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## SUNDAY MEDITATION SEPTEMBER 10, 1995

**Group question:** We would like to know more about worry and fear in their relation to faith. Can one create faith, or must one wait for a gift of faith, like grace? Does worry or fear ever help us by giving us the motivation to protect ourselves from injury?

*(Carla channeling)*

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we say what a blessing it is to be with you at this time, to share our thoughts with you and to blend our vibrations with your own. That which you ask this day is a question of much substance, for in learning the lessons of love the development of the faculty of faith plays a central role. The worry and fear which move through the awareness of those who seek is not so much that which is a mistake or error as that which reacts rather than responds and in developing the faculty called faith the lesson learned of responding rather than reacting is key.

You also ask if there are any positive aspects to worry and we say that, of course, that which is loosely termed worry can be foolish and mean nothing but it can also be wisdom or intuition which senses the need for concern. The entity who worries that the house has not been shut properly before leaving will turn off the light, will check the locks, will secure the dwelling in as many ways as is necessary. Worry gets the bad name because entities do not always focus upon the central question of whether there is in the

concern any area or portion of that concern which lies within the purview or control of the one who is concerned. When there is no avenue open for action which can address a concern the worry has no function within the physical illusion. Its function in the inner life then becomes that of moving the entity off center, removing the peace which lies within the one whose heart is clear, and sets up catalyst. This function is useful. It is a way by which the mind focuses itself upon that point of inner distress. Over this inner universe, unlike the outer manifestation, the seeker does have resources to which he may turn.

The question was asked during your study period—this instrument needs a moment to deepen the tuning and we pause that this may be done.

*(Pause)*

We are again with this instrument. The question that was asked earlier was what is there to choose to do instead of worrying, and we suggest to you that worry is disorganized and random prayer. The deepest inner dialogue is with the great Self that overarches and undergirds all that is. Worries and fears not only stew and seethe within the mind, they also register with the infinite One as cries of distress. However, the energy used in worrying is tangled and mazed and the Creator, although reaching within always to comfort, simply cannot move through that tangle that has stopped the inner hearing, the inner

vision, the inner sensing, of that peaceful, creative and wise self.

Thusly, when the seeker sees itself in a muddle, worrying and fretting, we suggest that one resource that may aid is the memory, the remembrance of the fact that one who worries may also be one who prays and enters into conversation with the infinite Creator, that greater Self of which each is an ineffable and unique portion.

Now, each knows within the heart that worry founded or unfounded is only effective when there is an option open, something that can be adjusted or controlled. The one thing over which the seeker has constant control is the will, and it is the function of the will to aid in the establishment of a life in faith, for worry may be contractive to faith. So we come to the question of what can be done to increase faith.

Now, the faith, when taken hold of by the seeker, creates an area of control in all situations within this or your illusion, indeed, within any that we know of. How to lay hold upon that natural function? How to encourage it? We have often said that faith, when first chosen as a way of living, is nothing more than a leap into space. Faith creates itself in the mid-air, when the will of the seeker has been surrendered. That first so-called leap of faith is a beginning. It could be nothing more than the conscious decision, the promise to the self, "I will live by faith." This is a good beginning.

The will is invoked by such an affirmation. Each time the seeker subsequently [finds] itself mired in useless and cyclical worry the affirmation may be repeated, "I will live by faith." Sooner or later there comes a moment when the repetition has bred a new and positive habit of mind and in that moment the seeker finds that she has skipped the usual habit of worry and been inspired spontaneously to affirm, "I will live by faith." That moment of peace is as precious as your rare metals and should be stored carefully in a special part of the memory, that memory that lies just behind the surface of things.

Now, the faculty called faith stems from an infinite sureness, a knowledge of self that rests deep within the roots of mind. All that the seeker does when invoking faith is to reach towards the root of mind where that faculty lies waiting to be encouraged to grow. Eventually, faith does become a habit, and during periods of the incarnation when an entity is experiencing those things which are perceived as

pleasant, she may rest and experience the peace which passes understanding. Yet there shall, in the natural cycle of light and dark that is your illusion, be times when there is no comfort. There is no spontaneous feeling of faith. And then it is that the wise seeker is content to live upon the bare memory of those winsome, glad times when the spirit is high and the faith flowed like water. These memories are true and they are as the talisman that protects the entity suffering through change and transformation even though no sense of faith remains.

Faith is indeed a gift in that some entities have a clearer line or connection with their own unconscious mind. Faith is also a built-in, inherent and native portion of the deep mind and thusly it can be developed and pulled up into the conscious existence by one who works to form the habit of turning to faith and faith's ability to give one the opportunity to create that area of control which changes the fear and fret of daily worry into an occasion to invoke faith. Once that feeling has been experienced of the support given by faith, then it becomes more and more natural to turn from the small circle of worry to the upreaching of prayer, intercession, praise and thanksgiving.

Those things which aid in connecting the faith deep within to the conscious mind include first of all the regular meditation, for in the silence of meditation connections from within the deep mind are being made and information is flowing. Also, we suggest the encouragement within the self of praise and thanksgiving for all, large and small, or the ephemeral world that may meet the senses. Prayer, praise and thanksgiving are three resources that add and strengthen the connection to faith.

