



Gathering In Ashland, WA –1989

By: Raj Christ Jesus -

QUESTION: That lead exactly into the question that I wanted to ask. How does one attempt to reach from the third to the fourth-dimension? Is there a quiescence, a technique, a perception, a study so that one actually does come from “out of Mind” all of the time?

ANSWER: Quiescence is the essence of the means of making that transition. Some of you will be relieved to know that a study is not involved. And those of you who thrive on study will not be happy with the ease that is actually inherent in Awakening.

Awakening the movement from the third-dimensional to the fourth-dimensional conscious experience of Being is experiential and is something that happens spontaneously when there is an absence of intellectual processes, when there is an absence of the energizing of one’s concepts, one’s beliefs, one’s pet theories, one’s righteous religion.

And I will tell you something: In your humble, natural, effortless state each and everyone of you is essentially religious. And I do not mean Christian, or Jew, or Mohammedan, or any religion, I mean that in your fundamental effortless essence you are the presence of the Father, and how much more religious can you get than that.

But how can you get from an ego oriented three-dimensional frame of reference to the God I Self fourth-dimensional conscious experience of Being? You get there by letting down, you get there by letting go, you get there by releasing all of your preconceptions and becoming still, still enough so that in the Bibles terms you can hear “the still small voice of God.”

It is not really that God’s voice is small, it is just that it is not arrogant. It is immeasurable and infinitely powerful, but it is not powerful over anything, it is the power that is the substance OF everything. And so it does not have to assert itself. It is All. And so it doesn’t have to yell at you to get your attention so that you can find out that it is All, because it is All. And so you will not find your divinity enforced. And some of you say, “Why not? It would prove to me that there was a God. And that would help me wake

up.” I beg to differ with you. The ego would simply argue louder and more arrogantly and say, “Prove it!”

Indeed, each and every one of you have to arrive at a point where you are more interested in becoming quiet enough to hear this immeasurable, infinite presence of power that is the all constituting presence of your individualities.

I will tell you this: The ego must be consciously set aside. It will not be magically removed from you by virtue of a very righteous prayer. You must arrive at a point where you are so clearly aware that you are not experiencing fulfillment by the means you have been trying to achieve it that you will dare to become still, dare to choose to extend your interests beyond your educated thinking, to extend your willingness to let life register with you beyond what you have been willing to accept.

And how do you do this? You do it by giving up! You do it by letting yourself go into the void, into the quiet center of you, not the void out there, but the still, small, quiet presence of God in you that is universal and not finite at all. But you say, “I do take time to become still, and nothings happening. I have been religiously taking time each day—sometimes twice a day, sometimes three times a day—that’s how intent I am upon waking up.”

I will tell you: the time you are taking to become still is indeed breaking down the inner inclination to be in charge of everything. It is breaking down the readiness you have to rebut whatever might happen before it happens. It is breaking down the inclination to be resistant. The quiet time that seems not to be connecting you yet with your guide, or with your experience of your divinity, or the shift into the fourth-dimensional conscious experience of Being is working.

You have no idea how many layers, upon layers, upon layers of resistance and self-protection you have built up. And you have no idea how much letting go there is to be done. You also have no idea how much letting go occurs.

Now that might sound as though you have a formidable task ahead of you, that you may achieve and you may not achieve, and maybe it’s worth taking this time to be quiet and maybe it’s not. There are two things I want you to know: You don’t have the perspective to know how much ground you are covering in your Awakening process by being willing to be still and not be in charge.

And secondly: Your divine actuality, the divine actuality of you—which I have referred to in the past as the Totality of you, as opposed to the

little, tiny territory of that Totality that you call you—you in your Totality are intent upon reestablishing the conscious experience of All of your Self in your Totality. And so what you are divinely is constantly bombarding this little territory of your Being that you are claiming is yours, and breaking down the ego structures causing penetration to occur.

And so this process of letting go is not just the puny little you that you call yourself attempting to wake up, but you when you are becoming allowing, when you are becoming still, when you are engaged to the very best of your ability in yielding, are bringing yourself in such alignment with what you are in your Totality that the ego structures that encase this little tiny sense of you are weakening, and penetration is occurring.

And so because you have no way to gauge how fast you are moving, or whether what you are doing is succeeding because you do not have that perspective, and because it is inevitable for you to wake up, because it is inevitable for you to experience the integrity of the Totality of who and what you divinely are, it is absolutely worth every moment you take to be willing, to be yielding, to be still, to shift from the active, controlling, manipulating ego level to that inner sanctuary of your Being, where the attitude is, “Thy Will be done.”

Now, what stands in the way? What active blocking do you bring into play that does inhibit your Awakening? It is indeed, the reluctance to say, “Thy Will be done.”

You in the Western World are educated to be pioneers, assertive, explorers, learning how to get better and better understanding, and thereby control of your environment and your world. It is insulting to this sense of self that has developed to say, “Thy Will be done. I will yield to you.” It even seems irresponsible, like giving your power away. But understand that when you are becoming still and you are willing to yield that you are yielding to your divine Being.

Let’s be very clear here, your divine Being is not just an exalted form of your human being, still separate, still private, still not experiencing its oneness with everything. You do not have a divine Being, and you have a divine Being, and you in the back another divine Being. There is Being. Not a noun, but a verb. You are Being (verb). Divine Being, the Movement of Life itself, the Movement of Creation.

And so when you are yielding to what you are in your Totality, you are yielding to the presence of God being All There Is, and what God is will begin to define who you are to you. And you will let go of this tiny, private, controlling, proud sense of self that achieves greatness. You will even let go

of a tiny sense of self trying to achieve its divinity. And you will see that that sense of self was an illusory sense of self overlaid upon the face of God, if you will, saying, “This is not God, this is me.”

In that usurping of God’s presence by the replacement of a private sense of yourself, you lose your experience of the joy that is part and parcel of the Movement of Creation, and you lose the experience of your invulnerability, because there are no opposites in the Movement of Creation, in the presence of Reality. And you become fearful. And in that fearful state the very idea of yielding to your greater Self, or to God becomes something fearful, something unwise.

It is very difficult for you to allow yourself to be vulnerable, because from within the ego’s frame of reference you exist in hostile territory. But that hostile territory is the overlay that the ego places upon the Kingdom of Heaven, where you are in perfect safety at this moment.

So the process of moving into the fourth-dimensional conscious experience of Being is one of giving up, yielding, yielding to the Father within, yielding to that which you divinely are, shutting up long enough to find that in what you thought would be a void is the presence of the Movement of Creation as your conscious experience of Being. But a Movement of Creation that is not arrogant, and does not blast you with its presence, and which you will not experience until you are willing to become still, and I will say, give up the ghost of the ego.

We will be spending time this weekend talking about this yielding process and this willingness to move into the not-knowing place, the place where you are not sure of anything, the place where divine possibilities become divine actualities, which is a description of the Movement of Creation. Thank you for your question.

QUESTION: Thank you.

QUESTION: I’d like to ask a question about a spiritual teacher. If you could comment on the need for a spiritual teacher, and whether that teacher needs to be a living, accessible personage, or if the written teachings are sufficient to fulfill that need, or that function? That’s my question.

ANSWER: A teacher is most definitely needed, yes. And you use the word spiritual because that means to you a teacher who will guide you in the process of your coming into the experience of fulfillment that is divinely natural to you, rather than a teacher who would lead you in another direction.

You see, you are existing in a state of ignorance at the moment. You are not existing in the total comprehension of yourself or of Reality. And so until you are, you are obviously existing in a state of ignorance. That state of ignorance is to some degree confused, because it pays attention to and values its ignorance, relies upon it, defends it. And so there is a need for something functioning beyond the limits of your ignorance to entice you, if you will, beyond the limits that you are defending, energizing, maintaining.

Now, at the bottom line, your teacher is your divine Selfhood, it is the Christ of you that is always your teacher. And whether you turn to a book, or whether you turn to an incarnated human being, you will always be turning to that which is putting into words what find yourself beginning to believe. Not one of you ever gives your attention to someone you can't believe.

The fact is, you never give your power away except in your imagination. And when you go and you listen to someone, you are listening to hear whether or not your deepest inner knowing is being substantiated. And if it is you say, "Wow, this guy is tremendous!" And you go home and you tell all of your friends you've got to go and hear so-and-so, or read his books.

Well, it's your truth—not your personal possession—but your deep awareness of what truth is that is being voiced by this one, except that he is not nervous about owning the truth he is saying, and you are. And so you listen to this one because he helps give you courage to own what you already knew.

The problem comes into play when you fool yourself into thinking that the one you are listening to, the teacher, is the great one. But you see, if you are not at a point of experiencing a greater congruence within yourself, if you're not at a place of discerning a clarified awareness of truth, then no matter what this person says he'll be a jerk. And you'll tell everyone to avoid him, because you are not hearing what you are beginning to understand more clearly being expressed unapologetically by someone else.

I will tell each of you something: Not one of you has ever listened to anyone else. You have felt a unity with those who think as you think, who see as you see. And as I said, sometimes those you are listening to are less afraid to express and own what you are freshly, and naively, and unconfidently beginning to feel moving within you. And so you listen to them to gain strength within yourself about what you believe.

Now I say this so that you may be perfectly clear that the power is always with you, the enlightenment is always with you. And as your

enlightenment expands, and as there is greater clarity within you, and as that clarity moves you beyond what that wise one is owning for himself, then you begin to find that wise one's ideas being limiting. And it feels to you as though that one is perhaps going flat, the bubbly is going out of his inspiring words and ideas. And yet there are others who are just beginning to have the faint stirrings of that congruence in them that allows them to value what that one, that wise one, is saying.

And so you see there is this process of enthusiastically embracing a teacher, and spreading the good news to all your friends about this wonderful teacher. And then comes the other side of the coin as you grow—as you begin to own what you weren't able to comfortably own—and then that teacher has lost it, only because it is time for you to find a new teacher who is speaking confidently at your leading edge.

And all along what has been happening? Divine love has been meeting your need by registering in your experience in language of your present perception confirming for you what you are hesitant to own, but which is already emerging from within you.

Now, everything that I have described is perfectly all right. If you have injured your leg, you are so grateful to have a pair of crutches to use. And as the crutches nourish and allow for the healing to occur and your leg becomes stronger and you are able to move more freely, the crutches become an impediment to you and you can't be rid of them soon enough.

Teachers are crutches that you use as you dare to own your own emerging clarity. And you will go from crutch to crutch, and you will make progress and you will finally arrive at a point where you will be a crutch for somebody else. And then you will be the one that is embraced and abandoned alternately. And you will rejoice at that process and be so grateful to fulfill that role of fulfillment.

You have never learned anything from anyone else. Everything you have learned has been constituted of the penetration of who you divinely are through the ego structures that you are employing, thus allowing you to dare to reach beyond your conditioned thinking and your education. Because you have never stopped being the Christ. You have never stopped being the presence of God in action. And it is the presence of God in action that you are that is your only teacher.

Now, the ego can feel really good about that. I mean, after all if you are your own teacher to hell with everyone else. Well I will tell you something: The capital "T" Teacher that is the Christ of you as it is embraced, as it is allowed in, as it is owned unapologetically does not see

itself as separate in any way from every other individual expression of the Father. And it embraces everyone. And it lets everyone be the teacher also. And it does use others as a crutch, as an inspiration. And it does read whatever unfolds in one's experience.

And it does not continue to contribute to a sense of defensiveness—and he is better than she is, and this one says this and that one says that, and they both say they're enlightened and it is not consistent and therefore they're both charlatans. It does not create division. It has the humility to recognize the God in everything that is happening—the capital “G” Good. And it tends to bring everything together by seeing the God in it.

I have heard it said that people are very happy that my expression of the truth is not like Ramtha's. That Ramtha is arrogant and splashy and there is too much personality there. That obviously there is ego present there that isn't obvious when I speak. I have said it before, and I will say it again: Ramtha speaks boldly for those who are hard of hearing.

There is a joke about a newly wed couple back in the 1800's. He was not wealthy, he had a mule pulling his wagon. And as they were heading from the wedding home, the mule suddenly stopped, dug in its feet, and wouldn't move. The young husband went around to the back of the wagon and got out a two-by-four, and came around and whacked it on the forehead. And it jolted and was willing to move forward. And he said, “That's once.”

They went a little bit further and while they were moving along the wife was sitting there wondering if this was a side of her husband that... (much laughter) And the mule dug out its feet again, and again the husband got out and got the two-by-four and whacked it, and the mule was willing to go. And he said, “That's twice.” Well the young wife was really getting upset.

The next time the mule dug in its heels the husband did not go to the back of the wagon to get the two-by-four, he simply walked to the front and got out his gun and shot the mule, and he said, “That's three times.”

Well, the young wife went crazy and said, “What are you doing?” and railed and railed. And the husband looked at her and said, “That's once.”

Now, Ramtha comes with a two-by-four because that is what it takes to get the attention of those who are deeply engrossed in the three-dimensional frame of reference—who are fighting for all of the “values” of the ego and of mastering the world and the universe, who cannot in gentleness, and quietness, and yieldingness move into the same experience of unity and oneness and Reality that others, such as the majority of you here, are able to.

And so the Holy Spirit, the active presence of God meets everyone right where they are, and manages to communicate the healing and uniting message in ways that will register. Do not be so sure that you understand who is right and who is wrong. Do not be so sure there are inconsistencies, even though to your intellect inconsistencies seem obvious because you don't know what it takes to get the attention in this case, or that case, or the other case.

But if you will remember that no one has been listening to me and no one has been listening to Ramtha anyway, because each one of you is listening to the teacher that you are, and that you have been using us to inspire your confidence in your emerging knowing, then you will be able to be intelligently clear within yourself, and not get caught up on what appear to be personalities or different techniques.

If you remember who the teacher is you will never have to worry about what book you pick up or who you are hearing, because in the final analysis it is always your Self you are hearing. And if there is a desire in you to wake up, you will listen to those who are substantiating the increase in clarity that is coming forth from within you. And you will not have given your power away. And you will never find yourself feel dependent, because you will know that wherever you are you will find those individuals, those books, those circumstances which will encourage and nourish your daring to own the threshold learning that is happening within you that you are not totally comfortable with yet.

Don't worry neither Ramtha nor I will come along with a gun finally. But in one way or another each of us will use metaphysical two-by-fours to stun your ego and allow your individuality, your true identity to come forth willingly. That's the end of the answer.

QUESTION: Thanks.

QUESTION: I wonder if you can help me understand why I'm having difficulty doing my art work? It's really not clear to me whether it's perhaps time for me to simply let it go, or if I'm blocked, or feeling fear about whatever the next step is.

And I've got a question about the ego in all of this. Do I need a stronger ego, or is my ego getting in the way and is it time to go beyond it?

ANSWER: Any moment you are in is the time to go beyond your ego. You must get in touch with why you are painting in the first place, not so that you can find that the reason is gone, but so that you may become unafraid again.

