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SUNDAY MEDITATION OCTOBER 1, 1989

Group question: The question this evening concerns worship. We would like to have some information along the lines of the purpose of worship in a person's growth, the elements that go into worship, concerning perhaps something along the lines of awe, of thanksgiving, of praise. We are wanting to know something about the means by which one can accomplish worship. Can it be done as simply as meditating and attempting to make a contact with the soul self, the higher self, the Creator, in a feeling of unity? Some people experience worship most profoundly when in the very strict and ritualized setting of the church. That would include singing of sacred music, the taking of Communion, the singing of song, and the listening to an inspirational message. Other people have begun to form their own "churches," shall we say, and find worship in meditation, in dance, in other types of ritual. So, we would like to have information concerning worship.

(Carla channeling)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator in Whose name we come among you as brothers and sisters seeking the light and the love of the infinite One. We were with this instrument prior to the meeting, reading over the instrument's shoulder, as it were, as the instrument studies the progress of those whom she is teaching. Consequently, we were swift to answer. However, this question strikes at the heart of that

which is to be learned upon the Earth plane within third density at this time.

You ask about worship. We find that worship is a daunting word in your society. Worship denotes that which takes place within an acceptable church or temple. Worship is that which is finite. Worship is that which is ritualized, and so forth. In this way, many of those who are unable to deal with the proliferation of doctrine and dogma in settled religions find that they have lost the ability to worship, for they have lost their innocence, shall we say, and no longer believe that the Creator is separate and far apart from Its creation. Each seeker becomes aware subjectively that the Creator is imminent and at all times with each seeking entity. It is the entity's decision to open the door to Love.

This is a large enough subject that we ponder the most clear way of proceeding. We shall begin with the concepts which are foreign to the culture of which you all are a part. Within those who follow the path of the guru and the chela, the concentration of worship is seen as a continuation of student, teacher and the Creator, all being one. This, however, gives the devotee of the one infinite Creator a living entity to adore, with feet that may be kissed and with hands that may receive garlands of flowers. In this way, the adoration of an entity which is seen is accomplished, and that entity is seen as a representative, or as one with, the infinite One.

There are many distortions within this way of worship involving, of course, the unfinished business of humankind which the most enlightened teacher still has to experience. Thus, the adoration is often less than pure as the entity is less than a pure representative of love. So, we shall turn to the options available to those wondering whether to worship within a structure made by others, a structure made by the self, or simply in silent communion.

This instrument is a good example of the entity which is a natural mystic. The entity also experiences sensitively through each sense. We find that neither the word sensuous nor sensual has connotations in your language which are spiritual. Yet, the heightening of all the senses is an aid to the keenness and whetting of the appetite for worship of the one infinite Creator. This instrument has simply chosen to ignore those doctrines which it cannot and will never understand. Therefore, the instrument keeps its mind upon a pure emotion, ways of feeling that are private between the self and that greater Self, which is all that there is. Because of this instrument's persistence in this practice and because of its ability to move through the service discarding that which it does not wish to take in, it has been able to use a system of stimulation of the senses which is intended to evoke strong emotional release.

Prayers and worship are many, many things. They may be praise. They may be thanksgiving. They may be intercession. They may simply be a statement of adoration. Or, indeed, it may be the silent communion tabernacling with the One Who is All, knowing that self is indeed upon holy ground, standing at both the beginning and the ending of the great cycle of creation while it experiences the illusion of the passing of time.

The purpose of the emotions evoked through worship is to so purify and clarify within a seeker the emotions of unconditional love that the entity becomes aware of the Source of unconditional love. When it is realized that the Creator is truly within, and the whole creation also, then it may be seen that it is an internal matter: the small human self through purified emotion opening the gateway to a deeper and deeper awareness of the Christ-self, the Creator-self, that is the core, the reality, the beginning and the ending of each.

One cannot cause oneself to feel emotion. One may behave in such a way as to indicate emotion, but there is the inner knowledge of the depth of that particular emotion. And what the seeker wishes to do is to intensify, by steps which are natural and unforced, one's emotions of adoration and worship of that great Self which is at the core of all that there is. Many simply go through the motions, hoping that worship will strike from the sky as lightning. However, it is to the persistent, steadfast, daily plodder, the one who walks with slow, firm steps, who accepts the dust and difficulty of the spiritual path of service to others, who is best able to begin the discipline of the personality that leads one to be able to release the personality and the limitations of human understanding, if we may use that term.

