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SUNDAY MEDITATION NOVEMBER 4, 1990

Group question: The question this evening has to do with the concept of worship. What is worship, especially in regards to the one Creator? What kinds of worship are there, besides the kind that we're familiar with in church? How does worship affect us, and how we can enhance this effect?

(Carla channeling)

Greetings and blessings to each from the Brothers and Sisters of Sorrow of the principle known to you as Q'uo. The joy that we feel when we are called to your meeting to attempt to begin to examine the question that is at the heart of that which we come to share is a great privilege for us, in addition to the privilege of sharing in your selfhood, your meditation, your seeking, your tolerance of the illusion that is about you, your desire for harmony, and your single-minded desire to serve in love and faith and praise, thanksgiving and prayer.

The one known as Hatonn has been requested by the instrument because of that which the instrument does not itself understand, and it is part of that which we would speak of this evening, that when this ideation moved into the floor of this instrument's conscious thinking, it did not doubt its own instincts. There are reasons for the one known as Hatonn to be with this instrument as the energy, once again, is quite low in the group. The placing of the meditation in low energy timing is a choice that you have made because of the schedules among your

people, the appointments, the details, the needs to be here and yonder. We hope this is subject for some thought.

We would turn now to the question at hand this evening, the question of worship, in what it consists, what its various subgroupings may be as to type, what function it plays, and how it can be encouraged as well as begun. We would like to begin with a seemingly shallow linguistic point, yet we feel that this damaging translation of the holy work most familiar to your culture is in the present instance, and in regard to the present question, misleading and even damaging. There are many urgent requests from those whom you call, since in any and all religious paths, but especially within your Judeo-Christian culture, the basic emotion laden word that is almost always misunderstood when read, as it has been misunderstood when translated, is the word "fear." In worship, there is not fear; in worship, there is a surrender, without fear, and without knowledge of that which is to come.

Having chosen the path of service to the infinite Creator by means of service to others, why would any entity make such a choice? There are humane and humanitarian reasons to care for one's fellow man, but not to feel that it is necessary to surrender the heart, the mind, the soul, the strength and the life to a voice which cannot often be heard, but which must be taken upon faith by its outer garments of manifestation. The fear of the Creator is

simply awe and wonder, and fortunate is the entity who has released itself from all fear, for only within this illusion which you experience is there this fear of the Creator. This is simply a distortion of that love which is so great that the desire to serve this Creator fills one with awe.

Fear, of any one, any thing, any circumstance or any idea indicates that there is preparatory work still to do within the boundaries of the illusion which you now enjoy. The illusion is placed before you not only in a day-to-day manner, but in subtle and myriad ways. Your very consciousness, that is, that consciousness of which you are aware, is or can be constantly informed as to what means of service lie before you. In order to reach this consciousness of awe and wonder, there must be a variable amount of your time spent in whatever kind of contemplation reveals and manifests to you personally the most information about the state of your mind, your emotions, your physical vehicle and your consciousness.

Within that which is called the negative path, the consciousness more and more begins to conclude that all power, all glory, indeed, all of the creation resides within the consciousness of the self. Insofar as this conclusion is reached, it is identical to the conclusion reached by those who serve others. The negative path, however, chooses to worship not that which created this universe experienced, but the self for containing all that there is. Those who can handle this concept in a positive manner are few. There is no true surrender, no true desire to do the will of the Creator, but rather the Creator and the self, so co-mingled, become a non-thing, a non-thought, and in the end, an unworkable path of service.

Let us move to another way of gazing at this question. Within your social intercourse, one finds many, many ways of perceiving others, perceiving one's own thoughts, perceiving meanings which may be given to various manifestations, either mundane or highly spiritual, and your choice of accepting the reality of the self seems to include accepting the reality of the illusion. However, this is not, in our opinion, an accurate, logical conclusion. Can you control the wind of spirit, or must you allow the spirit, that living principle of the Creator, to move you? Many, many desires are those things which are natural to the natural entity, that is, the entity in an

unawakened state. To people such as this, worship may well be important, but they see themselves as those who take advantage of the sacrifice of another without whose sacrifice there would not be a life or consciousness continued beyond this one.

