be told to patients who are interested in helping themselves in this wise, concerning the physical place where he or she might pray, where in a specific environment shall the prayers be, how long shall they be given, of what shall they consist, thereby aiding the seeker in its growing ability to visualize this as a real and efficacious healing mode. For those among your peoples, for the most part, do not have the daily prayers, do not have the praying without ceasing, and if neither the daily repetition of prayer, or the constancy of prayer are things which the patient is familiar with then the suggestion to pray leaves the patient in a vulnerable position, feeling alone and inadequate. Thusly, the healer aids by making a place in time and space where the outer form might be observed. Thusly can a healer move the patient into that mental and emotional feeling of "I can do this."

It is seemingly merely working with details to get down to basics to decide which chair to use or what time of day to make for prayer time, yet these down-to-earth details truly do aid in the formation of faith. Now, prayer could be said to be that tune which, though unheard, is the tune of hope. Prayer can be said to be that inner flower which bears the scent of love. Prayer can be talked about indirectly by speaking of the beauty of a poem or a rose. Prayer is a form of communication whose object is one with its subject. The prayer, in reaching to the infinite Creator, reaches within. The self talking to the greater Self, this is the structure which seen from the outside may be said to constitute the house of prayer. The actuality is that that seemingly far away source of unity which love itself is, lies within, so the journey of prayer is a journey from self to the greater Self within, then circling back to form the unending circle between prayer and prayer, that is between the one who prays and the object of prayer.

It is not that we are saying that people pray to themselves, rather we are saying that ...

*(Side one of tape ends.)*

*(Carla channeling)*

... to which people pray lies within, for as the illusions of manifestation are progressively cast aside, that which is uncovered is already holy ground, and that far away Creator of one who fears is in reality that imminent presence which is the internal truth of all, shut away from the heart's awareness by that door which the seeker is always able to open but has not discovered the way to, or the key for it.

Thusly, it is well for the healer to speak some words concerning this practice of the infinite presence of that one great original Thought, that logos which is love and which is the One infinite Creator. In your Holy Bible it is written that the one known as Jesus states, "I am come that you may have life and have it more abundantly." This abundance of life is that which is the healthy spirit. When you have been able to, as healer, to place within the seeker's hands these basic concepts, then the healer's job is done insofar as communication with the seeker. From this point onward the healer may pray and know that presence within and offer this state of prayer to the infinite Creator on behalf of the patient, and the seeker who is the patient may begin to create for itself a life which is transformed. But this transformation shall come not visibly, not plainly, but rather from inside out.

There is much which might be added upon this interesting subject, however, we are aware that we have talked overlong, and at this time we would move on in this session by transferring this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

*(Jim channeling)*

I am Q'uo, and am with this instrument. I greet each again in love and in light. At this time we would ask if there are any queries which have arisen in the minds of those present to which we may speak?

**Carla:** When you are talking about prayer, is it just that any prayer will do? I mean if people know certain prayers, for example the prayers of St. Francis of Assisi, or is it more ... what you are trying to say

is this energy of knowing that all is one. I mean, I am not really getting what you are saying that prayer really consists in so that you could tell somebody else how to do it. Where am I going wrong here?

I am Q'uo, and am aware of your query, my sister. The quality which the prayer most beneficially offers the one to be healed is the avenue through which to express the heart, and the heartfelt desire to be healed, this, then, expressed in a manner which for this entity allows the most open and clear expression to be healed. For some it may be that prayers which exist in your literature are most helpful. For others it may be that the prayer of the moment is the one which is most helpful. Thus, it is not important whether or not the prayer is structured in such and such a fashion, rather it is important that the prayer provide an avenue for the heart to be expressed.

Is there a further query, my sister?

**Carla:** Well, and also not just for the seeker, but if the healer wants to pray, is prayer just totally unique for each person, that that person would then feel the clearest contact with love? I mean, is basically what you are saying is whatever the person can do to express that faith in unity ... like silence for some people might be the best prayer? I guess I am getting hung up on the word.

I am Q'uo, and we would respond by suggesting that for the healer it may be more efficacious if this entity who regularly seeks to aid in healing constructs a prayer, a ritual which allows it to express those qualities which it feels are important in this process, or it may be that the entity serving as the healer is one who feels that the spontaneous prayer of the moment is efficacious. For the healer it is often helpful to ritualize the prayer since it is often used. But again the needs of the moments and the nature of the healer will determine this.

Is there a further query, my sister?

**Carla:** Not at this time, thanks.

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

**Questioner:** You spoke of dealing with the person's fear. Do you mean the fear of letting the disease actually go, because they've had it, or what did you mean by dealing with the fear that the person actually has, because I know it is important.

I am Q'uo, and am aware of your query, my brother. An entity seeking healing is seeking relief from a pattern of thought and belief which brings it disease of one nature or another. To face the situation that is internal to the entity is often difficult for the entity, for the pattern of thought and behavior that has resulted in the disease is one which has, until the point of healing, remained for the most part hidden and a mystery.

As the desire to be healed grows within the entity and more especially as the entity seeks the healing, the entity actually in the metaphysical turns to face the problem, the structure of thinking, in full light. This is often painful or fearful for the entity seeking healing, for the experiences which have been a portion of the entity's formation of the diseased patterns of thought are often traumatic and to face this once again in light is for many a fearsome proposition.