You stopped painting for yourself sometime ago. You stopped paying attention to yourself in this regard, and it is sad, and that is the sadness that you have felt. You have stopped playing. You have become serious about your work, and the fun has gone out of it. It has become somewhat calculated.

Now it is not necessary for you to withdraw entirely from, shall I say, being conscious of those who might observe your work. But you must find time to play with the colors, and the textures, and the arrangements. You must dare to experiment and be radical. You must dare to make horrible goofs. You must allow yourself to end up with trash. You must abandon your very orderly structured approach that you have allowed to develop because...and there is no justifiable continuation of that sentence. You are too cautious. You are not allowing yourself to fall flat on your face.

Now, I'm going to tell you something: I want you to start paying attention. I want you to start paying attention in your world. I want you to start paying attention to the fact that nature, if you will, is far from orderly. It doesn't arrange all of the trees in pretty little rows, of just the right height so that when you're standing twenty miles away the scene is beautiful. It doesn't see that all the weeds are cleaned up. And yet when you become defenseless enough in your looking, you can find that the weeds can express exquisite color and composition if you can find the right view.

You must let go. You must get in touch with yourself inside. You need to start experimenting again with texture and color. And I'm going to suggest that you start experimenting again with coarseness, coarse texture. So that you may begin to bring contrasts into your work of exquisiteness, that you don't allow at the moment because you are being too careful. Let there be boldness.

Now be careful. Do not assume that maybe I am revealing to you a new style that will emerge as your style of coarseness and contrast. I am telling you to do this to break you loose from a great precision, both in the art as well as in the way you are approaching your world, viewing your world, viewing your work. Some of what you would be inclined at the moment to call chaos in your art work, is beauty beyond your present tiny sense of order and beauty.

Now I am not telling you to look for a new style. I am suggesting that you simply break down and have fun exploring textures and boldness and contrasts, and anything else that might occur if you are not being precise. Explore the things you used to explore that you've put on the shelf in order

to be reasonably successful. Don't you dare put the painting down. Don't abandon the art, but abandon the mindset that you have moved into.

Do some things that you would never dare show anyone else. And explore the breadth and the depth of your capacity to capture and express beauty. You will not find the breadth and depth of it if you are being careful. You've got to get in touch with fun of it again, and that means you're going to have to pay attention to yourself and to hell with everyone else.

I encourage you to give yourself some private art work not for anyone else's eyes. If need be burn it when you are through. But give yourself the opportunity to put some of these things that you feel on the canvas so that you may break out of the rut you have gotten into. That's the end of the answer.

QUESTION: Raj, considering what you said in the last newsletter, about women abusive men as a background, I would like to ask about the emancipation of men.

ANSWER: From?

QUESTION: Well, knowing about this predicament how can men emancipate themselves from their need for nurturing and mothering by women in their intimate relationships. I'm personally getting tired of that need, and happen to be blessed by a woman who's constantly throwing me back on myself and who doesn't indulge my need for nurturing and affection. But it's hard and disappointing for me. So I am desiring to be totally healed of it and become the man that I am. Also would you please describe this new emerging order of relationships between men and women?

ANSWER: First of all, you and men in general must dare to become weak, be weak, and own it, and not lay a trip on anyone else to get you out of it. You must dare to yield—as we were speaking earlier—yielding to your Christhood constitutes emasculation from the ego's point of view. It constitutes the relinquishment from authority and control from an ego level. Because the only way in which you can come into the experience of the integrity of your Being is to become defenseless and willing, rather than willful.

And in that willingness discover that somebody else is already running things perfectly—someone whom has expressed such perfect order that when you allow yourself to yield into that order you come into the full experience of your integrity. In other words, you become truly empowered, and yet this empowerment does not give you authority. It gives you peace.

It gives you the conscious experience of your invulnerability. It gives you the experience of your needlessness.

There is a great deal of talk, a great deal of publicity, and a great deal of what is called consciousness expanding going on relative to women getting in touch with their masculinity. Likewise men need to get in touch with their femininity. Women are soon going to find that getting in touch with their masculinity does not mean forsaking their femininity, and that the call is for a balance between two, just as it is with men.

At the bottom line, emancipation for men means arriving at a point where they don't make women responsible for their happiness, where they don't make their job responsible for their happiness. Two very difficult things for men to do. They need to arrive at a point where they are not governing themselves and judging themselves according to externals, but according to the pure joy of being connected within oneself to what one divinely is.

Now does this mean that you won't end up being loved—that you will be an island unto yourself, self-sufficient? Absolutely not. What it means is that when you are not coming out of a needy attitude. It is as though a thousand octopuses arms that you have had extended to grab onto your world to get your security are withdrawn, and your world feels a great deal more like getting close to you, because you do not have tentacles with which to entrap it. And so as a result of releasing neediness you find the world pouring in on you and not trying to withhold itself and there is the unity and the fulfillment. That's the end of the answer.

QUESTION: Do you have anything more to say about releasing neediness?

ANSWER: Well, one thing is for sure, you won't release neediness until there is something to replace it. So don't attend to getting rid of neediness, attend to the thing that replaces it. And the thing that replaces it is first of all: An awareness—even a conceptualization that you don't quite believe—that there is some Life Principle, some actual spark, some actual initiator of life that is not you. And that it is single, undivided, and therefore its self-expression is indivisible and therefore undivided.

And that this universal something, this universal cause is absolutely intelligent, and loving, and wise, and principled, expressing flawlessly. And that this something embraces you and actually constitutes you. And that your experience of this presence is available to you, as I said earlier, in the silence, in the quiet, in the stillness.

You—in order to get in touch with your wholeness, which is what replaces the neediness—must dare to align yourself with something greater than yourself so that the walls of your defenses that encase you and cause you to seem small may become disintegrated, and thus allow you to experience your wholeness, your inseparable oneness, universally, with everything.

You must let yourself be filled with who you are by becoming yielding. You are doing this in your study of the Course, every single lesson is calculated to break down your aggressive, assertive ego self-expression, while providing you with the concepts that help you to know that there is a universal underlying principle that you may dare to let go into, and thus find that it is the principle of your Being. That's the end of the answer.

QUESTION: Raj, hello and a hug to you.

ANSWER: And a universal embrace to you.

QUESTION: Thank you. My question is that my life has been going through a transition from the old to the new quite a bit these last several years. And is there anything I should know about, or be aware of, or do at this time that allows me to be most receptive to the working of my Being, in the midst of all these changes and releasing from all my security blankets?

ANSWER: Indeed, every peeling back of a layer that happens and that has been happening has been perfect in its timing. It has occurred as rapidly as you would allow it. And do not ask me how to speed it up, because there is a suggestion there that you are not allowing it perfectly. And the ego would get you caught up in doing better, which has been part of your problem in the first place.

The one thing that I would encourage you to do, without outlining, would expect to see visible manifestation of the order that you are allowing yourself into. In other words, do not imagine what it will be, but stop imagining that spiritual Awakening constitutes becoming more and more vague, in terms of living in the world.

That is a very important thing to understand, because if you are expecting the things of the spirit not to relate directly to your world then your eyes will be blind to the specific manifestation in the world of the things of the spirit. And you will miss your good, even though it is presenting itself. Again, this is an important point: It is not appropriate for you to visualize how the things of the spirit will appear, but you are not to imagine that the things of the spirit will not appear because somehow they

are not of this world, and not truly relevant to your daily life. That's the end of the answer.

QUESTION: Expecting then things on the physical plane to materialize...

ANSWER: Physical plane? There are not planes, there is conscious experience. Now I would like you to tell me how mind can be conscious without being conscious of something? I'm not asking you to answer that question, right now. But if there is an infinite intelligence, an infinite mind whose movement constitutes the Movement of Creation, who is there to experience consciously that Movement called Creation? It must be the mind that has moved.

And so the mind that has moved experiences its movement as something specific, the infinite, ongoing manifestation of Creation. And that mind experiences its ideas, its creations as things, as specific conscious experiences. And what happens is that the ego takes the specific conscious experiences of creation and says these things exist independently from any infinite intelligence. They are objects different from mind that mind can be aware of, or not be aware of.

But I will tell you the moment mind is unaware of what you are calling matter mind will be unconscious—no mind, no God, nothing. It is the ego which defines the substance of spirit as matter. And it is a false definition. Now continue with your question.

QUESTION: Ah, yea. On that infinite manifestation of mind, which my ego has judged on the physical plane...

ANSWER: To be a physical plane.

QUESTION: To be a physical plane, there apparently is—I know some of the things you've been through—apparent manifestation of physical abundance in areas that made basic needs. So am I then to expect that I should start seeing that abundance bubbling up, or my awareness of that abundance bubbling up everywhere, from this time forth? Yes, yes?

ANSWER: We're going to do this backwards. You are going to stop justifying its absence. The moment you start justifying its presence you will begin to conceptualize what that presence ought to be, and then you will have moved into a mentally manipulative process which has come to be called visualization. And you will be likely to visualize what you think will constitute abundance, which might not constitute fulfillment for you at all.

And so what I encourage you to do is to avoid that entirely, by first of all recognizing there cannot be unmanifest God, and then letting go of the

justification for not seeing the manifestation of God, the manifestation of wholeness and completeness. The ego says, “But I haven’t punched a time clock. But I don’t have a job. But nobody avails themselves of my services, so how can I have abundance?” And so you justify lack—certain preconceived circumstances have not occurred which are essential to your experiencing your abundance.

When you find yourself justifying lack, squelch it! And do that in the context of the fact that there cannot be any unmanifest God, therefore the completeness of what God is must be manifesting. And as you release the resistance to the experience of that abundance, by withdrawing your justifications for its absence, you will find the abundance in the form that identifies fulfillment for you manifesting.

Now my point here has been to uncover the fact that the things of the spirit do relate to right where you are, because there are not planes or levels that can be at odds or inconsistent with each other, and then to point out to you the fallacy of trying to create a manifestation through the use of visualization, or any conscious process. If the only way to move into the fourth-dimensional conscious awareness of Being, or enlightened awareness is to yield to the Father, then must you not also yield to your abundance? This means you cannot approach your abundance with preconceptions.

I am going to say that you must succumb to your abundance—yield completely to your abundance, to your divinity, to your enlightenment, to your experience of your Christhood. And you succumb to it consciously, which is called life, instead of succumbing to it unconsciously, which is called death—and doesn’t actually constitute a succumbing to life. That’s the end of the answer.

I will say that you have been doing very well. And again, there has been great order. And you are aware of it except when the bills begin to get to you. And then it seems justifiable to be upset with God because you through your justifications have said, “I have no means of experiencing my abundance. Father you have not provided the people to avail themselves of the service I have to give.” But as I said, the answer is to realize that whether people are availing themselves of your service or not, have no bearing upon the Father’s current expression of His completeness, which therefore means that your fulfillment is at hand regardless of human circumstances. And therefore, you do not have justification for denying the possibility of experiencing your abundance.

It is as though you are sitting in front of a table full of a glorious feast, and you have your eyes closed and you say, “Father, I am starving. Why

aren't you helping me?" And the fact is that you're not opening your eyes because in your belief you "know" that there's no justifiable reason for there to be a feast in front of you. So why open your eyes? Why would it just be there if you haven't earned it?

It is there because it is your Birthright, because you deserve it, because the Father has not withheld any of what He is from you. But it is not appropriate for you to sit there and say, "Well, I hope it's not too much starches. I'm going to wait to open my eyes until I'm sure that it's mostly vegetables, and fruits and especially papaya." The table is unconditionally full for you to enjoy whatever you like, whenever you like.

Now, one point of clarification for everyone. It is better to visualize abundance than lack, because you are at least thinking positively, and you are not undermining your peace with negativity. But understand that the visualizing is still a means of control that does not constitute yielding to the wholeness of your Being. In the context of your positive visualizations and affirmations you are in a better position to have the nerve to yield.

But understand that the step of yielding must occur before you will come into the full experience of your abundance and your invulnerable wholeness. And that the visualization is not the ultimate step. You see, it is not the great skill of your mind that will save you, but the letting of the Mind which is God be in you, because there is no other Mind. And a puny little private mind supposedly encapsulated in your skull is nothing more than the definition of the ego. You do not have a private mind, although you have a very specific individuality. That's the end of the answer.

QUESTION: I've started experiencing the joy of patternlessness life. And recently I've had a few...

ANSWER: No, you are beginning to enjoy the absence of the valuing of pattern. Continue.

QUESTION: I've moved through something recently that seems to be connected with several experiences in the last few days of receiving. My feeling is that I've become less defended, more undefended. And what I'd like you to talk to me about is the experience of the full table, of everything. And I'd like to know specifically about cash, and heart mate, and the personal transportation—the garage is still ready—those kinds of things specifically in terms of where I am now.

ANSWER: At the risk of sounding monotonous, the need is the same. The need is for choosing to go within and be centered, to go within and find your peace regardless of the external circumstances, because that is where

your perspective is available to you, that is where your peace and joy are available, that is where your abundance is available, that is where you will know what to do and what not to do, that is where you will know how to be where the transportation is manifesting itself and getting in form in your experience together with the absence of frustration prior to the time and the place where the manifestation will take form.

What you are looking for is inner equilibrium, because that is where you are in alignment with the conscious experience of the manifestation of your abundance. And so I am not going to speak specifically about the car or the money. You are already demonstrating by means of your willingness that you have the abundance that you allow. And I'm going to leave it at that, because that crystallizes for you what needs to be crystallized here. That's the end of the answer.

QUESTION: Would you care to give me anymore information about being more allowing and less defended?

ANSWER: Not at this time. You are welcome.

QUESTION: I'm interested in form and color. Can you give some insight on how a divine idea like that arouse on Paul's side there, become manifest?

ANSWER: It is first and last an idea. I mean that at this moment although it appears to be physical it is an idea. It is an energy pattern, if you will, that has gathered together in this specific form because this specific form clearly expresses of the intent and meaning of the idea.

Part of what you experience of the beauty of a flower is the fact that you can see it grow. You can see the stem come up with the small bud, which begins then to swell and pop open and unfold. And you enjoy all of this process of coming into manifestation. But that is not what is happening. The whole rose, the whole idea from full blown to bud is present, present to be discerned simultaneously. It seems to unfold in time because you are bound through your perceptions to the sense of eternity being stretched out on a time line so you see total presence as unfolding presence.

Now whose idea was it? In words that you could most accurately understand, it was ours. The infinite Mind of God is infinitely individualized as every single conscious individuality there is. And this infinitely individualized primal mind does not become divided in the process. Every single conscious individuality constitutes an individual experience of being the consciousness or Mind that God is. And so when the mind of God conceives of an idea every single individuality has conceived of that idea because there is only one Mind actually doing the

conceiving. And the sense of separate minds and separate individualities that seems so familiar to you is only apparent from within the three-dimensional frame of reference, and it is illusory.