So, you may see that which worship is not. Worship is not the pressing forward to one's goals, the satisfaction of one's desire to accumulate and amass those things which encourage happiness. Many have called devout love of many finite things various kinds of incorrect worship, that is, worship of those things which do not endure, and are therefore only able to be worshipped within this local and provincial illusion, so soon over. And if the entity who wishes to worship does so for any motive other than love, awe, amazement, joy and a seeking after truth, one has chosen that to worship which shall surely not last as long as the consciousness which at present inhabits your physical vehicle will last. Thus, if one worships a religion, a person, a goal within the illusion, one is worshipping in a negative manner, blocking the natural flow which the spirit intends to be available to you at all times, that is, the spirit of Love Itself.

Worship is that which underlies whatever complex or simple structure of personality and desire one has which manifests as an incarnation. Worship begins with the awareness that is known, but much may be inferred. Clues within the illusion that hint at one single Original Thought, which we call Love, or Christ, Christ consciousness, or the Creator, is a kind of firm ground upon which the self may stand as it gazes at, evaluates, discriminates and analyzes its own thoughts, feelings and emotions, until the self has concluded much about the nature of the self, the illusion and the program of lessons which was intended. Worship is that surrender to imperishable and perfect light and love which is the Creator. Worship is a blind thing, a shot felt to be in the dark, having an unknown target. Worship is that gathering of purified emotions which moves the entity from considerations of the milieu of the physical vehicle to considerations of the milieu of the imperishable light being which you have found within yourself as the deepest portion of yourself.

There is a great difference between love and worship. Those who seek to love will in the end find all that they desire because of a great steadiness and firmness of desire. But neither the leap of faith nor the

intensification of desire can move that true self within one to that which is basically a protection, for the Creator is within you, yet within you cannot be seen by you. Thus, for all except the most non-literal and lyrical of mystics, worship generally consists in an attitude of surrender in purified emotion to that which is considered the source of the being, and of all that there is.

There is a necessity in most to objectify worship so that there is an identifiable object, idea or person onto which one may reflect one's deepest desires to serve. And as no one within an illusion can know adequately how to serve any entity in the best way for that entity, the worshipful or faithful entity watches and waits and prays and does all that it does for the love of the object of that worship, the infinite One.

In sum, worship is that gathering of purified emotion which kneels in surrender to the purity itself, the beauty itself, the truth itself, the love itself, that is the Creator. The outgrowths of worshipful, faithful living, moment by moment, are those things which many may perceive to be most beautiful and hard won contests against the temptation to make sense within the narrow definitions of your mind, of that which is infinite as the object of worship is infinite.

There are identifiable types of worship. There are three main categories of worship. The first is worship without an object. When one moves into the frame of mind that says that all that there is is the Creator, and all is to be worshipped, one has failed to identify any object of worship beyond the phenomena experienced by the self. The closest name that you have to this type of worship is pantheism, that is, the thoroughgoing worshipful attitude towards all that one beholds, but with the unspoken inference that when one comes to the end of all that there is, that is the limit of the Creator. Thusly, with those who worship without an object, many see difficulties connected with the inability to move beyond a certain point in evolution of spirit without either a subjective or reflective object of worship upon which one may focus again and again and again, infinitely, in each present moment.

The worship of an object, or symbol, which indicates to the entity a living and participating Creator, is most, most helpful in the simplification and clarification and lucidity of what one is aware of

about one's self, for worship must be the worship of an entity for nothing or something. The unexamined thoughts and feelings and actions of many of your peoples create distortions which indicate that worship is a kind of hysteria within which one is able to release all the negative portions perceived subjectively within the self. This is not particularly helpful to the evolution of the individual's spirit. However, we mention both worship without an object, and worship of an object, as being somewhat helpful, for these are stages which may be traversed as the incarnate entity slowly begins to open the door to the possibility that the object of its worship is an utter and complete mystery.