The understanding which each gathers is extremely helpful within this illusion and is intended for instruction that one may learn how better to love. However, all things within the illusion are distorted, not only the general things but the specific things in each entity's life experience. Each sensibility receives and perceives information in a unique way according to the eccentricities or idiosyncrasies of that entity's personality. There is a great problem with those who have come to an understanding that the Creator is within. Does one wish to worship the self? One would think, surely not—the self with the clay feet and the foolish mind and the sometimes unsteady heart. Worship is not possible from any entity. Worship is an emotion that flows through the entity.

Now, the beginning of worship is a clear realization that the true self of you is the Creator, that you are love, and that within you is the capability of manifesting or channeling the love and the light of the infinite One though each of you are within a finite illusion and, therefore, are unable of yourselves to generate infinite emotion. Within your culture the attitude toward the teacher is not that of adoration and worship. Within your cultural nexus this would seem to be blasphemy. The next great step, then, in preparing oneself for worship, is to yield up the humanness of the self, gladly, willingly and eagerly, to release oneself from the limitations of making sense, of being rational, of analyzing, thinking, concentrating, pondering and so forth. An emotion is experienced; it is not *an* experience. It is that which occurs *to* one.

And why would this occur? Let us gaze at the nature and the face of the Creator. Oh, how many books have been written about the Father/Mother/Creator of all that there is. How many words have been written, how many paths have been taken, to attempt to gain from the self wisdom, knowledge and information that may make one holy, sanctified and blessed. This type of belief that understanding and information will move one forward, to the exclusion of purified emotions, is termed among people “gnosticism,” and is indeed, though not heretical, an ambiguous and unsuccessful road upon which to travel in search of the one infinite Creator.

Now, you see many, many wish to be of service to others. Many feel the need to express love to others. But first there must be two realizations. The first realization is that the Creator loves you with a passion most intense, for you are a portion of the Creator experiencing Itself—love experiencing love. True worship is a response to the unconditional love that lies at the center of the universe and of your being. Within you is infinity and within that infinity, an infinite intelligence. And this principle is one of love and so all that there is is love.

Yet, you would wish, and we would recommend, that you strive to attain the emotion of worship, for within the process of moving toward worship one first dies to the self. That is, one releases oneself from one’s humanity, one surrenders the self to the greater Self that lies within in complete trust that that which is love may be answered with the most profound and purified love in return.

The one known as Jesus was a teacher particularly adapted to offering these teachings. Yet, they were misunderstood, misquoted and, to some extent, lost, for this entity always declared that it was not he who spoke but the Father within, an indication of his own surrender to the infinite One Which lies at the heart of each and everything in creation.

Some entities feel emotions of any kind with far more ease than others. Thus, we ask each entity to move toward worship, allowing itself whatever latitude it needs to work with the distortions of the self, to bypass that which is not held in faith. Worship is not an artifact of belief. Worship is a purified emotion from the self to the Self to the self to the Self to the self. One self may be capitalized; that is the Self within. The other self is your outer

shell which is as a shadow dancing upon the wall of reality.

Your physical shells are illusory. Your creation as you perceive it with your senses is illusory. And, indeed, the reason that many mystics are able to continue worshipping within the established church is that they have been able to separate themselves from the judgment of Self versus self and are able to see teachers, such as the one known as Jesus, not as objects of worship and adoration, but as worthy entities leaving a legacy of wisdom and compassion. Because of the times in which this entity offered its ministry, all of the senses were valued, and, thus, each sense was stimulated to align the mind to obedient and complete surrender to that greater Self within. The music, the incense, the taste of body and blood of heaven, the smells and feelings of those buildings which are considered holy and which have been upheld in prayer, occupy the surface consciousness to great extent, thereby making it far more easy for the entity to move deeply into the self and open that inner door which none other shall ever open, to find love waiting, love so profound, so undeniable, so joyful that one cannot help but love, worship and adore in return.

The Creator is, to use your word, holy and sanctified. Each of you is likewise holy and sanctified. But there is, shall we say, the surface illusion to be penetrated. As always, for this we recommend daily meditation and the daily contemplation at day’s end of those things which have moved each so that one is familiar with one’s human self and may find it easier and more safe to put aside, knowing that the surface self shall be resumed at a time when these purified emotions have surged through the spiritual shuttle which moves each into the infinite and eternal reality of the circle of creation.

People do not wish to worship themselves. Yet, as they go to the churches they cannot find a Creator to worship for they cannot accept many things about the experience of the so-called spiritual fellowship. Those entering in the spiritual fellowship are of all stages of development of self-awareness and, therefore, there is great pressure on many within your organized religions to manipulate, to impress upon others the idea one has of oneself, to do things a way which seems correct as opposed to a way which seems not. And that intensive effort which

would be given to pure experience within a service is frittered away in, shall we say, church politics and busywork.