Now the moment you can begin to look at these roses and let go of the sense of them being a material form, but rather as a gathering or gelling of energy that expresses the intent of the meaning of the conception of the idea, you will begin to be able to transcend the other aspects of the illusion of matter. We were, are the Movement that is conceiving this flower.

And when I say we I mean you and everyone, whether you are consciously embracing that fact or not. I am not speaking of the elite Awakened ones, we every single member of the Brotherhood are the conscious Movement of Creation that God Is. And every idea is absolutely tangible and experiential to this one Mind that is the Movement called the manifesting of an intent and meaning. That is enough for right now.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Firstly, Raj, through out the years now for your timeless message of the whole mind that I'm coming into fruition of. I have a feeling that this is the on the final intricacies of my dream here—as the Course says the borderland. Any comments that you have for me at this point will be appreciated, and especially those concerning any of those who are in my immediate relationship. Thank you.

ANSWER: There is a tendency with everyone in the process of letting go to assume that you are letting go so that you can learn how to take hold better after you're through letting go. The ego would turn the learning that occurs as a result of letting go into a better means of, a more efficient means of being in control.

Now this is the reason that as you pursue your spiritual quest that you want to understand. It is not truly you that wishes to understand, it is the ego. Because if it can understand the Movement of Being, with a capital "B", it can successfully duplicate the Movement of God, and thus gain, if you will, valid status instead of illusory or assumptive status.

So be aware that the process of Awakening does not involve increased understanding. What it involves is the increased experience of what you are. It doesn't have to be understood because it is directly known.

If you have tasted an orange you do not need to understand what it tastes like. You only need to understand what it tastes like if you are going to

communicate, or attempt to communicate its meaning to someone else. But the experience is itself the fulfillment of the meaning.

Your movement, shall I say, through the borderland as you put it, is a point where the ego will rear its head again and say, “Ah hah, I am now getting the final dope, the final answers.” And it will suggest to you that as you come into the experience that the purpose of the experience is to provide the understanding so that you can then exercise ultimate beneficent control.

You are going to have to be alert—not you alone, everyone—but you are going to have to be alert to not take, what I will call the final rush of awakening as anything other than the experience of it that you are having. It will actually be a call for perhaps the hardest thing you have ever done, and that is to completely give up, to completely give up that part of you that wants to understand.

You see the desire to understand gets in way of the experience. The desire for an intellectual explanation gets in the way of the experience. Letting go into God, is letting go into the experience of what God is. But you see in letting go into that you cannot bring an ego along.

And so if any of you are thinking that Awakening is a process by which your ego becomes transformed into something divine, and that you will still have it and you will still exercise it, you are sadly mistaken and will be disappointed.

So I will say that as you go into the borderland your ego is going to be very upset. And it is going to speak up. You however will be much stronger, I will say, more comfortable in possession of the experience of your divinity and thus the ego’s “death throws” will not significantly get hold of you, but don’t be surprised that it is there. Don’t assume that something is going wrong. Don’t assume that perhaps you are not ready. After all if you are so close how could such an aggressive, active ego be present?

But I will tell you the ego will be using every last ounce of its supposed presence to engage your attention. And it will engage your attention by suggesting to you that what is unfolding to you or what is about to unfold to you is for the purpose of understanding something so it can subsequently be used. And that could be a sidetrack, because the necessity is to give up. Yield completely all sense of yourself as a private, personal, little presence with capacities of its own.

It is a form of sacrifice, but it is a sacrifice of illusion, illusion which has seemed to be very real in the past and which therefore can seem like a

very real loss, but it is only from the ego's vantage point that it seems like a very real loss.

Now as to those around you, I can only speak to you about you relative to them. Some around you may pull away from you. That is all right. What you must be alert for is that you are not engaged in pushing them away, in the name of your enlightenment. Because if you are experiencing enlightenment you are becoming humble, nonarrogant and you're in a position of being able to recognize the divinity of others around you, because you are experiencing your simple divinity so much more clearly. And as a result you will find yourself lovingly and unconditionally embracing everyone around you, whether they are uncomfortable because of their established limits or not.

What the question will boil down to is, are you going to honor and desire to experience the congruence of your capital "S" Self and you, or are you going to try to be congruent with another. Each of you will come down to this point perhaps several times in the process of your awakening: Are you going to sacrifice yourself for your brother, or are you going to honor your divine Self?

You had better dare to be congruent with and honor your capital "S" Self so that the integrity of you may come fully into focus. Now the real question is are you going to sacrifice, are you going to be willing to sacrifice your small "s" self for your capital "S" Self?

And I will tell you something else: if you sacrifice your congruence with your Being for the sake of another, for the sake of not upsetting someone else's apple cart, for the sake of not challenging the limits of their beliefs, then you have sacrificed that in you which is of value to the one whom you are being so careful not to upset. Because you are sacrificing the divinity of you that would truly be transforming and uplifting to not only the one in your experience who is frightened by his or her limits, but every member of the Brotherhood who is still dreaming. And so if you sacrifice your Self, with a capital "S", the sacrifice is complete, everyone loses.

If you want to love your brother, you must love yourself. The statement never was, "love your brother and then love yourself." The statement was, "Love your brother as you love yourself." If you do not do that the gift of who you are is not made, and the whollizing effect of the giving of the gift of who you are is withheld and the blessing of the gift is thwarted. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Raj, I have, as you know, I have spent most of my life in service to others, to my brothers. I'm only beginning to realize what that means.

ANSWER: Yes, what is the service that you can do for others?

QUESTION: I teach, I give of myself, share of myself.

ANSWER: That means then that you must have engaged in a process of getting to know you.

QUESTION: Yes.

ANSWER: Indeed, yes. Continue.

QUESTION: And under all of this I find the onion peels, so to speak.

ANSWER: Ah, and that is how your others become your teachers.

QUESTION: Exactly. What I am finding is that I'm awakening, I have the desire to serve myself more specifically. And I mean this that I have allowed myself for many years to be something like the fire station, the plumber, the doctor, whatever and on call. And there's a lot of ego around that. But essentially when I'm by myself, and there's the urge to express myself—especially in my art—I find as many distractions as possible not to do that.

I feel now that I'm going to pursue that space. And I would like a few...

ANSWER: Don't feel that you are going to do it.

QUESTION: I am. I've got the time and space to do that. And I'd like some tips in that direction.

ANSWER: Don't try to have a good reason for doing it, that will delay you more. Make no requirement on what the result will be of your doing it, that will delay you more. Engage in a little bit of self-irresponsibility. Be willing to allow what you do to be absolutely meaningless. If you do that, you will not come into it with preconceptions, and creativity will be the result, discovery will be the result, fun will be the result. Don't wait for conditions to be perfect, that will cause you to delay.

Now I'm just going to say this, and this is specifically for you. I want you to practice with smudges. I want you to practice making smudges. If you do that, there is much you will find yourself discovering. That is all I am going to say. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Will you please explain the concept of twin rays and soul mates?

ANSWER: I will explain them away. If it is the case the Father is indivisible, single of purpose, single of self-expression, then the only way in which there could be a division into twin flames, twin rays, soul mates, etc., would be purely imaginary. And indeed the concept is a concoction of the ego suggesting that you are half of something, rather than the indivisible and complete expression of the Father/Mother/God.

Even the term Father/Mother/God implies a division when I use it to express a balanced wholeness that is inseparable in any way so as to enhance your sense of God as Father, as well as to provide for women a more exalting and truer sense of femaleness, as well as to convey to men that because they are masculine and God is the Father does not mean that they have the edge, because God is Father/Mother. And if God is Father/Mother then the Father/Mother is fully expressed in every single male, and therefore every single male had better let in the conscious experience of his femininity.

I will tell you something (and I am directing this to all of the men): The ability to yield is a feminine characteristic, and if you are going to wake up half-way comfortably—because you will wake up no matter what—you had better be willing to embrace the capacity in you that is a feminine capacity to yield, to let in, to be defenseless, to not be controlling, to not be in charge, and as a result be open to the fullness of the experience of Being.

I have said this before, but I will repeat it: Every single one of you is soul mates. Every single individuality in the Brotherhood of Man are soul mates. And that is the only way in which the word soul mates has any true meaning whatsoever. You are soul mates because each one of you is the full and complete expression of Soul.

I will tell you something else: Everything that you might hold dear around the concept of soul mates needs to be released from the confines of just one other individuality, and extended to every other individuality. You desire to be in touch with your soul mate unless your soul mate happens to be your neighbor whose driving you crazy, and then you do not want to be in touch with your soul mate.

But in the acknowledgment that he or she is your soul mate, and in the willingness and the desire to experience that divine Being that that one is, and in your openness to it that you would reserve for this one soul mate that is your hearts desire, the factions in neighborhoods, the factions in communities, the factions between nations would dwindle, and community

would emerge. And I will tell you something, community is emerging whether you are ready for it or not.

And so I would encourage you to observe how you are defining your brother, whether it is in your country, your continent, or another continent and another country, whether it is one you have called an enemy, whether it is one that you have called an ally.

So if you are going to use the concept of soul mate let it apply equally to everyone, and let the desire that you would naturally bring to the search for a soul mate come into focus in the search for that value that validity of the individual who you find it difficult to relate to or love. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I am experiencing difficulty in the work area. I want to have right livelihood, the right attitude to right livelihood. And there's some specifics that I would like to ask you about.

ANSWER: Certainly.

QUESTION: I'm presently working for a stock analysts broker investor. I've often experienced becoming excited with new jobs. I've had some indication that this is a possible direction for me to enter as a socially responsible investor myself, to be registered as a stock broker. I'm not sure if this is a present infatuation or a possible life current that will lead me forward.

ANSWER: It is the latter, without question.

QUESTION: Ooow! Ooow! What a rush! There are just a couple of other things that I was thinking about. I enjoy some jewelry making, I enjoy crystals and buying them, enjoy this pretty rocks, my roving photographer idea here in Ashland. Now, as you said the latter, the sociably responsible investing and the registration and so forth, I'm experiencing difficulty at my place of work. I house sat for my employer...

ANSWER: First of all let me interrupt. I did not suggest that you become a compulsive socially responsible investor or broker.

QUESTION: Okay.

ANSWER: Make room for the full spectrum of what you love and enjoy, else you will begin to hate what it is that is keeping you from the full spectrum of your capacity to enjoy. Continue.

QUESTION: Wow, this is very powerful! At the present place of work my employer first was going to...

ANSWER: What is it you have to invest?

QUESTION: I have no capital.

ANSWER: Oh, that's interesting. Then you must be having difficulty getting up in the morning to go to work.

QUESTION: I used to have a lot more difficulty getting up and going to work when I was working as an electrician.

ANSWER: Oh, then what is it that you have to invest that you invest when the alarm clock goes off in the morning.

QUESTION: My desire to be of service to my employer.

ANSWER: Oh, come off it.

QUESTION: My desire to be excited about what I do when I'm there.

ANSWER: You have energy don't you?

QUESTION: Yes.

ANSWER: Desire?

QUESTION: Yes.

ANSWER: You have a sense of a place for that energy to flow to.

QUESTION: Yes.

ANSWER: That is what you have to invest. Don't tell me you do not have capital. What you have to invest is clarity and ideas that are present if you let the energy flow.

QUESTION: What's going on at my office? What's going on in that home? Why was I attacked by that dog? I was viciously attacked and bitten four times by a dog. There are family dynamics there that—I was about to say I don't understand, but I hesitate to use that word. I seem to be under attack. My ideas or my energy seem to be under attack.

ANSWER: Then remove yourself from the location where there is a lack of ability to perceive your intent, your intelligence and your wisdom, and find a place where you can express them without resistance coming forth. But do not sacrifice your awareness that you are on the right track.

QUESTION: Is this my inheritance?

ANSWER: Is what your inheritance?

QUESTION: This track. I recently found my biological father's history that I'd never had before. And I found out that he was a whiz investor, and a psychic told me that he was not occasionally joined my guide. And that I did feel his presence at a certain time, and I'm wondering if this is part of my inheritance?

ANSWER: Absolutely not. I would encourage you to see that your inheritance is from your Father, with a capital “F”.

I’m going to put it another way, your inheritance is from what you are in your totality. And as you in your tiny self-sense yield up the ego structures that separate the part of you that is confined inside from the totality of you that is on the outside, you will find yourself coming into your true inheritance, your Birthright, your experience of your indivisible wholeness—which means your indivisible, universal comprehension of All That Is. And this will happen without your losing the capacity to also be absolutely specific and focused, let us say, in the world.

It is wonderful that your father, your earthly father, was a whiz as you put it. He was a whiz because he did not defend himself against his knowing, at least in this area. I’m not saying he was Awakened, but he was not justifying the absence of that capacity. He did not say, “I can’t do it, I can’t do it. I don’t have what it takes. I don’t have the experience. I don’t have the education, etc.” He didn’t rely on education or experience, he did indeed do what he did intuitively, which means he did it by means of listening deeply.

When you listen deeply you come into the experience of your right Mind, with a capital “M”. And you find yourself Knowing because Knowing is the nature of Being, not because you were educated.

Indeed, your father is occasionally working in conjunction with your guide. Your father is totally Awake.

Now, big deal! And what I mean by that is that you are not getting all of this beneficent help because you are unworthy and they have taken pity on you. You, as well as everyone else, has all of this help that is available, because you are divine, you are what you are in your totality at this very instant and that demands respect and love, even though you insist upon a very limited and tight and tiny concept of yourself as being all there is of you. Continue.

QUESTION: Is it possible for me to work with my present employer for a length of time?

ANSWER: If you are wise. If you do not expect them not to act as egos. Now does that constitute a slur on their divinity? Or does that constitute a, shall I say, malpractice on them by expecting them certainly to act like egos? No it does not. It is practical wisdom. Expect yourself to act like an ego also, to one degree or another until you are completely Awake.

There is a necessity to play what I would call a double role: You must be practical enough to recognize the way things work under the

circumstances with ego's believe that they are what they are. And at the same time let yourself unconditionally into the clearer experience of what you divinely are so that you have the opportunity from that vantage point to be appropriate with others even if they are coming from an ego standpoint.

You may continue where you are if you are wise. And if you are wise, you will not be surprised by what might occur. You will not be caught off guard, and thus distracted from whatever degree of centered awareness you are able to maintain on an ongoing basis.

In other words, I am saying do not be naive. Also do not be afraid to move on as though you are in a unique circumstance here that couldn't possibly be available to you under any other circumstance. This is your track. This is what your Being is unfolding. And therefore, if on the basis of your integrity you choose to disalign yourself with these individuals, you can count on it that your Being will reconfigure your fulfillment in terms that will be more harmonious. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I feel like I'm in a sort of circular trap...

ANSWER: It is called the ego. It is spherical actually. Continue.

QUESTION: I've had a lot of health problems since I was very young. I have at times functioned quite well, and supported myself in a way that really felt good to me. But that's difficult for me to do. I have some way of being with people that seems to be more than I even understand. It feels like something I'm supposed to do. And I don't know how to do that in a way that financial supports me. And I don't know if I should be looking in a some other direction?