True worshipful living is a high risk occupation. It is not a loop into the light, but rather a loop into darkness. The illusion creates an emotional, mental and spiritual twilight in which ideals, the purification of emotions from attachments, and the mindfulness of continuing awareness of the worship bloom in the darkness of blind faith. That is, the true worship is worship of a mystery; awe, wonder, a greater and greater subjective feeling of being held firmly by that which is not illusion, although one cannot understand it, so that the entity rests at last in a completely subjective and subjectively truthful journey. In this regard, worship may be seen as motion, motion of a metaphysical kind rather than a physical kind.

We would once again advise this instrument to peruse these thoughts upon worship, for in her nature, in order that she may be what she wished to be and do what she wished to do before incarnation, she has gifts of faith and will. This instrument, therefore, has little idea of what may form worship, what may begin a craving for impossible virtue, for it experiences these things as a portion of its nature, and in this it is not incorrect. However, most are aware neither of the surety of faith nor a complete surety of desire.

Knowing that one will receive what one desires, one attempts to desire the most whole, beautiful and truthful expression of the Creator that may be made available to it. The entire panoply of a culturally gutted civilization ...

(Side one of tape ends.)

(Carla channeling)

... the choice of the intellectual to worship nothing or everything, both of which contain a weak strength of acceleration, although the vector is promising. Those who worship an object, but do not go beyond the literal object in itself, are those who do not yet desire to surrender to that which is, in the end, the unknown. Such entities have the need for structure, for certainty, surety, a firmness of intent which is the blossom of that structure, and many are those who have found the gateway to eternity in this way. But they are few, in that they have not become universal in their thinking, feeling and acting process.

It is to those who acknowledge that nothing is known, and yet who choose to be certain of those things which they feel as they consciously purify their emotions, that the sight of what this instrument would call the Kingdom, comes. There is no visualization of objects, such as being seated at the right hand of the Creator, or ruling, or judging, or being in some way a master of the creation. The one who wishes to develop the ability to worship must first square off against two illimitable concepts; that is, that nothing can be known, objectively; and that the self can be known by the self more and more through meditation, contemplation, analysis, prayer, and the observation of one's personality as it shows itself in any present moment.

Worship, then, is worship not only of the Creator, but of the mysterious and largely unknown Creator. The choice is then made, with no evidence whatsoever, to surrender to that unknown, for as one is aware one did not make oneself, one is aware that whatever the nature of the unknown, that unknown is responsible for one's being, one's continuance, one's imperishability and one's opportunities to express and manifest the glory of this mystery.

We realize we have only begun upon this subject. It is a large one, and because of this instrument's request to us, as it perceives the very large amount of material on this subject, we shall be satisfied to have begun. We would at this time transfer this contact. We are known to you as Q'uo, and for those of Hatonn, we bid you fond farewell as we leave this instrument. We are those known to you as Q'uo, and we would at this time transfer this contact.

(Jim channeling)

I am Q'uo, and greet each again in love and light. We would offer ourselves at this time in an attempt to speak to queries if there are any queries that we may address. May we begin with the first one at this time?

Carla: Yes, I have a question. In my teaching, I request that those who are working with me choose a symbol or an object to specify who they are in order that they may do work in metaphysical realms, but you suggest that true worship is worship of a mystery. Am I misguiding anyone by my method of teaching?

I am Q'uo, and am aware of your query, my sister. When an entity wishes to offer itself in the service which those present seek to offer, as the vocal channels, it is well to have a central concept or representation of this great mystery which is the Creator and the creation available to it to offer as the means by which unseen spirits may be challenged or hailed, shall we say. It is recognized that there is no concept or quality that can adequately summarize the infinite mystery of the Creator, yet the vocal channel does well to find a facet of this mysterious Creator by which it may approach the Creator, and through which it may offer the challenge to those contacts which would wish to speak through it. Though a concept may be fashioned, and an approach may be made, it is always known in the heart of each seeker that mystery is at the heart of each concept and each approach.

Is there a further query, my sister?

Carla: Just one, and I was asking this of Jim this morning. It is difficult for me to grasp that people honestly don't open their eyes, look around, take it in, and immediately feel the instinct of faith. Nor it is it understandable to me personally why people lack the intensity of desire to attempt to learn and serve at the very limit of their ability with a complete passion, because of this instinctive identification with the Creator, which is faith, and love and surrender, and willingness to serve, all sort of mixed into one. How can I brook this chasm in my own understanding, in my own failure to understand, in such a way that I can better serve? Because it's my blind spot.

