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SUNDAY MEDITATION NOVEMBER 11, 1990

Group question: We continue on this evening with information on the concept of worship.

(Carla channeling)

I am the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator. It is a blessing to be among you and to be asked to serve in our humble way. We are, as always, eager to express our desire that we be considered as fallible, and not infallible, for we tend to catch the spirit of that which forms not in words, and our own spirit is still limited. Within the boundaries of these limitations, we believe our opinion to be fair, but subject at all times to the personal considerations of each, for each has a personal path to truth, to love and to service.

We are most pleased to be able to continue upon the subject of worship. The instrument known as Carla has the underlying alarm which expresses the emotion-laden thought that it has no concept of that which we wish to speak upon. However, we ask the instrument to steady itself, and to allow us to speak.

We spoke earlier of the three basic approaches to worship: worship of nothing, that is, worship without an object; worship of an object; and worship of mystery. The worship without an object runs contrary to the genetic structure of many of your races which in glad array make up the population of your sphere. To those within a highly technological culture and society, worship without an object is

much like loving without an object. This creates confusion within entities such as yourselves who have been exposed to many, many objects. Thusly, although this path is useful to some, it is not easily conformed to the character of what you would call the Western or Occidental racial natures.

The worship of mystery cuts to the heart and spirit of worship, and without this instrument's being aware of it, its underlying nature is that of worship of the mystery, although it has successfully created an object in order that it may participate in refining the gifts of emotional intensity and unstinting compassion. Without the grouping or societal nature which is so deeply a portion of the character of your density—we must begin again with that sentence, we would correct the instrument. Without the gifts of faith offered to all people, but available only to a few, it once again is difficult to conceive of a passionate and active devotion. This is, however, an excellent type of worship for those who have a predisposition to mysticism, or love of mystery.

Thusly, what we would speak about at this working is the second of the three choices, or, as this instrument would say, the middle part: the worship of an object. The situation within manifestation—and we all dwell in various illusions and manifestations ...

We must pause, for this instrument is moving in consciousness into sleep. We are sorry, and will

encourage this instrument to move away from the unconscious state.

The situation within all the densities of manifestation is that of illusion. When we encourage each to worship, although we are aware that the true, infinite Creator is without manifestation, the possibility exists for the Creator with Its free will to send forth messengers which speak of worship in homely and simple ways, ways which are adapted to the culture in which the messenger abides. Various cultures and atmospheres within those cultures have produced various Christs which are willing to pour out their own personality upon whatever earth there may be, in order to be filled with that which may be called the Christ, or mind of Christ, or the consciousness of Christ. This Christ is one. Its various manifestations are called for when a culture reaches the stage of yearning for an object of worship that is able to express the deep truths that when pondered over and over begin to create biases within the mind which are spiritual in nature. An entity without this influence is in chaos, and no amount of rigid structuring of the entity or its environment shall be able to induce an entity to emotion.

To better center the focus of worship of an object, it is a fortunate consideration that faith may be explored by those who do not have faith. For instance, one who honestly questions may find it impossible to claim the love of an object as a pathway to the worship of mystery. Many there are among your peoples who do not move from the love of an object to the love of the mystery that sent the object as messenger. Consequently, we suggest that those of little faith, and that includes the great majority of those among your people, choose a common household object that is seen each day, perhaps something like a chair, or any other mundane, and seemingly un-spirit-filled thing.

That which is deified must first be reified, that is, first made a thing, so that attention can more easily be paid to it. This is the working of your cultural mind. Each time, then, that you wish to pray, pray to your chair. When you are in despair, throw yourself on the mercy of the chair. Praise the chair as you rise, in the heat of the day, at dusk, and as you move toward rest again, eager that the night watches may pass so that again praise may be given by your refreshed spirit, to the chair, which is the Creator, or more accurately, is the messenger of the Creator.

You must realize that within subjective experience of any entity there are what may be called mixed signals. It is difficult for most entities to yield to the wishes of that which is perceived as another, whether it be one's superior in work, one's mate in life, one's friends, one's teachers; it is difficult to yield to any thing. However, one of the seed thoughts which produces the fruit of worship is the realization that the illusion is truly thoroughgoing, and it will count for nothing within an entity if it does not choose to attempt to grasp the nature which lies beyond illusion.