ANSWER: Well, I will tell you to certainly look in a direction that works, that meets the need, even if what meets the need isn't the ultimate that you are feeling within yourself. If your need is not met, you will not have the strength and the stamina to persist, to follow through on the ultimate that is emerging from within you. So do not be afraid to be practical.

And by all means be willing to embrace the practical actions that meet the human need, be sure to embrace those actions in the context of divine love meeting your need, the Father manifesting that which allows you to persist in your desire and the consummation of that desire. In this way you will be able to value the intermediate steps that meet the practical human

need, and not see them as blocks to your fulfillment. You will not engage in them resistently or resentfully.

Now as you sit there, you have the inherent capacity to go from that spot to any spot on your globe or any spot in the universe instantaneously, with no means of getting there other than the simple shift of your attention to that place.

QUESTION: I believe that.

ANSWER: But at the moment you are not able to give yourself permission to do that. And so if you were to go to the moon, or if you were to go into space you would need the shuttle. Or if you were to go from here to New York you would need a plane, or a train, or an automobile, or some means of moving yourself there. These obviously would not be ultimate forms, but they are forms that identify your omnipresence in language that doesn't push your limits at the moment—doesn't step over the bounds of reasonability.

Omnipresence is the fact that is demonstrated, we will say, by airplanes, and automobiles, and roller skates, and bicycles, and horses, etc., and space shuttles. It is the way the ultimate fact registers with you at the moment in language of your present perception.

So do not demean the means that are at hand for accomplishing something, whether it is a temporary job, whether it is even a permanent job that is not the one that you know you will ultimately be doing. Because it is the way in which your wholeness is manifesting in language of your present perception that gives you the freedom and the security to persist with the exalted view that you are getting glimpses of at the moment.

We have been talking a little bit about Birthright. Birthright is that which cannot be earned and does not need to be earned. It is that which is inviolably yours, which no one else can even get hold of. Your health is part of your Birthright. And your capacity to stand up in favor of, or on the side of that Birthright, your health, is a capacity which you need to bring into play, instead of being steamrolled by it and then picking yourself up slowly and regaining your balance.

I encourage you to be more alert mentally. And when the first suggestions of illness or incapacity present themselves to you, I encourage you to say, "This is BS. This is illusion. This is illegitimate. I don't buy into it. I am not going to participate with this suggestion. Be gone!" Dismiss it, and dismiss it with a sense of your right to dismiss it.

In the beginning you may need to dismiss it based upon a little bit of logic, that if indeed you are the direct expression of the Father/Mother from

whom nothing has been withheld—none of what the Father/Mother is has been withheld from you—on that basis then you have the right to at least intellectually make the statement, “This is illegitimate and I am not going to give it a foothold in me. I am not going to accept it enough for it to find lodgment in my consciousness. I dismiss it. Be gone!” Do this in whatever words come to you. But the point is, dismiss it from your experience. Dismiss it from your inclination to validate it—your habitual inclination to validate or embrace it. Dismiss it, have nothing to do with it.

Now you have this authority. It is an authority to claim your Birthright. You see, that is not an authority over anything. It is itself part and parcel of the alignment, and the oneness, and the unity, and the inseparability of your Being, and to express your authority to not become divided within yourself, to not become conflicted in yourself, you constitute an impermeable presence—which the Father actually is—a place where no illness can find the least irregularity in the surface to grab hold of and claim.

It is time for you to experience your freedom. I could have said it is time for you to claim your freedom, but you would be inclined to turn that into a little bit of an ongoing struggle, the claiming part. I want you to embrace your invulnerability, and be willing to stand on it and dismiss any beginning stages of physical dysfunction right out of that area of your consciousness where it has presented itself to be invited in and entertained. You do not have to take in mental house guests that are unwelcome and who will do nothing but mess up your mental household.

And I encourage you to begin to do this, and whether you succeed each time or not, you will find yourself succeeding more and more consistently to the point where you will go for years without a single physical complaint. But you must begin to take on this new attitude based upon your Birthright. You must dare to claim your Birthright, embrace your Birthright, own it. That’s the end of the answer.

QUESTION: The last time that I feel that I did come very close to what you are saying, I was rear-ended in an auto accident. And just prior to that I was having knowing guidance kinds of experiences. I was having experiences of oneness. I felt like I had gotten to the point where I had just done what you’ve just suggested. And I felt that as I pulled out of that those experiences had returned. But what I feel now is that it frightened me again, I began to feel that no matter what I did I couldn’t... the universe wouldn’t be safe.

ANSWER: The ego is jealous when you are not honoring it, and giving your attention to it, and it is not going to take it lying down. And it

will find ways to conflict you again, if it can, because that is certainly what keeps it energized and apparently alive.

And at the bottom line, the dynamics to create conflict in you that the ego brings into play can be treated as a challenge that says, are you sincere in your desire to listen, to take guidance, to not depend upon your puny, little, human mind for all of your conclusions, or does the ego's frame of reference still hold value for you? It is an opportunity for you to continue to make the choice on behalf of your capital "B" Being, rather than your ego.

Do not expect the ego to just lay back after years of commitment from you, and let you withdraw that commitment without objecting.

QUESTION: Did I attract the accident?

ANSWER: I will tell you this, you did not attract the accident by virtue of listening, by virtue of desiring guidance and experiencing guidance.

There was as you were aware, a fear that what you were experiencing and feeling as a result of listening for guidance was perhaps too good to be true. The accident you could say was similar to a child stumbling as he or she takes the first few steps without holding on to anything. It expressed an awkwardness, an inconsistency in the movement necessary for ongoing harmonious unfoldment.

You see as you access new territory you will not be skilled in the movement necessary to be in that new territory. And you will stumble, and the ego will say such things as, "You attracted it into your experience. Naughty, naughty! It's your fault! You are to blame. You are guilty." Ah, the magic word, guilt.

Now like the child who stumbles and falls down, you must simply pick yourself up and with gusto and enthusiasm try that first and second step again, with a confidence that if you persists you will indeed make that first, and second, and third, and fourth step and eventually run.

QUESTION: I'm counting on it.

ANSWER: Persistence is what is required. You have persisted, but do not take on a false sense of guilt when you are simply awkward. That's the end of the answer.

QUESTION: Thank you, Raj.

ANSWER: You are welcome.

QUESTION: This is kind of a long question, because I want to be clear. And I'm very nervous so please be patient. It's becoming more and more clear that all I want is to surrender to God. I used to get high loving God, and loving other people and loving animals and the planet. And that doesn't work for me anymore because I don't love myself.

And so my desire to surrender to God has put me face to face with my ego. And I once thought that my ego was dying, but I can tell you that it is alive and well.

And so it's this process of learning and unlearning and every minute of every day seems to be an opportunity to choose whether I'm going to act from my ego, or choose to act from my integrity. And much of the time I watch myself fall flat on my face. And it keeps me from... when I most want to let Michael in, I withdraw. It keeps me from everything I want to do. And I'm very tired of my ego. And I want to love myself.

And so I want to know if there's some particular pattern or—because I've been working on this very hard—if there's some particular pattern or dynamic or something specific that I'm resisting, that if I understood it better it would help loosen some of this stuff. So I want to know how I can love myself and let God in?

ANSWER: It is a very hard thing for most of you to believe that if you will take yourself at any given instant and release all criticism, and all condemnation, and all judgment, and all inflicting of guilt, and all sense of responsibility—personal responsibility—that the result will not be becoming stuck. Do you see the ego has fooled you into believing that if you are not striving to be better that you will end up being immobilized, in mediocrity, that's what it would suggest—mediocrity and suffering. And so you are all conditioned to strive and never let down.

You have been trying you said. Indeed, I am going to suggest that you stop trying, and that you take yourself at any given moment and release these things so that you can come into a sense of peace about yourself in that moment, where you are not saying, "I should be doing more. I am not doing more, therefore I am coming up short, therefore I am worthless." Let yourself be in that moment free of those dynamics. That is what constitutes loving yourself. Another way of putting it is accepting yourself at any given moment, embracing yourself unconditionally.

Now I will tell you something, if you are loving yourself unconditionally, do not be afraid that that will constitute what the ego calls self-satisfaction. What it is is the absence of self-condemnation. Self-satisfaction is a dirty word these days. It implies that if you are at peace with yourself you will not have the gumption to rise up out of the gutter of your life, and it will be accepting the status-quo. This is not true.

In the absence of the squelching of what you divinely are—which occurs when you are striving to be more than you are at the moment—you

come into this, I'm going to say, cradling place where you experience being loved, where you experience being safe because you are not attacking yourself.

And I will tell you something, when you are feeling safe you are immediately faced with an infilling of energy and motivation, because your energy is not being used up in self-defense. So if you dare to stop outlining how things ought to be, what point you ought to have arrived at by this time, etc., and love yourself in the moment, you will find yourself beginning to experience that union that you are desiring.

There is another point to remember also. This moment in which you are going to release self-depreciation, self-hate, this moment is also the unfolding of God. You are the unfolding of God, the moment is the unfolding of God. Your wholeness, your achievement perse, isn't somewhere off in the future. It is present in the only moment of conscious experience there is, and that is the now.

And I have said this before, but I will say it again: eternity is not endless time, endless into the past, endless into the future. Eternity is when you let go of the past and the future and let yourself come fully into the moment of conscious experience that you are in. And I will tell you this: You want to know where the little gap is? The little gap is dead center in the instant you are in, that is why it is called the holy instant. It is the place where the instant of wholeness is available to you, it is that point where you may slip out of time into the full conscious experience of the eternal now, the infinite now.

Now if you say to yourself that you are not worthy of experiencing your divinity until you have accomplished certain things, you most certainly will not let your attention be present in the now, because that's not where your salvation is. It's in the striving and the accomplishing, it's in the keep up with your goals. Well that's just exactly the way you stay trapped in the illusion of time—in the illusion of flowers growing, and buds opening and going to seed, and starting the cycle over again. That is the way you stay stuck in the three-dimensional only frame of reference.

The only way you're going to manage to get into the moment is to embrace yourself in the moment, to find the God that is there in the moment. That is why when you reach the end of your rope and you give up it is always the moment that you are in that you give up into. And when you truly give up that's when your transformational experience occurs. But you do not have to wait for a tragedy or a trauma to justify letting yourself into

the only time there is, which is the conscious experience of existing at the instant you are experiencing it, which is always now.

The key here for you is to love yourself and let yourself be what you are as ignorant as it may seem, as unexalted, or unenlightened as it may seem. Love this retched little you that you think you are right in the moment you are in, and you will find this retched little self exalted, because you'll be able to connect with the integrity of you that's only present in that instant to be experienced.

Now is the only place you will find God. God is not hiding behind the next building just out of sight ready to jump out and embrace you when you arrive at that corner.

Again, the key is love yourself and love the moment also. In that way you will be able to find God in you and in that moment. And your fulfillment will be more noticeably present even if it doesn't seem that you have achieved yet full enlightenment. That's the end of the answer.

QUESTION: Right now I'm at a spot in my life where I feel like I don't know anything.

ANSWER: Marvelous.

QUESTION: And I'm having a lot of trouble dealing with that, and dealing with my emotions that are connected to that. Can you give me any kind of insight on what is going on?

ANSWER: It is when you know something, it is when you are sure of something that you are well defended against enlightenment, when you are well defended against discovery. Because discovery or enlightenment is the uncovering of what you don't know.

Now, listen carefully: Value this experience of not-knowing, of not being sure of what to be sure of. It is the vestibule or cradle of your accessing your greater capacity to be aware. It is the nursery school which provides the environment for growth—and I am talking about real growth. If it is these things as I have said, then by valuing it and not resisting it you will be receptive, open, even though you have no idea what it is you are opening up to.

Now one other factor you need to understand: The nature of Being is Knowing. The infinite Mind is All Knowing. It is easy to interpret that statement as though it is saying that the infinite Mind Knows All, is All Knowing. But let us emphasize the word "knowing," rather than "all" as meaning a quantity. The infinite Mind is All Knowing as a verb. The infinite Mind Knows itself completely, and there is nothing else for it to know.

So the infinite Mind is the action of Knowing. As a result when you as an ego, as a conditioned thinking mind arrive at point of not-knowing, not-knowing anything intellectually, not being sure of anything intellectually you are in a position for the Knowing—which I capitalize, capital “K” Knowing—you are in a position for the Knowing that constitutes you to begin to emerge and register with you. Because its pathway to your point of recognition is not blocked by your confidence that you know what a thing is.

And so you have a double task here: The first task is not resisting what feels like an uncomfortable situation for you, and redefining that uncomfortable situation as the vestibule of greater Knowing. And then in spite of the uneasiness you have with not-knowing, be open to the natural movement of your deeper Knowing, with a capital “K”, so that what you do need to be aware of can register with you most easily.

The problem is that when you arrive at a place of not being sure of anything you also tend to lose confidence in your capacity to recognize truth. And so you close down and become self-protective. The necessity is to allow yourself to be in this temporarily uncomfortable place—uncomfortable because you’re not familiar with it—and let the deeper levels of Knowing emerge and register with you.

In other words, instead of being distressed, recognize that you stand at the threshold of clarification, significant clarification, real clarification. And then to the best of your ability stay right there and watch for it to emerge, even if it takes a number of days. The point is don’t invalidate this state of “not being sure of anything.” That’s the end of the answer.

QUESTION: Yes, Raj, my questions on communication with your brothers, with yourself. How it is emotions peace healing, how does the communication work for the dynamics?

PAUL: I’m sorry this is me, Paul. I don’t understand the question myself, so my mind is trying now to figure out what did he say. Would you say it one more time?

QUESTION: Raj, you’re communicating with everyone here trying to convey a message of truth that is significant to each and everybody in their own personal way. In seeing that truth how do the emotions that you see jumping around and everything, where does all of that come into play there?

ANSWER: Emotions are ego reactions, and I am delighted to see the ego dancing as though it is on hot coals. If it is uncomfortable, it is off guard. If it is off guard, you and I have a chance of communing. And so I am not in the least bit upset but completely delighted by the irregular and

uncontrolled actions of the ego. I encourage you to do likewise and also realize that you are not the ego, you are the pure awareness, the pure consciousness, which never has been the ego, even though you have identified with it from time to time very significantly.

Now again, I want you to understand that emotions are ego reactions. This means emotions are illusions, and it is important to make this distinction. Now what is the divine equivalent of the illusory emotions? Feelings. And feelings are the Souls response to that which is Real. Again, emotions are the ego's response to that which is Real—jealousy, hate, reaction, fear, depression. The Souls reaction or response to that which is Real is peace, and joy, and love, and sweetness.

Now you have all heard of the word or term “aura.” The aura as it is perceived by those of you who are, shall I say, sensitive enough to see it, appears to be a subtle energy body around what has been called the physical body. But we discussed earlier the fact that there was no physical plane, and that the forms that you see are the manifestation of the meaning and intent of the idea that was the result of the Movement of the infinite Mind.