If the seeker seeks within the organized religions, let the seeker's seeking be daily and not dependent upon that which one does for service. For without worship, love and adoration of the one infinite Creator filling one's soul with inspiration, the services to others will not be of the highest and best that you may obtain in this stable manner. They will be distortions of that expression, distortions which are designed by the surface self and which therefore limit the infinity of the outpouring of the love that is the principle and nature of the Creator and of creation.

To be in worship and adoration is to walk the path of angels. To move from that path to the daily round of activities is a sorry shock for most. Yet, we would suggest that it is the daily grounding of the self in surrender to the great Self within that may bring that eternity, that infinity of love into manifestation through the very being and nature of the entity. There is much sacrifice in this path, but as the teacher known as Jesus said, "I do not come to bring peace, but a sword." That sword shall refine and refine the choice that each makes to be of service to the infinite Creator. The peace that is found in the service of that infinite Creator is a peace found only in complete surrender.

This is the sticking point for many who do not wish to surrender what seems to them their free will in order to worship that which cannot be seen, that which is intangible and has no objective referent. It seems equally improbable that one would worship another or that one would worship the interior of one's being. In daily meditation, in listening, and in opening that inner door to that principle of love which meekly stands waiting to enter, is to begin the process of spiritual evolution that results in what this instrument would call "praying without ceasing." When one is conscious always of the greater Self within, the life becomes effortless and flows naturally as the spring of love wells up infinitely through the entity to the surface entity and then into manifestation to others.

Emotions are not understood well or given appropriate importance within your illusion, for each prides itself upon its rationality, its practicality, and its common sense. These functions are those

given to your bio-computer of your brain and these functions are extremely helpful in making choices, analyzing situations, and moving towards the spiritual by asking questions of this type. However, there will not be enough energy for anyone to sustain a manifestation of service to others unless that entity is feeding itself with the heavenly food of recognition, surrender and worship, and finally, dedication to be true to the enormous love between the greater Self and the expressing self within the illusion.

Each of you sees yourself as a being progressing through the years, growing older, and facing the leaving of the physical vehicle. What will you bring with you? What is your permanent personality? It is the biases that you have gained by dwelling in love, praise, prayer and thanksgiving, in seeking harmony, in seeking peace, in remembering the humility of one laboring under an impenetrable illusion. Know this about yourselves. You are not at all whom you see in the mirror. You are not at all that which expresses in casual carelessness from day-to-day. You are not that which is thoughtless. This is all of the surface. What you shall take with you upon the spiritual level at the time of physical death to the vehicle are those biases which have been created by purified emotion; that is, adoration, worship and unconditional love.

We suggest to those who wish to form ...

(Side one of tape ends.)

(Carla channeling)

I am Q'uo. I am again with this instrument and shall continue briefly. For those who wish to enter ever more deeply into the covenant of Love meeting love, we can only suggest that with lighthearted merriment one observe the humor and, shall we say, the oftentimes ridiculous nature of the illusion while maintaining an awareness that at one's heart one is not foolish, one is not limited, one is of the Creator, one is love. Each day it is necessary to observe the self and begin to cleanse from the self those portions of personality which would keep one straying from the path of surrender to the infinite One. The fact that the infinite One is within means that this is work in consciousness to be done by the self with the Self.

The group meditations are most helpful in this regard and, indeed, it is true of worship in general

that the greater the mass of worshipping, faithful souls, the greater the power of love that is experienced, not only by those who worship but, in the planetary sense, of the lightening of consciousness of planet Earth. It is for this reason that we never condemn any sort of religious practice which has as its goal, worship. We are not particularly interested in the specific means of attaining the emotion of worship and adoration. We are interested, and each entity needs be interested, in finding a path by song, by prayer, by whatever ritual required that opens the shell of the passing self, that self, that shell of personality that shall die and be no more, so that it may be broken apart as the egg broken into the dish. It is not the eggshell which those sitting in this circle are interested in; it is that which is within the mystery of that egg, that life, that miracle of birth.

If you are at this time only beginning to work upon the releasing of the surface self to the deeper and infinitely wiser will of the greater Self within, we may say, treat yourself as if you were a precious child, tiny, helpless, an infant which needs to be fed heavenly food. Find a way to feed that appetite through the singing, through the praying, through whatever has meaning for you, and do it persistently and for the love of the infinite One.