When one attempts to open to the deeper and more purified emotions, the first thought vortices which appear are those daily beneath the threshold of consciousness, a milieu given over in large part to fear. Thus, again and again, when entities begin to attempt to learn from the electric silence of spirit, they are opened to messages reflecting the simple mental fears of all peoples—the fear of the dark, and the fear of the unknown, the fear of death. It is at this stage that many spiritualized entities capable of much more become quite stuck, for they have conceived a desire to seek, a desire to love and a desire to serve, but they defeat themselves by gaining access only to information within the deeper mind which is an artifact of the conscious mind. This is not the direction in which we suggest entities experience the learning and searching out of a personal life in faith.

In order to move past one's fear, one needs to be aware without need of self-reproach or defensiveness that one is oneself not able to gain access to authentic experiential data concerning worship. Thusly, there is that impossibly difficult first step, that being the decision to suspend disbelief long enough to experience the illusions which are involved in belief systems. As there is no direct way to apprehend that which occupies no area or period of time, those within the illusions or manifestation of the creation are placed in an untenable position, where that which they seek involves fearlessness of the dark, of the unknown, and the apparent death. One at this point, most likely, does not have sufficient faith to leap into an abyss that is extremely dimly lit, an interior landscape whose first requirement of an observer is utter patience.

To move into worshipful and adoring qualities, one must redefine oneself without reference to that

which takes up space, or that which takes up time. The physical vehicle itself, which carries you about, is that which produces the deepest fears, for it is a second-density entity in all but consciousness, the consciousness being without time or space, the manifestation being quite necessary in order to gain appropriate experience. When it is clearly seen that there is nothing to fear, that there is only the unknown, that there is only the dark, and that there is only death, in terms of the physical entity, one may then proceed to grasp the vaunted nature of the physical vehicle. Although the spirit creates its mark upon the lined visages of those who have had experience within an incarnation, and who are what you call old, it itself is without age. There is that within you of glory. However, to this you do not normally have access. Consequently, without any knowing the seeker first makes its decision to love, to worship, to serve others in the name of the one infinite Creator, having no idea how to do this. It is as if the seeker fell off a bottomless cliff.

However, due to the effect upon the connections between conscious and subconscious, when this decision is made and this action taken with an whole heart, the entity may find itself certainly without a floor, certainly without walls or ceiling, and certainly alone within itself, but it will not be without experience, for the will and faith to begin with has been created.

Thus, it is most often a conscious decision to begin to see the self as a steward of the property called consciousness, which is one not with time or space, but with the plenum of infinity, the place of the object of worship within this path. To this pilgrimage, which begins with the deliberate rejection of fear and the determination of a fool or a madman to worship that which is unknown, comes the beginning of a blooming that starts because of the message you have given your deep mind. You are now far more suited to be able to gain access to that within the deep mind which informs, nurtures, uplifts one. One may in visualization grasp the object which denotes the mystery to oneself, and with that security within, one may begin to explore the almost unbelievable choice that has been made. You choose to have no fear; you choose to love. This is a deeper way of stating the same fact.

The you that worships is already worshipping. You, as an incarnate entity, are not aware of this. But as

you distance yourself from your physical vehicle, and become more aware of the alien nature of manifestation to the deepest self, you begin the process of shedding the garbage of total responsibility. It is not possible for an entity to be entirely responsible within manifestation. It is not possible for an entity to be truly wise, or truly compassionate, for as the entity is limited by its physical vehicle, so the mind limits consciousness. When one realizes that one needs not buffalo oneself with one's mind, or any other manifestation of the illusion, it begins to seem hopeful that access may be had to the deeper, worshipful awareness that that place whereon you stand is holy ground.

Within your culture it is encouraged that each take complete and full responsibility for the self. If you will examine this concept carefully you may see that within each day there are a multitude of things said or done that you would gladly unsay or undo, and upon the other hand, there are hiatuses which you have not filled, places you did not go, within the heart, in listening to another, in cherishing, in listening to and cherishing the self. Does this mean then that you are poor at being responsible? We suggest that it means only that you are incarnate, and within that which is by nature flawed by polarity and crazed by indifference, that it is impossible not to make errors. Yet you know within yourself the divine, and you hunger, or you would not have taken that first step.