Each of you has a Body of Light at this very instant, which seems completely dense and dark when you look at it. But it is the lens of your perception that is causing you not to see the Body of Light at this instant. Those of you who are able to see the auras, are seeing what we could call the outer edges of the Body of Light. It is where your perception is not blocked by a completely physical interpretation of what you see.

Now I am bringing this up because, as you indicated, there is much dancing of the ego going on here today. However, the color of the light of your Bodies of Light in this room has since early this morning been undergoing a change of hue, which is indicative of the fact that communion has been occurring—you used the word communication.

I will tell you that most of what is being said is for the benefit of distracting your ego so that silent communion can occur. Most of the words are causing the triggering of your giving permission not to persist in your ignorance. And the communion, the oneness of Being, seen as all of us, is allowing for significant alterations of your capacity to embrace and own your divinity. And as I said, the color, the hue of your Bodies of Light has been changing all morning, indicating that healing of perception has been occurring.

Let the ego do its little dance, it is meaningless. Everything the ego does is meaningless. And so you let it do its jig, notice it and get your attention back to what you are interested in.

Now I have said this before, but it bears repeating, and it bears your repeating often: The only thing the ego cannot defend itself against is disregard. Fight it and you strengthen it. Disregard it and it has no defense, and it becomes weaker and weaker and weaker. And that is why the constant choice for your divinity and your peace needs to be practiced, because it is what undoes the ego. That's the end of the answer.

QUESTION: Good, I like that.

ANSWER: It really doesn't matter whether you like it or not. It is the truth. I am glad that you are not resisting it, and I did not mean to be offensive. But it is important to understand that whether you like the truth or not it functions on your behalf. And so you do not have to qualify for the benefit of the Movement of Truth by embracing it fully.

You see it is the ego which would like to bring into play a certain amount of control. It says that it is doing this to promote your more rapid awakening. But of course, to whatever degree control comes into play you distance yourself from your Awakening.

Now it is well for you to have enjoyed the truth of what was said, but it does not put you further ahead in the game. I point this out because if you realize that it makes no difference whether you are happy with it, it can become clear to you that it makes no difference whether you are unhappy with it. That either way the truth operates on your behalf and moves you whether you are digging in your heels resistantly, or whether you are doing it willingly. And therefore, you are not at the mercy of your capacity to appreciate truth or not. Please continue.

QUESTION: Okay, my question relates to my relationship with my husband and my growth. In my discovery of myself and experience my individuality, I've had difficulty with my husband, and had repeated cycles in relationships that I've gotten kind of lost in myself and the relationship and then I flee from them. And I would like you to look into my present situation and give me some insight as to whether I should hold on to this relationship.

ANSWER: What would happen to it if you would let go of it?

QUESTION: Well, I could be leaving my present home, and children, and husband, or it's just difficult right now...

ANSWER: Let me ask you this: If you were standing in a shower with a bar of soap in your hand, and you are holding on to the bar of soap, what is likely to happen?

QUESTION: If you hold tight, it could slide away.

ANSWER: Absolutely. What happens if you do not hold on to it? In other words, you let the palm of your hand be completely open? It is likely to remain there indefinitely.

Now that is what I meant when I said what would happen if you let go of it—meaning, where not holding on to it so tightly. What if you relaxed? What if you did not make an issue out of your spiritual growth in comparison with his growth or lack of growth? What if you made no distinction between your growth and your understanding, and his ego idiosyncrasies? What if you relaxed? What if you became a little bit unconditional? What if you became less judgmental? How do you think you would come across to your husband? You are likely to be experienced as someone much easier to be around.

Watch the “yes, buts” though. Because the “yes, buts” are the first part of a justification for an inner conflict that you need relief from. But it’s an inner conflict which you are generating and keeping alive. And again, the necessity is for you to choose for your peace, not the reactive ego vantage point.

Your spiritual growth and Awakening should be allowing you to recognize the validity of your husband and of every other individual and his worth and, shall I say, the justification for patience and an extreme reluctance to engage in judgment and condemnation.

What are the vibes you are putting forth? Even if you say, “Well, he makes me do it. I can’t help but put this energy forth, because of the way he behaves.” But you see, you can help it. You are the one making the choices for what you are going to feel and what you are going to validate.

And as I said earlier, if you will dare to see him as your soul mate—not your exclusive soul mate—but as your soul mate because he is right here and now the direct manifestation of God, and you truly desire to unite with this divine one. And if you were willing to be defenseless and open to this you would illicit from him different behavior, not in a controlling way, but because you would be so comfortable to be with you would call into play such a lack of need for defensiveness that he would warm up toward you. And your spiritual Awakening would become translated into the practical terms of a loving relationship, which has nothing to do with spiritual progress, or a religious orientation.

It doesn’t really do any good to talk about God, or think about God if the word “god” and the understanding that you have of God doesn’t bring you to a point of defenselessness to the real experience of unity with your husband, or your brother, or your fellow man because you are not engaging

in defense. Then you come into the experience of what the word “god” means. It doesn’t matter whether he understands the concepts. What matters is whether the concepts and the words you are using are truly allowing you to become defenseless.

And so I encourage you to rethink this question you have asked. And rethink the situation and dare to make the assumption that there is an entirely different way to look at what you have asked about. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. I would like to add one more thing to the last answer. What can justify remaining conflicted within yourself? The behavior of another? Neither you nor anyone else is ever suffering from the behavior of another. You are always suffering from a choice you are making between your peace and conflict. You are making a choice between viewing the Kingdom of Heaven, viewing Reality through the lens of the ego, which will always cause a distortion, or from the vantage point of your essential Being. If you are suffering, it is because a choice has been made for the vantage point of your ego.

Now if your husband is being a piece of sandpaper, does that justify your being a piece of sandpaper until he becomes a little finer grained, and then you will say, “Okay, I will be a little finer grained.” Or again, is there anything that can justify your decision for conflict within yourself, regardless of whether he is coarse grained sandpaper or fine grained sandpaper.

It is a bitter pill to swallow to have to be what you would like others to be, without their being it. And yet that is what is needed. Should I not be me? Should I not commune with you because you are not enlightened yet? If you want to think conceptually, can you not imagine that your mentalities are coarse compared to the Christ Consciousness? Is that any reason for me not to convey to you that the coarseness of your mentality at the moment does not represent who you really are?

I refuse to believe what you are presenting to me as you. I will not join with you in your ignorance. I will join you in the acknowledgment of who you really are.

There was a time when there were only four of us out of the whole brotherhood who were extending this to the brotherhood in its dreams. It is not too much to convey to you that you have the capacity to be unconditional enough to love because you choose not to be conflicted within yourself. And as a result, be the presence that causes others to feel safe in

becoming unconditional also. It is your fulfillment to be the Christ Consciousness, the clarity that doesn't play into and validate others ego self-images, and limitations, and pains, and sufferings. It feels good because it is you in your actuality to be that.

If you wait until they deserve your love, they won't need your love, and you will have missed out on the joy of being the love that exalts and transforms. And we are talking about really practicing what it is you desire in real situations, real processes of uncovering Reality a little more clearly where it has been covered up with ignorance and ego structures.

Your husband will recognize love in the absence of judgment. And the absence of judgment and the presence of love inspires greater self-appreciation, and a greater ease with which he or anyone else can dare to think in a new way about himself that is more exalted. If someone expresses confidence in you, it inspires you to be more confident about yourself. And that's the gift. Because everyone who is sleeping and dreaming dreams and nightmares needs the inspiration to refuse to validate the nightmare, and wake up from it.

Don't wait for him to be loving before you will be the love. Because all you will be doing will be postponing your joy from being congruent with yourself. And I am not picking on you particularly, I am taking this time because this is the gift that everyone is here to give. And it is the gift that promotes your own freedom from bondage and imprisonment and cruelty imposed upon you by your well developed egos.

The answer really is love. And this is not a new answer. But each one needs the encouragement to practice love where it seems least deserved, because it is where it is most deserved. It is the place where it seems not to be valid. The light is needed where it is darkest not where there is already full illumination.

Now I want you to know one other thing: If under the circumstances it were most appropriate for you not to remain in this relationship, I would have told you. I have told you what is needed. That's the end of the answer.

QUESTION: My question has to do with my relationship with my wife and expressing love. And we're at a place that we keep coming back to and that we both realize that we're stuck at. And she feels unhappy and insecure and upset because I don't express my love to her in a way that she can understand. I'm not affectionate physically like she'd like me to be. I don't treat her in a way that she wants to be treated.

And when she is reaching out for that type of love and I'm pulling away and don't want to give it to her, and we both see that this is happening and we both know that we are stuck. And what we'd like to know is how can we be unstuck, how can we break this cycle? Do I have to learn a new way of communicating my love to her.

ANSWER: Oh, yes. And likewise with her, she needs to learn a new way also. I'm going to tell you that you are both suffering from immaturity, from lack of life experience and from lack of self-confidence. And I will tell you something: It will not last forever. In this case time is on your side, because the experience at being alive will bring you to a point of greater comfort with yourselves. And as each of you becomes more comfortable with yourselves individually, the ease with which the love will flow and find expression will increase. And also the demand for proof of love will diminish because there will be greater security.

Now this is a case where it is important for both of you to accept yourselves right where you are in your apparent lack of life experience. As long as you continue to exist, your life experience will be extended and you will not continue to lack life experience, and wisdom and maturity will come with it. And I am not talking about another twenty years.

But what I am saying is both of you can afford to relax a little bit, accept the fact that you are not particularly skillful in relating one on one with commitment. You do not have twenty years of commitment behind you, having established a sense of comfort and ease and confidence in the stability of the relationship.

And of course, the ego has you at a point of proving yourselves both to each other and to the world. And it has both of you to that degree dancing a jig, demanding something of you that you don't know exactly how to fulfill. And so really the necessity is to be most patient with yourselves and with each other. The love that is there in your relationship is solid, it is sound. You simply—and I know this will not necessarily be ease—you simply need to embrace enough perspective to allow for some time to pass and for greater life experience to develop.

You are not at fault, she is not at fault. There is not a fly in the ointment of your marriage, or shall I say, there is not a flaw in the ointment of your marriage. And I encourage you to dare to have confidence in it and endure, not in the sense of putting up with, but endure in the sense of an ongoing commitment that lack of skill in relationships will not be enough to undermine.

Now I encourage you to explore being more affectionate. I encourage you to explore the different ways in which you can express thoughtfulness. It isn't corny. And it will broaden the spectrum of your expression of love. And it will make you feel good. And it will awaken you to an aliveness to the relationship that your current mode of expressing affection doesn't bring into play.

Now if there is a new area of interest in your life, some new technological discovery, or some new dynamic in the field that you are engaged in that peaks your curiosity you will go out and get books and read them, and you will find out everything you can about it, and you will do it with enthusiasm, because of what it will open up for you. I encourage you to treat the subject of affection in the same way, and explore the broad spectrum of expressing affection.

Most of all I encourage you to relax about yourself. Love yourself right in whatever degree of ignorance you feel you are currently in. Let me ask you this: If a new area of interest opens up in your life, and you have a spontaneous desire to pursue it, does the fact that you weren't interested in it before mean that you were at fault in some way? The fact that there is greater opportunity for you to express affection does not mean that you have been a dope so far. It does not constitute a judgment in any way on where you are at the moment and so you can embrace and love yourself right where you are at the moment with complete freedom to explore new potentials. And that is what I encourage you to do.

Your marriage is not in jeopardy. But you do need to be patient with the fact that you have not yet developed smoothly the skills of relating affectionately. That's the end of the answer.

ANSWER: Before you begin, I would like you to ask the most pertinent question you can ask about yourself. I heard you earlier indicate that you felt it might be so unique that it would have no relevance for anyone else. And I encourage you to provide yourself with the opportunity to find that the ego is not very original. And not deprive others of the opportunity to benefit from the same dynamics which have been brought into play in their own unique way in their lives.

QUESTION: I didn't know you were listening.

ANSWER: Now you do.

QUESTION: For fifteen years I have had unremitting insomnia. That means to me difficulty in falling asleep, inability to sleep very long, an inability to let go of conscious thinking during sleep. My sleep has the quality of conscious waking state thinking. And so I wake up

exhausted after two or three hours, and then spend the next three or four hours trying to figure out how to get back to sleep, which sometimes works and sometimes doesn't.

I have obsessed about this for fifteen years and tried to think of any possible meaning for it, and the more I can let go of it the better my sleep is. But I still suffer from it. I think I brought this on myself by doing two years of intensive Transcendental Meditation in a retreat setting in the wrong way, when I wasn't ready, without proper instruction. And now I'm mainly trying to figure out how to undo what feels like damage, so that I can function normally in the world.

And this is all related to the larger question of why I want so much to escape from living a normal life like a normal human being. I thought I could somehow escape from life by getting a quick ticket to enlightenment. And it didn't work. Now I'm trying to just become a normal human being. So anything you could say to speak to that?

ANSWER: The reason you and everyone else is trying to escape the "normal life" is because "the normal life" means viewing Reality through the lens of the ego, and thus experiencing everything a hundred and eighty degrees out of sync, which causes everything to be reversed.

That which is good is bad. That which is bad, or not truthful, not representative of Reality is good. To be in charge is good. To be yielding is bad, from the ego standpoint. And yet being in charge doesn't work. It does not give you the peace, that something in you knows is your right to experience. And so life is one constant frustration. A frustration which nevertheless seems justifiable because you have not had adequate means to escape the distortions from the egos frame of reference.

And so there is a recognition of a need to escape from suffering. But the mistake has been practiced of assuming that it is the world that must be escaped from, that it is your humanness that must be escaped from, that your humanness is not divine, that there is indeed a material plane, with a material universe existent in it that partakes in no way with anything divine. The denial of the world is what happens when the world seen a hundred and eighty degrees out of sync from Reality is treated as though it were in sync.

Now it is not the world that needs to be denied, risen above, or escaped from, it is the perception that renders it a delusion. All of you are feeling the need for something more representative of fulfillment than what you are experiencing.

Your churches have taught that your very existence has been the result of sin, meaning the copulation of your parents. You're doomed from the

beginning. The very human expression of love and the Movement of Creation, the unfoldment of that which the Father is is called entirely into question by virtue of having defined the experience of existence as the result of sin and therefore colored.

This causes you to get into a state of self-denial of the body. It causes the experience of fulfillment—which is experienced sexually in intercourse—to be seen as something to be risen above. And the churches have enforced this, reinforced this by virtue of its leaders and its staff being celibate. They represent the more Godly ones on your planet.

All of this has reinforced the fundamental idea that everything about your life is colored, and it is colored with the color sinful. Obviously then the suffering you have been experiencing has been caused by this world, this material plane of existence.

And as a result two things have happened: Some of you have endeavored to dig into this sinful world and reform it, lift it. And others of you have engaged in attempting to deny it and escape it. And you see neither way has worked, because what it is that is being escaped from and denied is the Kingdom of Heaven, which you cannot do anything about, and which does not need anything to be done about it.

