

Worship

Paul Solomon Reading 1008 - WK - 0030 - GR - 0038 - SH - Carmel-in-the-Valley, VA, 01/01/79

Understanding The True Altar

You will have before you the records, the witnesses of the Fellowship of the Inner Light and the Carmel-in-the-Valley Community. You will examine the records and comment on purpose according to the Divine Plan. You will answer questions as I now ask.

QUESTION 1: *It appears that with the beginning of a new year we are entering a critical phase in the development of the Carmel-in-the-Valley Community. There is a feeling that it is really just being born or is just beginning to function. You will give direction from the Highest concerning how to perfectly understand and attune to what we should be and do in this Community. Please give an understanding that we all can hold of what the Community should really be, since there seems to be many different points of view.*

ANSWER 1: Yes, we have these records and the questions in the heart of those who come, and with your leave, we first would comment in this matter concerning the ritual of your coming before us. For coming thus, for this time of discourse, communication, which often you call a reading, there is the ritual of requesting before the Lord that your own mind, your preferences, thoughts, vested interests, be set aside. Then there is the placing of the body on the altar and the fleeing of the body by the appetite self, the personality mind. Now we would have you see that when one grows to that relationship and perspective in life, where there does not exist a separation between the desires and needs of self, and that there is the task one is assigned to, then there should come the period of that attunement, that listening, at all times so that direction, guidance can come through less dramatic procedures.

And so it is that if you prefer to set aside the body in this manner for communication, it shall be done and can. But through the repeated coming and because there is no other purpose to life, the servant can as well set aside self and bring this direction, this consciousness. But suit yourself, as you will in coming for such guidance.

Then to respond to that you've asked, let it be seen in this manner. That your coming together in that place is for the purpose of establishing a true altar, a true temple, a true sanctuary with true sacrifice before the Lord. And understand, in coming together for that purpose that the tables you've set up with symbols are symbols of the real. Which is to say, one may well learn devotion before an altar set up on a table with symbols in a special place with a quiet time, but your coming before the altar, your time of worship, even your gifts upon the altar, the flowers you offer, even the prayers, have no meaning unless the activities which follow in your relationships, in your discipline, in your harmony, your communication, your actions, your work, your investment of the energy that you are and have, become living sacrifice.

It is written, "Be ye not conformed to this world but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Offer yourselves a living sacrifice, holy, acceptable unto God, that you may prove what is His good and reasonable service."

The establishing of a true altar is seen in the life of one who, leaving the time of devotion, then goes, wasting not a word nor an action, but accomplishes then the fulfillment of a day so that each day in the life becomes an investment in being productive as an aspect or a cell of the body of God in earth.

So it is then that your holiness, your righteousness, will be in causing that place to look of beauty, to reflect harmony, to express godliness. We do not suggest that you eliminate worship, that you eliminate coming before the altar that is a symbol. We do not suggest that you neglect times of devotion, meditation, prayer. We do indicate that you might well find balance, and if the room in which you live, whether kitchen, bedroom, or bath, does not reflect the order and the beauty of a true altar, then your symbolic altar and your sanctuary becomes a lie, an abomination before the Lord. How would you dare to come before an altar and a sanctuary, which is the symbol of the real, knowing in your heart that the real is not in order and saying with your lips, "I give, I sacrifice, I desire attunement. I wish for balance. I look for harmony." How can you lie before the Lord?

Then what is the real purpose there? The real purpose of the Carmel-in-the-Valley Community is to be a place for presenting the self before God, a living sacrifice, holy, acceptable unto God, which is your reasonable service. And that is to say in more understandable terms, perhaps, you have a mind which is a gift of God. It is creative. It can cause results, both in your body and in the environment about you. Now if that mind be turned to selfishness, you might accumulate about you a few scraps of things which satisfy appetites, to cause pleasure to the body and the personality. But if the mind be sacrificed, if it be given, then, if you will, to the Lord, then it becomes your responsibility to sharpen that mind as an instrument to find what it can do.