Thusly, you proceed to deepen and solidify the daily awareness of being a spirit of eternal gifts, a messenger of eternal life. In short, to be that which you so adore, to identify more and more, and to be open and vulnerable to the wishes and the guidance of that entity which symbolizes the infinite Creator. Thusly, if one gives oneself the message, "I want to believe, I seek to understand," and so forth, it is well to realize that the yearning and the hungering of itself will bring you just so far.

There is this generous thing of which you need to be aware within yourself, that being that the Creator's will is in no wise different from one's own; it simply sees from a vastly improved point of view. To this point of view ten thousand years mean little, for the values which create the absolute you that you are, are also absolute. Thusly, it serves one better to affirm to oneself, as well as to express the seeking. This may be done by changing questions into declarations. We

speaking in an area difficult to express, however, one of your ministers of grace whose works are recorded in your holy works, the one known as Paul, in the body of work which he left indicated with a good deal of clarity the identification of the self with the will of the source. The entity saw clearly that within what you may call the human condition, or third density incarnation, the leap was impossible. Thus, the entity prayed honestly that he did not believe, but that he believed. He chose to make the declaration even while expressing doubt and many remnants of fear.

In this way, worship is a self-generating process wherein one realizes one's identification with an object, a messenger or a symbol which denotes the infinite Creator in manifestation. When that choice has been made it is affirmed and reaffirmed, not in a dogmatic or doctrinal way, but in the spirit of the teachings of the one Christ to which you give the honor of devotion in the (*inaudible*), for you are not truly worshipful of the object, but rather that source to which the object inevitably points, that which is shrouded in mystery, and until we become without manifestation or the need for it ...

(*Side one of tape ends.*)

(*Carla channeling*)

I am Q'uo. I greet each once again in love and light as a principle of members of the Confederation of Angels and Planets in the Service of the Infinite Creator. You will notice that we included in our identification, "angels." That is because of the biases which this entity has. The force or spirit is such that the yearning for it will create a manifestation which betokens mystery. Within your culture, the manifestation of angel, or being of light, holds little attractiveness as a messenger of mystery, whereas that which is, and we use this term in quotes, "scientific," is of a seeming authority, a seeming and obvious advancement beyond the human condition. The phenomena associated with unidentified flying objects is in large part the objectification of that which comforts an entity, that which speaks to the entity of the noumenal, the unknown.

You see, we are attempting in this portion of speaking about worship to reposition one's own intelligence with regard to the image of the self as seen by the self. If you see the self as caretaker of the body, then you shall take care of the body and refrain from allowing yourself to be remade. That

each of you has chosen this darkness in which to seek, that each of you has chosen the catalyst that does in fact occur, is difficult to grasp or to believe in any logical way. However, the further one moves in mind from the identification of the self with that which seems to be living within manifestation, the greater the rate of acceleration of that which may be grasped of evolution in spirit can occur.

The troublesome question that remains is that simple question, "How can we know? Are we being duped? Are we being fooled? Are we giving our will over to the forces that we neither understand nor trust?" This may be addressed at another time. And for now, with many thanks to this quite exhausted entity for allowing us to use it for a conduit, we would at this time transfer to another instrument within the group. I am Q'uo.

(*Carla channeling*)

I am Q'uo, and I am again with this instrument. It is to be noted that we did greet the one known as K, but found the entity to be concerned, overly, and greeted the one known as Jim, who was also found to be in a state of concern.

The only reason one would choose a life of devotion and worship is because one might apprehend the unseen hand of the true source of self within the (*inaudible*) and thusly yield, while becoming open and vulnerable to the spirit of love. The accepting of a channel is simply (*inaudible*) to the accepting of the self, as an assistant or servant to and for the source, the source that cannot mix with any free will of the world that you experience. Thusly, we suggest that as we again transfer to end the meeting, that the one known as K allow herself to be vulnerable to the spirit of love. That which can never be understood can at last be trusted, and with each entity that accepts the servant role of the manifestation that reflects the unmanifest, so does unmanifest light illimitable begin to move through such an entity building light not only in a metaphysical sense, but also in a very visible sense in which the difficulties of a situation are seen, not as implacable, but as that which creates opportunity for learning and growth.