We feel that this is a good beginning upon this interesting subject and would ask at this time for any questions that you may have. Is there a query at this time?

**R:** This instrument has a new computer. Is there something that the instrument can do to make sure that the computer keeps working, or is there some effect she has on it that we should know about?

We are those of Q'uo. We feel that the instrument and the instrument are compatible. The energy which creates disturbance within sound-producing equipment does not produce the same distortion with the computer. Indeed, the instrument has, shall we say, a beneficial effect upon the computer.

Is there another query?

**R:** To be sure, then, the computer would not have any deleterious effect upon the instrument as far as using hands is concerned?

We are those of Q'uo, and if we grasped your query correctly it is the instrument's choice to martyr the self in some degree that lies prior to any handling of any equipment that requires fine motor motion.

May we respond further, my brother?

**R:** To restate: might the computer emit any harmful energy fields for the instrument, since she is sensitive?

We are those of Q'uo, and we grasp your query now. We do not see a deleterious effect upon the instrument from the electromagnetic field of the computer.

Is there another query?

**P:** Two. First is a personal question. I am having a child and I want to know how the development of this child affects the energy centers of the mother?

We are those of Q'uo. As a woman accepts within the physical body the new physical entity she finds the energies within the self to be moving into harmony with the nascent and developing energies of the child within. This creates, at first, a dimming or lessening throughout the energy centers of the mother as the system adapts to and balances with the incoming entity's energies. Because of the fundamental nature of conception and gestation the mother will often find the red or root ray energy center becoming stronger. During this strengthening it is easy to experience imbalance within that center because of the relative rapidity with which this process affects both child and mother.

So the energies involved in living, breathing, eating, sleeping, those creature comforts, those natural sexual functions, may seem to be very strong but confused or muddled. Likewise the green ray energy center tends to run very hot, shall we say, for the natural faculties within the mother are opened as a flower to the sun by the process of nurturing and creating the life and all that that great opportunity brings with it. The remaining energy centers have a tendency to be dim and not particularly well balanced due to the immense amount of energy which is being devoted on the red ray and green ray levels by the mother.

Therefore, it is helpful in attempting to balance the energy centers to use the visualization of that more balanced and even flow of energy, visualizing this, even speaking of it aloud to the self in affirmative sentences may do much to even out those energies and create more vitality and sense of comfort to the mother.

May we answer you further?

**P:** When do the energy centers of the child develop?

The energy centers of the child are already developed. The energy centers of the physical vehicle are in an inchoate state until the entity decides to come into the physical vehicle. When that melding of spirit and flesh takes place the physical body then takes on the basic energy balances of the entity taking advantage of the incarnational opportunity. As the entity settles into the physical vehicle the physical energy centers are invested with the entity's energies which are as a complex of vibrations expressing the self and its personality. The resulting harmonies of spirit and physical vehicle create the energy centers in the configuration which the child begins the incarnation with.

We may say also that the child whose mother consciously seeks cooperation and balance between her energies and the incoming spirit's energies creates the better atmosphere for the child to be in. The function of the thinking about or brooding about the child to come is that it creates a more and more comfortable pathway for the child as it is welcomed into physical existence.

May we answer further?

**P:** You spoke of the melding of spirit and body. A certain time?

The incoming spirit chooses its unique moment to enter. It may be very early in the pregnancy. It may be almost identical to the moment of birth. Some life paths need to begin with catalyst within the womb and some therefore choose to dwell within that environment and experience suffering. Others may choose to come in early because there is a tremendous attraction between mother and child. And such a child experiences great communion and unconditional love during this time so that an entity begins life perhaps already burdened with sorrow or with unreasoning optimism and joy. These are very individual choices and there is not one selected moment for all but, rather, each chooses for the self.

Is there another query?

**P:** Is there a sign or indication that the mother would know when the spirit begins to interact?

I am Q'uo. Often there is indeed that moment of recognition, that moment when the mother knows the child within. The more tuned in to the self and its true feelings the mother is the more sensitive and vulnerable to such contact that person is. We would suggest that it will always have a beneficial effect to the child when the mother communicates with that entity; whether that is talking out loud to it or simply thinking to it, such efforts at sharing and communicating are often rewarded.

Further queries?

**P:** Would you be able to suggest any method of meditation for the mother that is helpful to the child? Thinking and talking are good. Should she refrain from certain activities that may be harmful to the child?

We are those of Q'uo. To the entity coming into incarnation the world is at first a disorienting place. It picks up and takes as its own any strong emotion or state which is the mother's. If the mother's life is that which creates a deep unhappiness this has a tremendous effect upon the child within. Similarly, the child will drink in joy and peace and love to the fullest extent, finding this gift as natural as the mother's blood which flows through its veins. As the physical fetus develops the child begins to have independent feelings, but this is not marked until after the birth.

May we answer you further?

**P:** No, thanks.

My sister, we thank you also. We do find that the instrument is tiring and so we would at this time leave our blessing, our love, and our faith with you, and take leave of this instrument and this group. We leave you in the love and in the light of the One Who is All. We are those of the principle known to you as Q'uo. Go forth with joy. Adonai. Adonai. ✨