Then education, in its truest sense, of sharpening the mind, causing it to rise to its greatest ability, to discover, to discern, to understand, to perceive, to become wise. To offer the mind is a holy act. Education, in its highest sense, is an act of worship, of obedience before the Lord.

It is written, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, able to rightly divide the word of truth." Then study with the mind. Read. Bring into your presence in that place those servants on earth of God who have mastered particular aspects - one of understanding of the body and its structure and functioning and such, another of gardening, another of music, one of writing, one of art. And the others who will come will be attracted.

And let the one in the Community who would neglect to bring himself to the feet of these, each of them to learn what he has to share, let such a one be thought a fool. For

these who gather to this Community are as the wise men who came offering their gifts of gold, frankincense and myrrh at the birth of the Child. They gather to the manger again in your day as they gathered before at the birth of the Babe. So they gather now at this Community bringing their gifts. Fools are those who do not recognize them, who do not appreciate the value of their gifts.

There are among you, even now, teachers. Some bear the label and are thought of you as such. others not. Can you recognize that they have to give and receive of them? Some will be with you a fleeting moment, and when they are gone, how would you recover what you could have found at their feet?

Then the Community becomes a university in its best and highest sense, a gathering of teachers, respected by those who will come and listen of them. And see that it be a gathering of teachers of such quality as will be respected by even the world.

Now, be not afraid, especially in these early days, to require of yourselves, each of you, long hours of giving the self on this true altar, to bring to the buildings, the grounds, the rooms and even yourselves, the display of harmony which comes from cleanliness, decency, and order. And as you do, the disease will go out of that place. You will have healed the land, and you will establish on this earth a true altar, a real temple.

QUESTION 2: *Please comment on the best way to invoke the flow of energy toward Carmel in such a way as to have the financial support we need and to attract specifically the people most needed to develop all you would have us do and be at Carmel. Can we and should we use the principles of seed money in the support of the Community?*

ANSWER 2: Now first understand, this has already been given, spoken to you, and clearly enough should be that you set it into practice. The first requirement is that you come to clarity yourselves concerning what the purpose is, the ideal that it should be, the description. Clearly set forth that description by the works of your hands, by the creation of images and words that convey, and by the sending out of those who will speak and share. As the understanding become clear, there will come the flow both of they money, the energy, the time, the effort, and the talent. You will need to become what you are commissioned to be.

Now be careful in presenting that image, that the image does not become what you would prefer it to be. For some among you are in love with the fascination of the occult, the hidden, the psychic, the mysterious. And some among you are in love with what you think is spiritual. More often sentimental, emotional, religious, sometimes in its worst sense.

See the practicality, the directness of the worship of God in the real temple, and express in such a way that those many, however irreligious, however non-spiritual in their words, those who have developed within themselves a great dissatisfaction with the disharmony of earth, of governments, of systems, of bureaucracies, will see in this a pure and directed attempt at balance and will support through it and for it.

As to application of the principle of seed money, understand here that as you begin to give of your abundance, be absolutely certain that you could not stop the return to you even if you tried. Certainly giving, giving away all that you have, will bring more than any other action toward abundance. If you gave all the money you have, it will be returned to you tenfold. And thinking you have divested yourself of it, you would find yourself ten times richer. How few can understand and apply.

But then it might well be understood that even if you did not become ten times richer for the giving away, you still would have made of your life the greater by the giving, by the causing another to receive. And even if it cost you that you've come to think precious, even if giving your money away deprived you of the Community, it could not deprive you of the giving.

Then bring such into balance in your hearts, and you'll find the gates will open, and God will give. It has been necessary that you have the experience of trial during this period, that you begin to see how many speak, "We would have this. We would like this. Let us build." And when there is the asking, then, for support, the turning away, the failure. Have you been surprised how few could really give, could make a sacrifice, and do you not become the wiser for it? Then having seen that, having become wiser, go on. The support will come. As there is harmony in the Community, as there is order in lives of those who live there, so support will come. If there is disorder, confusion, misuse of that which does come, so will you not cut off the flow, and should you not?