It is very understandable, your drive, your compulsion, as it were, to escape has been motivated by a very strong inner feeling that the absence of fulfillment and the presence of suffering is not legitimate. And on that point you are one hundred percent correct. It is just that the means of demonstrating it has been faulty.

Now how can you be at peace, how can you let down and relax in such a dilemma? I will tell you something: Your practice of Transcendental Meditation has not fouled you up. True, there were ego dynamics going on around you in the setting that you were in, and the real meaning of the meditation and the real potential of the meditation got swallowed up in leveraging for position. But the practice itself was valid. And the benefit of the practice was there. It was the environment in which the practice was being done that was disturbing.

Now it is indeed time for you not to be able to say that for the past number of years you have suffered from insomnia. It is time for you to begin to say, “I sleep really well at night.” And I am going to suggest that when you go to bed at night do not fight the insomnia.

I am going to suggest that you utilize the time in which you are alert to begin to embrace yourself lovingly and embrace your world lovingly, not as you appear to be and not as your world appears to be at the moment, but

on the basis that there is something essentially Real and sinless about you, and something essentially Real and divine about the world. And that you are not existing within a state of conflict that you cannot get out of without denying it, or without manipulating it.

I want you to lie there and as long as you are thinking, give direction to your thought. And I encourage you to say, “If there is a bed here at all, it must be the presence of God identifying fulfillment. If there is a room here at all, it must be the presence of God identifying fulfillment. If there is a house here, it must be the presence of God identifying fulfillment. If there is a square block of this city I live in right here, it must be the presence of God identifying fulfillment, no matter how I have been conditioned to interpret it.”

And I encourage you to increase the scope until you have embraced the planet, as identifying fulfillment as being the presence of God expressing a divine idea of fulfillment. You need to specifically undermine with the truth and with your ability to use logic, the concept that there is something going on here that is false, that you must either change or escape from. You must begin to make room in your consciousness to embrace the divinity of you and the divinity of everything that you experience. This will begin to cause you to relax.

Now I am going to suggest to you that you do this religiously, even if it gets to the point where you feel like it’s just a mere rehearsal of world, like somebody doing their rosary. I will tell you if you are rehearsing those words, “That this that I am thinking of must be if it exists at all the presence of God identifying fulfillment.” The rehearsal of that idea is the rehearsal of a truth, which will slowly begin to erode away the conviction that there truly is something to escape from. It will contribute to your being able to be more centered and more at peace. Utilize this time in which you are awake to undo the contributing factor to your not being able to sleep.

I will tell you something: You have no idea how many individuals will hear the answer I have given in response to your very real question, and who will have been specifically blessed because of their problem with insomnia. I am very glad that you asked the question. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: I have recently been exploring my personal relationship to global issues. Some have commented, or cautioned not

to listened to the news or read the newspaper because it's fear based and askew...

ANSWER: But there is so much good news being broadcast these days. Be alert for the signs of the times, because the unsettling that you are noticing is the unsettling of conservative ego oriented limitations that have created dissonance. They appear to be unsettling in themselves, but they are not unsettling in a destructive way. They are unsettling as the clearing of the way for new more congruent social structures. Continue.

QUESTION: How are we to respond as a society and as individuals when we read in the paper—which was in a Seattle paper a few days ago about a seven year old boy being sexually abused and mutilated? What do we do with that?

ANSWER: Indeed. Now what happened was certainly not expressive of decency, of love, of truth. And it is not to be accepted as representative of anything of value. And it is not to be condoned. The individualities involved are also not to be condemned. The individual and the behavior, the individual and the experience are not one and the same. The behavior was wrong, but the individual has not suddenly become invalid or unworthy of the recognition of his divinity.

In other words, it is not appropriate to withdraw the perception that would transform and exalt that poor self-image into the true appreciation of what he divinely is. And I am speaking of the perpetrator of the mistreatment.

Now the part you are not going to like to hear, except I am going to make it a little more pertinent to each one of you. If each one of you is willing to be honest, and to the degree that any of you has been willing to be honest you will recognize the fact that any negative experience you have had you invited. And not one of you was an innocent victim—there was a curiosity, a fascination with whatever it was. And in its most blatant forms there was an aggressive search for the experience.

This child, as atrocious as the crime was, was not an innocent victim. You will not be able to see the truth of that fully until you are able to honestly look at your own negative experiences. And the fact that they were not inflicted on you without your willing participation. And I cannot be firm enough on this point.

Because I will tell you, that if you are not the one exercising authority over your experience by virtue of the permissions you give, or the withholding of permissions you will not recognize that you are free to wake up until something out there changes. And you will hold yourself in

bondage until something out there does change, which means until everyone else has woken up and there is no longer anyone out there to justify your ongoing ignorance of your authority.

Either you are locked into hell, locked into suffering, or you're not. And if you are not, then you had best get about the business of discovering how to become free from your suffering, whether anyone else changes or not. It is a hard thing to swallow, but there are no innocent victims. You either attract your negative experiences out of fear or fascination, but you invite them.

The acting out of aggression is incompatible with life and I am not suggesting that it is to be condoned. But the one who is the aggressor, and the one who gets the brunt end of the aggression dance a dance together. We could say they are both to blame, but there we have the word blame and the consequential use of the word guilt and therefore penalty.

To dance a dance whether it is constructive or destructive is simply to dance a dance. It is not worthy of condemnation of the partners in the dance. And to the degree that those involved in the dance of aggression and victimization can be held consciously in the acknowledgment of their flawless divinity, and that anything other than that divinity is illusion, the more quickly both the aggressor and the victim can be freed from, healed from, transformed out of the inclination to be the aggressor and whatever the result of the victimization was.

But you are not going to get healing if you are holding one to be the bad guy and the other to be the good guy. You cannot heal the good guy, who was the innocent victim of the mistreatment if you are going to hold the other one to be a sinner. You must bring both parties into that exalted context of essential and inviolable divinity. And then both are available for healing and regeneration.

You must absolutely say no to the behavior, else chaos would tend to result. But when you say no to the behavior withhold condemnation from both the aggressor and the victim, because both of them are victims of their egos. And both are acting out from a lack of the sense of their divinity and worth. And both are worthy of not being imposed upon by such bondage. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: Yesterday we finished up talking about individuals who would perpetrate heinous crimes on society and the need to see the divinity of the perpetrator as well as the victim. But as a society then and as individuals what do we do with these people. Obviously, it doesn't work to just turn them loose in society. The specific instance we were talking about yesterday, had occurred twenty-six times previously. Obviously our prison system isn't working. What do we do?

ANSWER: Understand that no matter how metaphysically or spiritually absolute you become in your thinking, you must at the same time express simple common sense. The thing is that the common sense must be based upon and reflect the nature of the metaphysically or spiritually absolute stance that you are choosing to operate according to.

Now if you have a wild animal loose in a community, you do not allow it to roam and express its current sense of its nature and harm other animals or the people in the community, or create an ongoing sense of fear in the community. You capture the animal and you do incarcerate it in a place where it cannot harm others and cannot bring harm to itself hopefully. That is common sense.

It is appropriate for those who are insisting upon their very limited and fearful and negative ego self-sense to not be allowed to express it spontaneously in a harmful way on the other members of the community. And indeed, just as someone is ill with what you would call a contagious disease, this one needs to be separated from those whom he would inflict harm upon. And during the incarceration a healing process, an educational healing process needs to be brought into play. And if and when that individual is willing to receive the healing, the transformation that is necessary in order for him or her to be free to interact with the public, the community, then once the transformation or healing has occurred he must be released.

It must become very clear to all of you that the ego and its misperceptions is an illegitimate imposition upon each one of you, and equally illegitimate for those who are so squelched, and so fear ridden, and so limited in their perception of themselves that all they can do is stick out in the best way they can conceive to achieve their freedom from the imposition.

Understand that the degree to which the ego distorts perception is an unjust imposition upon each one of you. And just as each one of you in this room feels the appropriateness of gaining your freedom from that imposition, those who are so very under the imposition that they act out heinous crimes deserve to be provided with the inspiration, and the concepts,

and the reasoning, and the intelligence that allows them also to come out from under that illegitimate imposition.

And so the necessity is to express the common sense I mentioned, and the reeducation. Reeducation is what is going on here this weekend. Reeducation is what is going on as you in your totality penetrate the ego structures surrounding the you that you are currently experiencing as the limits of your conscious experience of being, thus freeing you.

You do not condone the ego. And you do not condone the behavior that arises out of the ego, whether it is in yourself who appear to be quite functional and able to relate to each other in an unharmed way, as it is with those who are functioning in a very frightened and harmful way in the community. That is the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Thank you for being who and where you are and with us.

ANSWER: Thank you for being with me. Thank you for allowing yourself to conceive of the possibility that there is not a barrier, that you are not in the lesser place, and that we are because of our equality able to be together consciously. Continue.

QUESTION: I appreciate that, thank you. I've been struggling in the last couple of years with my own issues of darkness, and I'm beginning to see a pattern, the pattern that has resulted I feel in this lifetime in my diabetic condition. And I think my question, to sum it up, has to do with: Is it possible that in Awakening this condition can be totally removed and the karma that went with this birth condition and all the things that it brought can be totally released?

ANSWER: You bet your bottom dollar.

QUESTION: Well, then what relating to that would be a good thing for me to do, or to be implementing in my own life to further fulfill this—well I want to say goal—but that isn't really... it is a goal in a way, it can seem that way, but it's just being, and it's learning for me to just be and to trust.

PAUL: Is what?

QUESTION: I know part of my lesson is just learning to be and to trust, totally. And I get the simplicity. I get a lot of things these days, thank you for that.

ANSWER: You are welcome. Each one of you is learning what the real meaning of the word trust is—even Paul. I had the occasion just a week ago to mention to him that trust is like a muscle, it must be exercised or it is small. Trust is something you will find yourselves making an investment of more and more. And do not think that you will arrive at a point where you are trusting completely, and that you will then be able to finish your journey without ever having to bring into play further trust.

The continuing practice of trust, and the increasing practice of trust will continue until you have trusted completely. Which literally means, until you have yielded completely, given up completely—given up the sense of being a person who has to, through his own or her own efforts, achieve his or her divine status.

Now diabetes or any other physical ailment is one of the illegitimate impositions of the ego. Now the point to home in on is that it is illegitimate. The point to home in on is not that it is an imposition. Understand that it is an imposition, but do not become weighted down with the unfairness of the imposition because fair or unfair it is illegitimate, and therefore has no valid source, and therefore has no sound basis from which to actually imprison you.

So begin to claim your freedom from, your right to be free from this illegitimate imposition, because of the fact that it's illegitimate. And do not assume that there is some karmic reason for the imposition that justifies it. From first to last it is simply illegitimate, and therefore you have the right, and it is intelligent to stand up to it and deny it as anything you need to validate or continue to suffer from.

I am going to take a moment here to address one other issue that was not involved in the question. And it has to do with what I shared yesterday about understanding. There have been rumors and discussions circulating to the effect that understanding is now becoming a dirty word.

As I said yesterday, the experience constitutes the knowing that replaces the need for understanding. But it is what you could call a divine equivalent of understanding. What you need to avoid is trying to understand your way into the Kingdom of Heaven. Because in the process of understanding and gaining an understanding you have no means other than functioning at the level of the intellect through logic, and reason, and imagination.

And when you are starting at an intellectual level, instead of an experiential level you can arrive at conclusions which have no basis in fact. And the process and the conclusions sidetrack you from having the

experience that removes the need for understanding. And what you had called understanding is replaced with Knowing, with a capital “K”.

Now “gaining an understanding” is part of the process that is valuable to you in your Awakening, because it helps you to arrive at a point where reason and logic prove to you intellectually at least, that it is safe to yield, that it is safe to let go of the intellectual process and allow yourself into the deep experience of your Being.

But understanding your way forward is not what will get you to an intellectual clarification that you call enlightenment. Enlightenment is experiential. Enlightenment is what happens when you shift from the intellect into the void, into the quiet center of you where the emergence of the experience of your Being can occur and Knowing will be what you are experiencing.

Now as I also shared with Paul, the ability to reason, the ability to use logic, the ability to use imagination, these factors are not ego factors they are divine. But you all get the cart before the horse. You try to use those faculties as a means of getting to enlightenment, rather than getting to enlightenment and then utilizing those faculties to give expression to what you find yourself Knowing.

You try to reason in order to get to Knowing, when the necessity is to get to Knowing and then let those faculties be used for the purpose of finding the words to express it—for finding the means of translating it through art, or business, or relationships—what you find yourself Knowing.

So reason and logic and imagination and understanding are not dirty words, they are not illegitimate, they are not of the ego. They have a place. But if you start with them the ego will take over, because you are not starting from the standpoint of an experience. And indeed what you call the human condition is a result of starting at the point of the intellect, rather than at the level of your Soul.

And as a result there has come to be “created” an illusory sense of everything that is going on. And thus, you walk around in the Kingdom of Heaven bumping into divine Reality, because you are out of sync with it. And when you bump into it and you say “Ouch” then immediately there comes into play a sense of your stupidity and that there is something wrong with you and that you must be paying a karmic debt.

All of this is what happens at the level of the intellect. When you are stubbing your toe, when you are up against a problem you are face to face with the Reality of the Kingdom of Heaven, but the ego is terming it a devil, a flaw in your nature, the dark forces. When the Kingdom of Heaven—so to

speaking, the reality of things—lets you know that you are being incongruent with Reality you tend to not rejoice at the blatant opportunity to discern what is Real that's in front of you, and rather many of you get on your metaphysical bandwagon and attempt to get rid of the opportunity. Because when the Christ knocks at your door the ego calls it the Devil, and suggests that you had better use every resource you have to get rid of it.

So do not make a bugaboo out of understanding, but understand that understanding is not where to start, neither is reasoning where to start. Where to start is in that quiet sanctuary within yourself, where you as a little ego seem to know nothing. Start in that place where you accept yourself to the very best of your ability and allow yourself to be comfortable with who you are at the moment. And in that place where you are not required to be something more, and you are not required to do something more, listen, allow the clarity of who you really are to begin to emerge in that quietness, filling that quietness with Knowing. In other words, with the experience.

For example: You meditate, many of you, and you know what it is to become very, very still, to be in that place where there are no thoughts, but there is awareness of everything. And you think this is a wonderful experience of peace. And you do not realize that the experience of peace is the direct experience of your Self, with a capital "S", and that the peace is not just a substitute for anxiety, another emotion. The peace, the quiet, the stability, the security that you feel, the absence of vulnerability that you feel is not just some mental experience, you are literally touching directly and experiencing directly your capital "S" Self and its nature.

And when you allow yourself to abide in that peace without trying to accomplish anything, by means of the peace, and you just explore it by allowing it, you then begin to find joy rising up from the very depths of that peace, which means the same thing as rising up from the very depths of your Being.