This openness and fearlessness is the chief necessity of creating for oneself the point of view which becomes truly and absolutely worshipful. And in so doing, there is created within you the potential of altering the face of your sphere. This is the power of faith. It is a program that is beyond the capabilities

of the computer which you use to think. It is indeed, literally, an higher authority. And the life lived in praise and thanksgiving to the source lives in whatever object you choose, lives in total surrender, that moment of the most freedom, the freedom to do that which you truly wished to do before you entered the miasma, the phantasmagoria, of illusion.

We would move now to the one known as K. I am Q'uo.

(K channeling)

I am Q'uo, and greet each again in love and light through this instrument. This instrument is feeling considerable concern over the attempting to be a channel for the answering of queries which may be *(inaudible)*, and it wishes for us to convey the request that if any answers received are not acceptable to those entities asking, the queries be asked upon another occasion. This is acceptable to us. Is there a query at this time?

Carla: The only question I have is to concern over the instrument. *(Inaudible)* if the entity is uncomfortable, then I don't understand why the one known as Q'uo wished to *(inaudible)*. What is the principle involved *(inaudible)* this instrument *(inaudible)*?

I am Q'uo, and we find that this instrument is experiencing various physical and emotional concerns at this time which *(inaudible)* feelings of imbalance and discomfort, as well as its trepidation at attempting to answer queries. These other feelings, however, are exacerbating this natural trepidation at this time on the part of this instrument. We find, however, that the instrument, despite its degree of discomfort, does have a strong desire to be of service, and has offered itself to us at this time for that purpose. Therefore, we are willing to work with this instrument to whatever degree it is able to work with us at this point.

Is there a further query, my sister?

Carla: Yes. *(The question is almost completely inaudible, but has to do with concern over infringement of free will in using the instrument despite its degree of discomfort, principles and/or purposes involved.) (Inaudible)* is it to challenge and *(inaudible)*?

I am Q'uo, and this instrument is requesting that we transfer to the one known as Jim for the purpose of the answering of this particular query.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. We look at this query in respect to the kind of exercise that is offered new instruments. Each instrument as it begins the work of familiarizing itself with the nature of the contact will feel from time to time the trepidation concerning some facet or other of the contact that it is now focusing upon, having mastered to its own satisfaction those previous concepts. We have offered ourselves to this instrument, the one known as K, this evening, in the attempt to expand her abilities, and to begin to familiarize her with the opportunity to exercise her instrument in those areas which may be more challenging, for this instrument has willingly offered itself, though it is not comfortable in this capacity.

It is not necessary that the entity be comfortable with a new level of learning, indeed, that lack of comfort is oftentimes a quite efficient means of focusing the attention, building that which you call the adrenaline, and calling from within the self those resources which will aid the entity in accomplishing that task which is set before it.

Thus, what we have offered this evening is much like that which we have offered many instruments at many times in your past. That is, the opportunity to expand the level of channeling work. We do not wish to make any instrument unduly uncomfortable, but as you are aware, the process of learning in general is one which takes place within a certain degree of discomfort, for it is when the attention is caught by that which causes discomfort that an entity may first begin to notice an aspect of the self or the pattern of learning that has heretofore been ignored. This is true in each area of learning in which any entity shall engage. We wish only to offer ourselves in the attempt to meet with the instrument this challenge. We shall not, if at all within our ability, challenge an instrument overly much.

Is there a further query, my sister?

Carla: I'll have to think that over. Thank you.

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

Carla: Yes, I just want to make sure that it was not an error on my part in channeling when I received the concept of handing off to K.

I am Q'uo, and you are quite correct in that we were attempting to speak through the one known as K with the first, as you call it, hand off. This is correct, my sister.

Is there another query?

Carla: Well I have concerns about infringement on free will, but I feel that I am unaware enough at this point (*inaudible*). Indeed, I am almost not aware of what was channeled (*inaudible*) possible to finish (*inaudible*)?

I am Q'uo, and we are happy to accommodate you, my sister, for you have offered yourself as instrument in quite an openhearted manner this evening when your resources have been at a low level. Thus, we thank each entity in this group for inviting our presence. We take great joy and pleasure in being able to blend our vibrations with each of those in this circle of seeking, and we shall take our leave of this group at this time, leaving each as always 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 vasu borragus. ❄