QUESTION 3: *Many are concerned about teacher-student relationships and the giving up of the will. How can we best understand the perfect relationship with the teacher and between teachers without being gullible?*

ANSWER 3: The will, of course, dies hard, and when anything would happen in the world to give us an excuse to say, "See, we must keep the will alive, we must keep the rational mind about us. We must keep our wits, lest we fall on such sad experiences as these." There ever is the excuse of one who needs it. But one who will give his life for My sake will find it.

There is no great difficulty in understanding the need to give of self, to set aside the will, to listen, to commit, to hear the teacher. There is, of course, the grasping of every opportunity, every excuse, to avoid making such a commitment. It is hardly worth the bother of reiterating here the need to set aside your knowing, that you might find out, to give up resistance that you may learn. Should you expect that we would say, "The only teacher is within you. You need not listen to these."

What did the Master say? "Oh, Jerusalem, Jerusalem. You've stoned the prophets that I have sent because you preferred your own way. And now the Lord has sent even His own son after the servants, the prophets, the teachers who came before were stoned, and killed, and sent away." so the master of the vineyard sent his own son, and that one, too, was destroyed.

How much could the Master have taught the Twelve if they were afraid of repeating the incidents of Guyana, if they had resistances saying, "See what was born here, what was born there, what has happened in this cult and that cult." And what would the work of Jesus be called in this day if not a cult?

Now set aside your foolishness of keeping this massacre alive by giving it food and thought in your minds and get about that which you know you should be doing, without offering excuses for not.

As to relationships with teachers and teachers among teachers, understand it has already been given of this Source that you might see the comparison and the purpose. That {one among you} was spoken of as a return of John the harbinger in this time, the one who will call attention to the teacher and prepare the hearts of those who would listen. Would do well in understanding him and his purpose in supporting him and helping with his work if you study John, see what he said and did in relation to the lightbearer, the teacher. And in so comparing, we do not wish to put upon this servant we speak through the responsibility of being thought of as the Christ, yet it is what you all seek to become, isn't it?

We refer to that one as John because he points the way and prepares the hearts of those who will listen. One is given one task, the other another. And this way shower, the servant through whom we speak, has been given the design, the plan, the directions for ushering in the dawn of that day. There will come behind him another teacher, a greater, a servant of the Christ to whom he will point the way. And it is the purpose, the responsibility, the opportunity of the harbinger, then, to prepare the consciousness of the students to listen to this one, and there cannot be a greater commission. Hear ye him.

Each of these have been drawn for their specific purpose, and one should not be given the responsibility of the other or attempt to duplicate the action, the activity of another. let each understand his purpose, and let you understand them. Then, as you come before {the harbinger}, understand from him how to listen, how to still the mind, the thoughts, how to prepare the heart, the life, how to bring the life to order. Then go and listen to the teaching as will come through the channel. And do not be brought into confusion, criticism, lack of understanding of that the channel will bring. But let your preparation be preparation, and your hearing be hearing.

And there is great need in the heart of that one, the harbinger, for greater and deeper understanding of his purpose, leadership, guidance, in going about it. Then let him come alone before this Source for instruction, for support, for understanding. let it be set aside.

QUESTION 4: *In the light of prophecies of earth changes, financial changes, and political changes, how can we bring Carmel to right financial security in preparing us to do our part in times of crisis?*

ANSWER 4: Do understand that should you turn your energy now to preparation for geophysical changes, financial changes, political changes and such in that Community, you would destroy your priorities and the building of the basis, the foundation, the reality of the altar. Let your concern now be for right relationship, proper functioning in the Community. Make the fences in order, the buildings, the structures. Reflect harmony. Your rooms, your clothing, your appearance, your relation to one another reflect harmony and balance and so will come financial harmony. Those things will follow.