And that joy is the further disclosure to you of your direct experience of your God Self, of who you divinely Are. And as you begin to just be aware of what you are experiencing, and as you begin to realize that this is an experience of who you Are, it begins to be quite profound. Because you are beginning, just beginning to know yourself and to know God. And as that clarity begins to energy, you find yourself knowing yourself just like you know what an orange taste like when you taste it.

You also find that there's absolutely no need to talk about what you are experiencing. But you do find as time goes on that there are occasions when you feel motivated to convey this very simple and clear knowing about

yourself, and about your brother, and about life. And this is when imagination, and reason, and logic come into play. But you see, you aren't using it to arrive at knowing, you are using it to express an experience.

And as you bring those factors into play, what you have to say takes on great meaning for those who hear you, because they know you are not talking off the top of your head, they know you are speaking from experience. That's the end of the answer.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: If I remember or got it straight, at one point you said, no one has reached total enlightenment on this planet while incarnated since you did. And lately I've been feel that... I watched a movie "2010" and there's a phrase in there, "Something wonderful is going to happen, something wonderful is going to happen." And that just keeps running through my mind and I think there's a real connection between those two.

ANSWER: Indeed, Awakening is happening, even though you seem to be experiencing it in slow motion, even though you seem to be aware of each little process of release and embrace. It is highly unlikely that the year 1994 will be reached without one individual Awakening on the face of your planet. And I will tell you something: Whether you hear of it or not, whether it becomes public knowledge or not every single person on the face of your planet will feel the release from the significant inclination to continue to be imposed upon by the ego.

Now everyone is already finding it easier because so much of the Brotherhood is already totally Awake. And because so many of you—not specifically you in the room, but so many of you on the face of your globe—are paying attention to the movement within yourselves, which is the equivalent of the totality of you penetrating the ego structures, and which is also the equivalent of each of you not as significantly blocking your remembrance of Home, with a capital "H".

Now remember, you tend to think very three-dimensionally. And so when I use the word "Home," you tend to think of it as a place rather than a natural clarity of awareness from which nothing of All That Is is hidden. Home is you in your right Mind.

And so because so many are beginning not to resist this "memory" that is within you, a greater alignment of that which is within the ego structures, with that of your totality that is outside of the ego structures is occurring. And that alignment is significantly weakening the ego structures.

That of you which is seemingly encased within the ego structures is not functioning at odds with, or polarized against that which you are in your totality outside of those ego structures.

And as the polarization diminishes—which is what the yielding is all about—there is less and less present to energize the ego structures, and they weaken and more penetrations occur, more conscious experiences of your oneness with the totality that you Are occur, and you call it enlightenment, upliftment, inspiration, confidence and hope where it is not justified according to your best reason.

Indeed, something wonderful is happening. Do not put it in the future. It is already happening. There is indeed good news. And you are the good news. If you are happy, how do you think the rest of the Brotherhood is feeling? Because understand that as long as there are any who are sleeping and dreaming dreams and believing their dreams the Brotherhood as a whole is not experiencing its integrity consciously.

And so as each one of you Awakens, and if I may put it this way, takes your place consciously as the presence of God, the Brotherhood as a whole experiences itself and its integrity more completely.

Now I will tell you something: As long as there is one mutilator, as long as there is one thief, as long as there is one murderer who is not Awake, your Awakening is not total. And that is another reason for you to insist upon finding the Christ right where it seems to be obscured by an ego. That is why those of us who are completely Awake are supporting the Awakening of every single individual who is still slumbering and dreaming ugly nightmares, and believing that they are who they see themselves to be in their dream. And you cannot afford to take the ego presentation that another gives and believe it for an instant, else you prolong your sleep.

Now I will say one more thing. I am not working with you for selfish reasons, so that I may experience the Brotherhood—the integrity of the Brotherhood fully and completely. As you begin to yield to who you Are, as you begin to yield and let the Father fill you with all that the Father Is, as you take the time to connect with yourself in the silence, you will begin to find that you are not loving, but you are love itself.

And you will be the experience of the ever movement that love is. You will feel loved by the very love that you are. And you will find it incredibly impossible not to love, not to be that which recognizes what is Real in each and everything. You will find it impossible to withhold your acknowledgment of the divinity of a thing, or of an individuality whether he has mutilated, or killed, or robbed, or not.

And once you begin to truly feel this love that you are, you will realize what a sacrifice it would be to actually withhold it from those whom the ego says are unworthy of it, because it would constitute a squelching of who you are and what you are. It would constitute what the COURSE says is an attack on God. Because you would be withholding the Movement of God right where you are. You would be standing in the position as an arbitrator saying, “God can shine here. God can’t shine here. I will not let God through here. I will let God through here, you’re really worth it.”

You will realize what a sacrifice it is to you, and it will become ultimately clear to you how uncomfortable it is for you to try to be the dam, if you will, that can cut off the flow of who and what you are, or allow it to flow. The moment you stand as an arbitrator you are not deciding for or against another’s receipt of love, you are standing as the division point between your experiencing the love that you are. You stand at the point of blocking your receipt, if I may put it that way, of God’s Love for you.

And that is too much of a cost. And it is something that you cannot succeed at 100%. And in effect you are standing up against an infinite movement from a very tiny place, and the infinite movement will not be stopped by your idiotic arrogance, because your arrogance is infinitesimal in the face of infinity. And so your entire intent to block the presence of God can be nothing but painful, hurtful, unpleasant. It’s called suffering. It’s called the human condition. It’s called life.

And so you see when you are enjoined to love your brother, you are really being enjoined to not stand as the arbitrator doling out or withholding the Movement of your essential Being.

The ego has been called itself an attack on God, because it holds itself up as the funnel—ridiculous as it sounds—through which God can or cannot flow. It stands as a resistance to the flow of God, which is the flow of Creation, which is the flow of Love, which is the flow of Life.

So the moment you drop the stance of an arbitrator the moment the funnel dissolves, all that is left is God being everywhere, and you experiencing the fulfillment that is God Moving and recognizing Himself in the Movement. You being inseparable from the Movement and finding and recognizing yourself in the Movement, because you are not holding yourself out to be something separate or different from the Father.

Something wonderful is happening. But if you value too much being the arbitrator, this wonderful thing that is happening will seem to pull your job out from underneath you, and you will not be too happy about it until

you yield to being jobless as an ego, and allow yourself to simply be the busyness of the Father in action. That's the end of the answer.

QUESTION: So when this first one wakes up, it's going to be contagious and spread like wildfire perhaps?

ANSWER: That is one way of putting it, but I also want you to understand that every little millimeter of progress each of you makes in your Awakening is contagious beyond the apparent impact of that millimeter.

So do not wait for the wonderfulness of what will happen when this one I have mentioned Awakens and pay attention to the wonderfulness of what is already happening in the now. Again, watch the degree to which you think three-dimensionally in terms of time and space, and distance from your Awakening.

I will repeat it again because it is so important: Every single one of you as you sit here right now are in the middle of the Kingdom of Heaven, with your eyes all squinted up saying, "I cannot see the perfection." Now why are you going to wait for Joe Blow over on this little hill in the middle of the Kingdom of Heaven just as you are to open his eyes up, when all you have to do is open your eye up? And maybe it won't be Joe Blow over there on the hill, and maybe it will be you who are the one.

Now I have said that it is almost impossible to arrive in the year 1994 without one person waking up, that is not to mean that there will not be more. So let's get with it!

QUESTION: Hello, Paul.

PAUL: Good morning.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: I love to exercise. I love to run. I like to feel myself from my three-dimensional point of view. I have recently felt so good at my exercising that I didn't pay attention to certain sorts of things as far as, well, I've put on a little bit of weight and my knee starting giving me trouble. And I figured it was a result of the exercise and the running. And I can't diet easily. I have a hard time taking it down gracefully, so I can just stop eating for about three days and take off a full ten pounds.

And I came up with another thing that is part of a thing that I know I can correct. I developed a hemorrhoid, and I can correct that with diet. And it's like I gave my permission to create this that I could straighten out the diet and stay straight with the diet. What I'm wondering is kind of what is the meaning of the knee and the hemorrhoid trouble?

ANSWER: The meaning here is that it is time for you to move beyond the pleasure of the focused physical awareness. To put it simply, it is time for you to move beyond the pleasure of being in charge of your body through the use of your will. It is time for you to open up to and discover the fact that your body knows how to be what it was formed to be, and that it knows how to be the form that it was formed to be.

Your body is a divine idea in the Mind of God. It is a specific and unique expression of the Father's Will to Be. Because it is specific it is forever identifiable, both as the Father and as you, not as though you are actually two separate things. But the specific expressions of the Father, of the Father's Will are specific and individualized, so that there is no confusion between one individualization and another, even though it is all the Father.

The meaning set into motion by the Movement of the Mind of God is the Movement of intelligence, and also it is a Movement which is incapable of, I'm going to say, decaying or losing definition. And so the specific definition of your body is eternal.

Now if your body knows how to be the form that expresses the intent and meaning of the conscious Movement of God, then it is not necessary for you to exercise it into shape. And it truly is not necessary for you to diet to reconfigure your rear-end.

Now I'm going to come back to this point we discussed earlier. Knowing the spiritual or metaphysical absolute fact does not negate the wisdom of using simple common sense. And if the particular configuration of your rear-end at the moment is uncomfortable, and if changing your diet will allow for reconfiguration to occur that more nearly expresses naturalness, then change your diet.

But understand that that is a manipulative process that you can alter again through improper diet and inappropriate exertion of energy, and therefore the reconfiguration does not represent your yielding to your bodies intent to identify the presence of your individuality perfectly, or shall I say, your bodies intent to identify the intent and meaning that the Father has set into motion that is called your individuality and that which identifies you.

And so even though you use the common sense means to relieve what is uncomfortable, understand that that is not ultimate. Because until you have let yourself into the experience of the underlying order of your body and of your world, you will not feel secure, and your healing will not be permanent. The uncovering of the eternal form of your body will not occur, and you will not feel your security.

What you call a problem with your knee and with your derriere is truly your bumping into the inconsistency between your beliefs from the ego's frame of reference, and the Reality of you in the middle of the Kingdom of Heaven. In other words, I am suggesting to you that you not try to find the great lesson in the hemorrhoid or the problem with the knee, but rather that you find the lesson in the opportunity that you have to experience a breakthrough because Reality has come up and, shall I say, kicked you in the rear-end to get your attention.

Always what you call problems is reality getting your attention and saying, "Give up the limit that you insist upon being bound by." In this case the limit you are being bound by is the belief that your body is not divine and does not know how to be what the Father set into motion. And that it needs your personal help through the use of your will, your personal will.

I encourage each and everyone of you to appraise your body more constructively, and begin to trust its capacity to be what it is—it is the intent to identify the Father's Will, the Father's Creative Movement. And the less you distrust, the less you hate it, the less you are frustrated by it the less you will introduce negative and conflicted dynamics into your means of perception, and the less distortion you will see. In other words, what you have call healing will begin to occur. That's the end of the answer.

QUESTION: Thank you, Raj.

ANSWER: You are most welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I don't quite know what to ask, so I'm open to anything you would have to say to me.

ANSWER: I am going to give yourself some more time to allow a question to emerge. Do not try to figure out a question, and we will come back to you.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: I want first to say that it is a blessing to be here with you and share as part of this larger body of Beings. I'm feeling generally blessed in consciousness in an increasing openness in my relationships in art and music and in my very happy sense of trust that I experience.

Since deciding to come to this workshop I've been focusing on questions to ask you. And my mind has been flooded with thoughts. Many pages of questions have been written. I felt unable to choose

among them and so made a list of general topics planning to ask you to choose. When I wrote the list one topic stood out clearly, almost as though the ink of that written word was more bold.

Since my late teens I have had a problem with stuttering. It comes and goes, linked perhaps with a level of internal relaxation I am experiencing, or whether or not a situation is loaded for me. Stuttering has been a source of discomfort and frustration. I've learned over the years to let go of all attachment and embarrassment when I stutter. Still I sense limits in my present speech patterns and lack of fluidity in certain situations.

Why do I stutter? And how can this be released? And I also welcome any other comments you might have.

ANSWER: You have already described why you stutter. Because you are in circumstances which bring out or elicit a sense of vulnerability, and understand—every single one of you—that when you feel vulnerability you also inescapable feel guilty of something. And so when you are feeling vulnerable you are waiting for an ax to fall. You are waiting for what the ego calls justice to occur, which of course will cost you. And this of course, increases the feeling of vulnerability, and every single one of your behaviors becomes awkward, and unnatural, and defensive.

Now it happens that with you it becomes specifically focused as stuttering, that is not the only way it manifests with you, but that is the most significant way.

Now I am going to encourage you to utilize the stuttering, or the unnatural selection of words that occurs so that you can avoid stuttering as simple indicators that you need to relax.

I'm going to put it a different way: I am going to encourage you to use the recognition of the inhibited flow of speech as an indicator that you are currently utilizing the vantage point of the ego as the place from which you are going to observe Reality or the Kingdom of Heaven. In other words, it should serve as a trigger, that what is called for is a choice—a choice for the vantage point of your ego, or for the vantage point of your Being. These are really the only two choices any of you have at any time. But you can use this manifestation as your ally, where it has been your enemy in the past.

You see, very few of you consistently have a dinner bell that says to you, "You are slipping into the ego's vantage point." And as a result you slip into it and you stay in it and until things get really bad you don't realize you are in it, and you don't realize that you have an alternative.

But you have—by means of the impediment to the smooth flow of speech and expression of ideas—a rather constant and recognizable means of noticing that you have slipped into the ego’s vantage point, and that provides you with all you need to recognize that rather than reacting to the circumstance a simple choice for your peace needs to occur so that you can quietly go within and become more centered so that you can speak out from your peace.

Again, I encourage you to interpret the problem as that which points to the solution—in other words, as your ally—and avail yourself of it so that its presence doesn’t become more of the problem accentuating the sense of vulnerability that the circumstances are eliciting. Be glad you have a recognizable dinner bell that says that of the two choices you are currently picking the wrong one. That is not too simple an answer, and we are not overlooking anything essential. That’s the end of the answer.

QUESTION: Thank you, Raj. I hear what you are saying, and it makes sense, I mean, I understand what you said. On a practical level when I find that I am reacting from the ego and I begin stuttering, I can recall situations where I sense the process and I sense I’m operating out of fear, because I have a picture that I need to be in a certain way in other people’s eyes for the out come of the situation to be way I picture it should be. And it sounds like what I need to do is to trust that I don’t really need to be working so hare at it.

But many times the internal signals I’m getting are, “this is happening, that means shut up and don’t say anything,” and that means just since I’m stuttering and since I’m reacting with anxiety that the best thing is to not do anything. Because it seems like the thing I hope to gain from the situation is causing it, and so I should just step out of any investment in the situation. But in some cases that isn’t really possible.