I am Q'uo, and we are aware of your query, my sister. The central mystery of which we have been

speaking is reflected in each entity that seeks the one Creator. Each approaches this path from a unique position. There is much learning within the life pattern of any entity that is quite incomprehensible to most other entities that may be acquainted with a specific entity and may wish to know more of that entity in order to draw closer to it in companionship, compassion and in common seeking.

That each of you contains mystery may be seen as a benefit or detriment depending upon one's point of view. Many feel more justified, shall we say, for lack of a better word, in their own idiosyncrasies, when they realize that others contain such as well, variety thus becoming an enhancement when looking at the qualities of the human species. If an entity is not comfortable with the mystery within itself, perhaps it will have more difficulty in adjusting to that which is mysterious within others, for there is much of what seems to be of—we allow this instrument to search—undependable nature that mystery represents to some entities.

However, when that which is known of others is explored, oftentimes it is seen that along with the differences between entities there is much that unites those of your population. Entities will pursue their paths of seeking in a conscious or in an unconscious fashion with the character of the seeking determined by forces which are unique to each entity. When it is realized that each entity is unique, relationships between entities and the attempt at understanding between entities will then be seen as doubly unique.

Is there a further query, my sister?

Carla: I just want to clarify what I think you said. I think that you basically implied that what I see as an instinct, as a part of the self that could not be denied, is that, but that is for the most part in other people covered. And further, you are intimating that a teacher for the most part teaches by being, not by what it says. Are these conclusions acceptable?

I am Q'uo, and though we have not specifically iterated our reply in such a manner, we find that the interpretation which you have made of our words is an interpretation which stands on its own as valid, in our humble opinion.

Though entities are most mysterious, each in his or her own way, much of this mystery, though remaining in a covered, as you have called it,

condition, due to perhaps the lack of conscious seeking, would, even with active conscious seeking remain mysterious, not only to others observing such an entity, but to the conscious seeker as well, for this illusion which you inhabit is one which guarantees a great deal of mystery, since the unifying qualities and the fundamental concepts of the Creator, of the creation, and of each entity within the creation, are covered over, much as the earth beneath your feet covers the gems and jewels that may be found within your geological strata.

It is also well said that a teacher will provide the most effective instruction to those who learn from it, not so much by what it says, but by, as you have said, its very being, for it is the being that informs the working.

Is there another query, my sister?

Carla: I do have a trivial query, and then I'll shut up. I was struck throughout this contact by a change in your focus which prohibited me from using pretty words. I assume, as I did surrender, and I believe I was getting an accurate flow, that this had a purpose. Is it within the bounds of free will at this time for you to express the purpose of speaking in such a clinical manner of that which is at the heart of all passion, all life and all eternity?

I am Q'uo, and we are aware of your query, my sister. Before beginning this session we were aware that you felt some concern for your ability to channel in an undistorted fashion upon a topic which is quite dear to your own way of thinking and being, shall we say. Thus, we wished to facilitate the transmission of concepts by forming those concepts in a manner which would not continue to trigger this concern within your mind complex as you observed familiar phrases being utilized in the fashioning of this concept.

Thus, we attempted to speak in a manner which was not only somewhat foreign to you, but which would seek to describe this core concept in a manner which would be more acceptable to many entities upon the intellectual or analytical level that may come in contact with this information, and to the conveying of more objectively oriented concepts, that find an easier entry into the more emotional or, shall we say, heart-filled areas of the personal life pattern.

Is there a further query, my sister?

Carla: No, my brother, I suspect since you said that there is more, that we will be hearing more, and I will wait. Thank you.

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

(Pause)

I am Q'uo, and we are most grateful for this opportunity of speaking to this group. Indeed, there is a good deal more information upon this topic, which we shall be happy to share with you at your request in your future gatherings. We are always happy to join this group, for we find that the queries from this group are fashioned from the desires of the heart and not just those of the mind or of the curiosity.

We shall at this time take our leave of this group. We are known to you as those of Q'uo. We would leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