And be not concerned for such changes, whether political, financial and such. Simply know that in these months and years to come, great upheaval as has been and will continue to be, great upheaval in financial structures.

And of course, as soon as you can, come to clear title on this land, then do. Or for any portion thereof, then do, as a first step. And learn then, put your energy in providing from the land that will feed the people there and thereabout. And train your people that they may train others, for the time comes when there is great need of these things. But understand that there is not such a sudden cutting off as to say the in '84 or any other year, that there is sudden destruction and change and a new world. You are in the change. Understand, the earth changes have begun; the financial changes have begun; the political changes have begun. Can you not see it?

How different the balance of relationships between communities of the world in this day and a generation past? did you not look under every bed and desk for a Communist a generation ago and sit and meet with him now? And consider even, in portions of your culture, whether socialist structures are of greater benefit and more value than your own?

Understand the changes are upon you and are happening in the blink of an eye. Faster change never occurred on earth. Changes in the growing of crops have occurred. Where can you find a vegetable in this day which contains that it once contained, in structure, nutrient, life, and value? Then is your world not already starving? Are you not already moved into a time of famine if you consider the lack of the real that will feed and survive? And has not already financial crash come if you consider the value of that you call money? Bring yourself to right relationship in the land so that your life is not based upon financial exchange in the form of money, but that you could survive and do by right relationship and harmony with one another and the land.

QUESTION 5: *We feel a great responsibility for the children. How can we provide the best opportunity for balanced development and inspiring the children to their greatest growth without getting our egos and our irrational cultural beliefs in the way, and passing wrong beliefs and actions to them?*

ANSWER 5: Better begin seeing yourself as the children. Nothing could be more foolish or presumptuous than to think that you can establish a program for teaching the children. Rather, find that place for setting them apart to increase your consciousness of their being and that they see in you. How many of you hesitate to show before the

children your childishness? Do you speak in love or in selfishness? Do they see in the way you live harmony, balance, discipline? do they hear in your words and your thoughts constant struggle for that will make you comfortable?

Now see it and hear it in this way. Among you now there is the tendency to say, "I have made a vow to this relationship, but I do not feel it. I do not feel excitement, entertainment, amusement in this relationship. Therefore I am not happy. I will look for other relationships, other entertainment." And you feel you have a right to so entertain and fascinate yourself. There are beliefs among you that there must be chemical reactions and this and that to keep relationships alive.

And so you teacher the children another lie, that marriage and relationships are based on adventure and excitement, that love is a chemical reaction that can be kept alive through expressions of the appetites. And the children see. And they learn to build wrong relationships and to expect from marriage the titillation of the senses rather than the honoring of the words spoken. You've come before an altar of God and made a vow to one another, "Till death do us part," and you entertain yourself by finding reasons to part sooner. And you teach the children, "There is no sacredness in speaking words before the altar of God. If we can't get along, we just can't get along. let us dissolve that we have spoken." How do you speak of a program for children to teach them this and that? You can only teach them what you are, what you believe, the way you act.

Make of yourselves a living sacrifice, holy, acceptable to god which is your reasonable service. Make of that land an altar and live upon it, having given your consciousness, your mind, your thoughts, your words, your actions, your deeds, to the Lord. If you want to teach the children, clean up your room and let them live and expect to live in a room that reflects harmony as if it were an altar, to eat food that reflects care.

Let the children grow up to expect that a time every day is given responsibly to work, to discipline. Children among you in your society are taught to play, play, play until suddenly one day they are thrust out and told, "Now work." And confusion comes. You teach your children an unreal world. Every child among you from very early should be taught, should be required, should be disciplines to invest his time each day in being responsible for that he consumes, the he takes and has. Look at other cultures, Look at healthy cultures and see the family together in the fields, and children from very early age working with the plants and the earth, that the children of this community have the opportunity to learn discipline, productiveness, harmony with the earth.

Do not let anyone among you come before the children and teach them words of religion and spirituality, but rather live before them life of devotion and productivity, and so doing, cause them to have right relationship with spirit.