The healer may aid the one seeking healing in the facing of the fear by reminding each who seeks healing that the healing is a natural process for a disease which is also a portion of a natural process of growth, that the entity is not alone, that many have gone before it and have been healed of that which ails it, that far many more walk with it unseen to aid the healing. In these ways and many others may the healer aid the one facing the fear and seeking the healing.

Is there a further query, my brother?

**Questioner:** Not at this time.

**Carla:** Is it possible that the reason that we are getting a lot of spiritual disease is because a lot of people are here from other vibrations, other densities, wanderers coming to help planet Earth, and they just bring spiritual difficulty into this illusion as they get born because their vibrations are just fighting with our vibrations? Is that part of it? Are people being born with spiritual disease all ready to kick in because of that vibratory mismatch?

I am Q'uo, and we believe we grasp your query. Please query further if we have not. The spiritual unease of which you speak is often the result of precisely the situation which you have described, that of entities who have journeyed to this sphere for the purpose of aiding its birth, shall we say, into a new level of vibration. The blending of vibrations that are more harmonious with the vibrations of

your planetary sphere as it suffers some difficulty in the birthing often causes a jangling to the spiritual complex which is likened to the feeling a traveler has in a distant land of not being a portion of that population. The healing that is of the body and the mental and the emotional complexes is for many entities more a product of the utilization of this density's vibrations for the working out of an incarnational pattern which had its roots in many lifetimes previous.

Thus, the healing of such entities is that which often is accomplished by means which are similar to that which is offered to the one seeking spiritual healing as well, for all healing must have the foundation set in the etheric or form-making body which is that more closely aligned with the spiritual complex of any entity.

Is there a further query, my sister?

**Carla:** So what you are saying is that you are in prayer, you are reaching and saying let this higher truth eliminate my condition, basically.

I am Q'uo, and am aware of your query, my sister. You are basically correct in your assumption. The prayer serves as a means whereby the earthbound portion of the entity's personality addresses that portion which may be called the higher self, the form-maker, the etheric body, which then will respond to the heartfelt prayer by opening the waters of the spirit that they may wash the entity clean in one area or another according to the purity of the desire to be healed and the efficaciousness of the ability of the one serving as healer to aid in the opening of this pathway.

Is there a further query, my sister?

**Carla:** Just one, and that is I really feel that a lot of people are very sincere about asking for healings, spiritual healing, and they don't receive what they consider to be spiritual healings. So there seems to be something really desiring something, but does not always fire right, does not always come out right ... What is there? What is the difference between one who thinks that he desires that just totally, desperately wants to be healed, yet is just knotting it up, and the person that truly does desire and doesn't knot it up but is releasing the knot. It is really critical.

I am Q'uo, and we believe we grasp your query, my sister. There are many explanations for why entities

who seem to seek wholeheartedly their healing do not receive that which they seek. Oftentimes there is simple desire without previous work that has the purpose of uncovering the roots of disease. There is the need for each entity to seek the basic understanding of the distortion that is to be healed.

**Carla:** And that's why the change in diet or something that goes along the lines of cleansing you suggested first before you talked about prayer? OK. Thank you.

[I am Q'uo.] We wish to add in addition to this that this seeking to illuminate the self according to the causes of the disease may indeed be expressed in a number of ways—the change of diet, the change of behavior, the looking at a situation in a new attitude, or any other means by which an entity may seek illumination of the distortion. There is also the need for each entity, no matter how desirous it is to be healed or illuminated it has become concerning its distortion, to realize that the primary attitude that underlies all attempts at healing or seeking healing is the attitude of “Thy will be done.”

When there is no healing one must look at what opportunities are presented as a result of the seeking of healing and the seeming lack of healing. The will of the Creator that moves through each entity's life pattern is that which always presents to the entity that which is most efficacious to its present growth. Whether that includes healing of distortion or continuation of distortion, there are opportunities available for praising and giving thanksgiving to the one Creator and these opportunities are that which the entity might look to, who has sought and seemingly not received the healing.

Is there a further query, my sister?

**Carla:** So, are you saying that if the person acts as if the lines of healing are opened, that the person generates faith by this action?

I am Q'uo, and you are correct, my sister. The quality of faith balanced by the exercise of will are the rod and the staff which can comfort the seeker. By continuing to exercise faith and will that opportunities are available for the seeker to grow, to serve and to know the Creator then such opportunities are indeed available.

**Carla:** OK. So you are praying not to heal anything but just to give praise and thanksgiving and to offer

the self in any way that you can to do the Creator's will. That's the basic plan?

I am Q'uo, and this is correct, my sister. Whether the entity seeks knowledge through one practice or another, seeks healing through one means or another, the entity, in order to be most in harmony with its own life pattern, must needs seek these things that it might be of greater service to the one Creator. Thus, the entity says, “Whatever Thy will be for me at this time, that is my will as well.”

Is there a further query, my sister?

**Carla:** No, thank you.

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

*(Pause)*

I am Q'uo, and we would take this opportunity to thank those present for inviting our presence to your circle of seeking this day. It has been a great honor and privilege to blend our vibrations with yours and to walk with you upon your journey of seeking. We would remind each that we are but your brothers and sisters who walk this same dusty path with you, and we have gladly and joyfully shared our opinions with you. Remember, please, that we share opinion.

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