Worship, ecstasy, love—these are interchangeable words as regards the nature of the creation and the Creator. Your worship is only an answer to the Creator's worship of love, for Love worships love in all ways. The illusion is most complex. That which is to be worshipped, the reality behind the illusion, has no concept, no shape, no face. It is a great mystery. It is also a mystery to us. We do not believe we will plumb the depths of this mystery until we are once again without any surface consciousness of personality, so that we have become completely that which is in the core of our being.

This task is wonderful, but also dusty, hot and long. There are difficulties which assail one when one attempts to polarize persistently. There are the stresses of change as the human personality is gradually taken more lightly and less seriously. Above all, we would encourage each to be persistent, to wait, to allow, to expect, to hope that one may feel the presence of that great Self within, that one may feel that one is always standing upon holy ground.

Do not be discouraged. This is not the work of a lifetime. The work of your lifetime is specific lessons which you laid out for yourself and specific services which you wished to perform for the love of the one infinite Creator. Service to others without love has no real beingness metaphysically, and the so-called burnout of many of those who enter the helping professions is due to the limited awareness of the surface self and the lack of depth in seeking the heart of self so that those aids which one may give to others come through the self, not from the self, exhilarating and clarifying the self, not exhausting the self.

Emotions, when purified, are true thoughts. That which you consider thinking is simply that which has been given you in this illusion in order to make choices, and you make them well, my friends. But know this, that love is a steady state. As you tune into that steady state of the Creator's love, you are so loved. You must needs yearn and hold out the hands of prayer, praise and thanksgiving to the One Who loves you infinitely. And, in time, your return may become infinite and you may, indeed, live the life of praying without ceasing, of seeing holy ground under each footfall, of seeing the face of love in each and every entity regardless of its condition of life.

We have been informed by this instrument that we have once again spoken too long and we do apologize. The question asked tonight was, we feel, one of central importance, much misunderstood among your people who equate worship with action, worship with stewardship, with the giving of money and time and talent. These things cannot be done without the eating of spiritual food, and that spiritual food is the knowledge that you and the Father are one, and it is not you who speak, but the Father who speaks through you. In this purified emotional state of worship shall your soul grow in service to others and in love for the one infinite Creator which, when translated into a life experience, means an immense and glorious tapestry of love in relationship within the mystery-clad Self and with all those things both made by humankind and created by the one infinite Creator that move one to emotion: the thanksgiving for beauty, the poignant joy of birth.

We would now at this time resume this contact through the one known as Jim. We are most grateful to have been able to speak through this entity and

we do thank it and leave this instrument in love and light. I am Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. We, at this time, would offer ourselves in the attempt to speak to whatever queries may be upon the minds of those gathered this evening. We wish to remind each that we do not wish to be as infallible sources of information but, rather, those of your brothers and sisters who have moved to a position from which we may see that which you see in a somewhat clearer light and who wish to share that vision with you if it is of value to you. Is there a query at this time with which we may begin?

Questioner: I have two students, one of which I have never actually taught, far away geographically who are working by themselves upon their channeling. What advice would you give in general to those who are beginning the attempt to be of service by vocal channeling?

I am Q'uo, and am aware of your query, my sister. We can suggest what you would call the basic information here concerning the necessities for certain parameters that must needs be observed in order to proceed along a path which has the capacity of sharing greatly with others. Yet, because of the great opportunity, there is also the great necessity for taking care that the path be traveled as surely and as carefully as possible.

There is the need for the experienced instrument within the group, for the process of serving as a vocal instrument is one which may be learned with relative speed, as you measure time, but must be refined with the dedication and practice that comes from the student and the presence of the experienced vocal instrument that can discern those instances where there is the need for special attention that might easily escape the novice or the beginner.

There is, of course, the need for the numbering of the group to be that of three or greater in order that there be a natural kind of support and protection provided by the desires of each being melded into a wall, shall we say, of light that serves to unify the seeking being, shall we say, that calls for contact of those, such as are we, that might give information and inspiration through that contact. There is always the need within any new circle of instruments to be

able to rely upon the inspiration of an experienced instrument for those times when the difficulties or doubts do arise. Therefore, once again, it is well that such a group contain the experienced instrument.

We would also recommend to any such group that the desire to serve as a vocal instrument be periodically examined and intensified so as to continually place the tuning of each entity within the group at the highest point that is able to be sustained upon a steady level. It is necessary, therefore, to continue to work upon the self in what you might see as a therapeutic manner in order that those energies which may block or distort such contact might be kept within the balance point of awareness, shall we say. It is well to continue to work at least as hard upon the self as it is to work upon the process of learning to become a vocal instrument. This is being sure that the foundation for such work is placed upon the firmest of ground with great attention to its stability in order that any service which might be produced through the vocal channeling might have some hope of longevity and providing a continuing means both of learning and of serving.

We feel these points are a good beginning for the new instrument, and, indeed, are points which any instrument, no matter what the degree of experience, does well to continually consider as a portion of the process of serving as a vocal instrument.

Is there a further query, my sister?

Questioner: *(No further query.)*

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

Questioner: Yes. I have asked this question before, but in light of the wonderful information that we have heard tonight—which, for me, is one of the best I've ever heard—I feel like I need to ask the question again to see if there is anything that can be added to it, or just to refresh me. When communing with the inner self when attempting to receive guidance to structure your life, or at least to *(inaudible)* your actions, I suppose, according to what you get from the inside *(inaudible)* sometimes I run into a very hard problem of differentiating between that which comes from the inner self and that which just comes from the mortal self that exists in the illusion. Could you comment further or reiterate?

I am Q'uo, and am aware of your query, my brother. As one moves into the meditative state, it is well to prepare for this experience by first contemplating for a short period the reason that one moves into meditation, to prepare for that meditation by structuring the conscious mind in a fashion which serves as the personal tuning, shall we say. One may ask of the self what it is that one seeks, why it is that one seeks, how it is that one seeks. This will begin to place the attention in, shall we say, the proper attitude so that as the meditation is begun the attention will have a certain vector or direction that is not only inward but charged in a specific way. And by this charge, then, the consciousness that has been focused begins to move in a more meaningful fashion through the tree of mind down the branches to the trunk and therefrom to the deepest roots that are accessible to the entity at that time.

How deeply the entity is able to move down the tree of mind determines the degree of, shall we say, distortion or lack thereof, so that whatever information is gained does contain helpful insights, more and more helpful as the entity moves more deeply into or down into the roots of the mind complex. As the entity moves more deeply, the distortion factor is reduced so that those insights that are sought and which are supplied have less of a factor of distortion or of the coloration that is of necessity placed upon information from deeper portions of the self when this information must need travel through the more conscious portions of the mind or that which you might call the personality.

Therefore, it is our suggestion that each insight that is gained be looked at within the meditative state and within the contemplative state after the meditation as that which is helpful and as that which must also be subject to discernment in order that whatever distortion might be present as a natural communicative function of the mind complex might be determined so that the information becomes as purely distilled as is possible.

We suggest that this is not as difficult a process as our lengthy description of it would suggest. There is the recognition of information that strikes to the heart of one's concerns that comes from the conscious mind as it considers that which has been placed before it. Therefore, we suggest that each piece of information be given careful consideration and be valued as that which has its origin within the

deepest and purest parts of the self that touch unto the higher self.

Is there a further query, my brother?

Questioner: *(The questioner understands the basic description of the method of entering meditation and describes his daily meditative practice, but wants further suggestions as to what to do when seeking guidance in the middle of activity when there is no time to meditate. Also, how can one judge the validity of guidance received quickly in such situations when there is no time for considered reflection?)*

I am Q'uo, and am aware of your query, my brother. In such an instance, one may see the attempt to untangle the confusion by asking for assistance as the sudden and sharp stopping of the conscious mind and by the query itself, seeing the query move as an arrow or a bolt of lightning into the deepest portion of the self so that a response might as quickly be received as what is frequently called among your peoples as the "hunch," the intuition, the inspiration that is of at moment. This is an effective means of communicating with a deeper portion of the self. The degree of effectiveness is determined in large part by the degree of sincerity of the conscious question. By asking sincerely and desiring sincerely, the subconscious mind gives that which is of the instantaneous nature of insight—a word, a phrase, a concept, a feeling—in some form. It is well to pay attention to that which responds to the sincere query, that which is of the heart, for it is that portion of the self answering which contains that which is sought and communicates this in but an instant.

Is there a further query, my brother?

Questioner: *(No further questions on this topic.)*

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

(Pause)

I am Q'uo, and as we have apparently exhausted the queries for this evening, we would take this opportunity to thank those present once again for inviting our presence. We take increasing pleasure in being able to join this group, for we find the desire to explore the self in all its variety with honesty and clarity to be most refreshing, and we rejoice in the opportunity to be a part of your seeking for these gatherings. We again remind each that we would

offer only those words and concepts which may have value to you and would ask that you discard those that do not. We would leave this group at this time 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. ✨