And it seems like no matter how much I try to surrender, I try to let go, that the choices I have are to not have any response at all, or if you just work through the stuttering and just do it in that way.

ANSWER: I will tell you something: Don’t ever back out because of what you think others will think. If you back out, let it be because from a centered place within yourself you are sensing that whether you were stuttering or not it is wise for you to keep your mouth shut because that is what will contribute most to the resolution of what is happening.

If you do not have that clear awareness that it is appropriate for you to keep your mouth shut, then whether you are speaking with a stutter or not, speak, and do not apologize. And do not assume that it’s unfair to make

everyone else wait until you have managed to get it out, because you do not know what value there may be for them in not being able to keep up the, shall I say, rapid fire pace of the problem.

Now remember that from the ego's vantage point everything will be a hundred and eighty degrees out of sync. Your attention will not be on you it will be on everyone outside of you. The source of your problem will not seem to be on you it will seem to be out there. As a result, the solution of the problem will not be recognizable as being within you, but as out there when someone else changes.

Now you know, you have had experience with being at peace within yourself, with being centered, and even in the middle of a circumstance which is uncomfortable and which seems to elicit the stuttering you are able to remember with your memory somewhat of the experience of centeredness that you have had. And if you will simply draw upon your memory, take a couple of deep breaths, disengage from participation just for the space of two or three deep breaths, and remember to the best of your ability under the circumstances, the peace you have felt when you were centered, and let there be a sense of choosing for your peace rather than the ego's vantage point, you will find yourself allowing that relaxation to occur, that better centeredness, and you will find yourself able to speak more clearly.

Now one more thing: You had better dare to love yourself right in the middle of your stuttering. You had better be willing to allow yourself to express yourself haltingly because there is no call for you to do otherwise.

Paul lost the flow of words a few minutes ago, he could have become reactive, or as he did, let it be just what it was without giving it additional critical meaning. And in allowing it to be what it was, and being relaxed, and not reacting personally, he was available for the meanings I was expressing to continue to come smoothly.

There was no call for reaction. There was no call to move into an ego reactive space, even though his ego would have loved it. And he made a choice on the spot. And you can make the choice on the spot, but you must remember that the choice is not for your image, it is not for your face, it is not for how others see you, the choice is for your peace, and the fact that you do not need to engage in being conflicted. And that when you make the choice for your peace and you do not validate being reactive, reaction will not be energized in you. And you will continue to be the place where clarity comes forth. That's the end of the answer.

QUESTION: Okay, so it sounds like I need not to pay attention to the actual physical mechanism that seems to be staring me in the face.

The physical mechanism being that I know what I want to say and the physical linkage between knowing what I want say and the words coming out into the air.

ANSWER: That is correct.

QUESTION: So I need not to focus on that?

ANSWER: That is correct.

QUESTION: Just to ignore that in the same way that one ignores the complexities of the ego or whatever?

ANSWER: Exactly.

QUESTION: Okay. Do you have anything else you would say to me that would be helpful to me, in general?

ANSWER: I will just simply say that you are doing beautifully, in spite of what you sometimes think. That's the end of the answer.

QUESTION: Thanks very much.

QUESTION: Would you please give me some suggestions about ways that I might improve the teaching that I do, either in terms of content or emphasis? I would also like to hear anything you might have to say concerning whatever you think is important for me here.

PAUL: This is me, Paul. What kind of teaching do you do?

QUESTION: I teach yoga.

ANSWER: Here we have another situation of the cart before the horse. Originally yoga, the positions, emerged spontaneously as the result of meditation. Now one engages in the positions in order to arrive at an experience of centered meditation. This is all right, but it is important for you in your work with your students to emphasize the yielding mentally that is expressive of the yielding physically that they are engaging in with the yoga positions. They do not think they are yielding physically, it seems to them in the beginning as though they are working quite hard. But they are yielding to capacities or positions that they were not aware that they could embrace.

The point it to arrive at a point where there attention to their body allows them to get past their body. Others do very well to get past their body without engaging their body. As a general rule students of yoga are individuals whose bodies and the control of their bodies is primary. They are and intend to be controlling and manipulative individuals. And through the use of yoga they learn to utilize or practice control for the purpose of getting beyond.

Again, in working with your students, be sure to convey to them that the end goal is the perfect peace of their conscious awareness.

Now, I also encourage you in working with those who are advanced, let us say, begin to suggest to them that they be sensitive to changes of posture that they will find a feeling for—postures which are not traditional. And encourage them to allow those positions to be moved into from an intuitive level. Then yoga will become a moving practice of meditation that embraces both body and mind flexibly. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I do have a question, and the reason that I was embarrassed to ask it is because I'm very conscious of how young I am and I like to think of myself as adult, and this question makes me feel very, very young.

So here's the question: I still suck my thumb occasionally for comfort and to help me go to sleep. And it's something that has screwed up my teeth somewhat, and makes me feel guilt and discomfort. And I would like your comments on this.

ANSWER: How wonderful that you have such a simple way to allow yourself to feel comfort. It is time for you to withdraw the judgment.

By the time you are twenty-one you will have had your teeth straightened. And there will be no irregularity to their beautiful shape. And so you will not have set up for yourself a lifetime of disfigurement as a result of this particular form of letting yourself into your comfort.

Everyone could learn a lesson here, not so much from the particular sucking of the thumb, but from the fact that each one of you when you are experiencing comfort has let yourself into that comfort, and whatever works ought to be utilized without judgment.

Each of you has your own idiosyncrasies which are not necessarily public. And you could treat this as a part of your uniqueness, if you will. In many other ways all of you are bold about being unique.

I would encourage all of you to take a look at the things you feel most embarrassed by. Almost 100% of the time the things that you feel embarrassed by are the things which are the most direct expressions of who you really are. In other words, they are those places where you tend to be most genuine. But of course it tends to make you out as an odd-ball.

The silly questions, the ones you feel are the silliest questions are the ones that generally embrace your most profound learning. And the reason is that when you feel silly, and when you feel embarrassed you are most in

touch with yourself with the least defense. And this is not something that you are comfortable with. It is hard to be genuine because you have been coerced into behavior that is acceptable, that conforms. But you know what? Each one of you is an individual and there is specific unique expression embodied in the individuality that you are.

The Father never stops to repeat himself. Creation is forever new. And it takes every bit of the infinite self-expression of the Father to express the completeness of the Father. And when you conform, you cover up somewhat of the explicit uniqueness of the intent that was manifested as a result of the Father's Creative Movement.

As a general rule your egos are most at peace when you are the least noticeable, when you are the best conformist, when you are putting on the right face at the right time in the right place, rather than being you. And you have been educated to value such skillful conformity. You have not been educated to value who you genuinely are, who you are when you are the least defended, the most humble. And yet it is when you let yourself into that that the gift of you is made.

Now the sucking of the thumb may seem like a small thing, and for the most part a problem, something to feel guilty about, embarrassed by. We will make Christopher's ego a little uneasy. In his genuineness he sleeps with a teddy bear. Now this is beautiful. Do not feel embarrassed when you are uninhibitedly being at home with yourself, when you are allowing yourself into your comfort and your security. It is ever present, but you do not yield into it very easily. And it is time for you to love yourself at the times when you are being most genuine and undefended. That is where the real beauty of you comes forth. That is where the real value, that is where the real gift of your individuality is expressed. That is when it is possible for it to be received because it isn't being covered up.

Now also by the time you get to be twenty-one you will have naturally gravitated toward another means of providing yourself with comfort and coziness and ease. But in the mean time, don't be afraid to be you. You may want to be an adult and do "grown up things," but there are many grown ups in this room who ought to be sucking their thumb. That's the end of the answer.

QUESTION: Thank you very much. May I ask another sort of question that has a little bit with that, I mean not with the sucking of the thumb, but with feeling young, for my age?

ANSWER: You may.

QUESTION: Okay, because I feel like I'm being exposed to a lot of very wonderful things at my age, I feel very privileged. And I want to be able to share it with people my own age without seeming like a religious fanatic. And I'd like to know how to do that.

ANSWER: First of all realize that they don't need what you have to share. Part of what you are being exposed to is concept that everyone is the direct expression of God, everyone is therefore the Christ even if they are unconscious of their Christhood.

The thing you can most significantly bring to others is your acknowledgment within yourself of their inherent divinity, rather than what they are presenting. That acknowledgment of their divinity constitutes a joining with them at the level of their divinity, which strengthens it, whether you open your mouth or not. And if indeed they are the presence of the Christ, they do not have a need which you can fulfill.

Then if you will realize that so that you approach them with a sense of their already existing wholeness, then you will be able to be intuitive and sensitive so that you will know when it is appropriate to contribute something helpful to the conversation, and when it is appropriate to be quiet. And if you pay attention to that and abide by the inner feeling that you feel, others will not feel invaded by you or overwhelmed by what you say. But realize that silence is often as important as saying something, in terms of realization occurring. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: I have an immediate question that I want to ask about my little grandson. I have him with me for a few days and he's complaining about a stomach ache. And I want to know if it's the apple juice, allergy, or whether it's something that I should follow up and follow through on, because I have to take him back home to his parents?

ANSWER: Let us simply say to steer clear of the apple juice for the rest of the time that he is with you. In the mean time, there will be a healing session for him immediately, and you should find the condition absent.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you very much. May I ask another question with regard to him? I'm a little concerned about his environment with

my daughter and his step-father. Is there anything that I can do to help this situation?

ANSWER: Keep your nose out of it!

QUESTION: Thank you. Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I in the process of learning to follow my inner guidance I have become aware of a strong push towards getting involved in spiritual healing and laying on of hands. And it feels very real to me, but I feel a lot of resistance to getting involved in this work—a lot of fear around it. I guess I'm asking for some guidance and suggestions for an appropriate way to approach this, and how to keep my ego in an appropriate position in this work. And also as...

ANSWER: I'm going to interrupt you. You are not going to be able to keep your ego in any position, if you address IT you will strengthen it. You must simply let it be wherever it chooses to sit acting like whatever kind of an idiot it is choosing to act like, and allow it while giving your attention—because you are different from your attention—while giving your attention to what your Being is unfolding.

Learn to notice your ego's antics, because in noticing and being able to say, "oh, there goes my ego again," you are obviously standing as the observer of the ego rather than identifying with it. And just that amount of distance from it releases you from its apparent influence, leaving you free to give your attention to what your Being is unfolding.

Now, do not be a reluctant or timid explorer or the divinity of Being. Do not be afraid to explore the Movement that you feel arising within you, or the inclination or desire that is emerging. See it as exploration. See it as exploration which will move you into greater clarity about the reality of things, while deftly moving you out of limiting beliefs.

Honor this feeling that is coming from within you. Do not require that it bring along with it definite structure and pattern to what you are going to do. Explore whatever happens with the laying on of hands with whoever is interested in exploring its potential with you. Make no obligations upon yourself to succeed and do not care if you fail. The point is to allow yourself into the movement yieldingly without requiring anything of it.

For you, simply keep your eyes open. Be alert to what unfolds. And above all do not assume that you ought to know how to heal. All you have to be is the place where the healing can, shall I say, come through.

Understand that the healing energy, as it were, is the energy of love and love knows how to meet the human need. And you as an intellect, you as a person do not need to know. And again, the demand to understand what you are doing is the ego's requirement so that it can duplicate if possible the Movement of Love and the result of that Movement.

Let yourself into the flow of love, be spontaneous in what you allow to happen. And rejoice at the results. And do not require of yourself that you be able to make it happen. You must allow it to happen. And I simply want you to explore the allowing. Let it unfold. Do not provide structured parameters for it to unfold into. Let yourself be the place where love shines through, without any sense of obligation to coerce it into a desired result. It is the presence of the Father, and it knows what to do. And you will be a most effective healer if you are not attempting to be a healer right in the middle of being the healing movement.

Now just let go of the timidity. Let go of it. I did not say become bold, I just said let go of the timidity, and be willing to explore. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I would like to know how with my utmost capacity walk in the presence of the master right here, right now, today, and simultaneously with my talents and my gifts be as practicable as possible and be as helpful to human kind in creating the highest expression amongst those around me. And specifically I would like to say that I love playing music, and I love singing, though I'm a little bit shy of being center stage.

ANSWER: You do walk with a master everyday, or shall I say, a master walks with you everyday. And this is true of everyone of you in the room. Every day since the moment of conception you have been accompanied by one who is totally awake, who is functioning in the capacity of a teacher with you.

In order to consciously experience that fact you must arrive at a point of desiring to experience this companionship consciously. And then you must become defenseless enough to let it register with you. You must let it in. The moment the desire is there your teacher, your guide begins to work with you to break down whatever blocks communication.

Now every single one of you and I am particularly addressing this to the questioner, is worthy of this companionship with a master. Because as Ramtha would put it: Each one of you are masters. And masters are certainly worthy of walking with, and talking with, and sharing with masters. Every single one of you is worthy of the attention and the unequivocal love that is extended to you and which you are embraced by from this one who companions with you. The only reason one does not experience it is because either he doesn't know he is companioned with, or he or she has not let that one in for whatever reason.

Now you are worthy of the degree of enlightened mastership that you conceptualize your teacher to have. And you will not be imposing upon him if you engage him in dialog in active conscious companionship.

Now if you want to be a light in the world, you are going to have to energize the light that you are, or shall I say, uncover the light that you are. And the only way that you can energize the light that you are is by loving yourself enough to be at peace with yourself, so that you are able to be genuine and unconditional. And I will tell you something: A look from one who is unconditional is healing, enlivening, enlightening.

And it is not necessary for you to assume that you will have to have an activity, or an act, or a process that you engage in in being a light to the world. And in your not planning how you will be a light in the world, the light that you are will begin to become recognizably present, and others may say to you, "Ah, here is one that makes me realize how wonderful I am whenever I am around him." And you will say, "Really, that's what happens to you? I wasn't even doing anything." And there is the secret.

Because when you are being the light, when you are letting the light shine it is not with any sense of control, and therefore it is not with any sense of accomplishment. It is easier than anything you are imagining. And if you will relax and love yourself, accept yourself, be happy with yourself whether you are accomplishing anything or not, the world will say you are accomplishing wonders. And you will rejoice that something is happening, even though you are not able to say how that came to pass. That's the end of the answer.

QUESTION: I would love to hear that dialog with my constant companion wherever I go.

ANSWER: He hears you. Now I encourage you to take time daily to momentarily feel that desire and then be silent and listen, unwillfully, allowingly. And do understand that it is your guide's, your teacher's intent to have that dialog, that communion consciously established. And then

persist unwillfully, patiently in being open and providing that time for the conversation to occur. That's the end of the answer.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I just gotta say thanks for what's been happening. There's so much joy, love, peace and questions that have been answered for me already—questions I didn't even know I had. And it's just been fascinating. And I'm going to ask what I hadn't even thought to ask, but it's something I want to get a little bit more clarification on.

You have spoken that we'll have in 1994 an enlightened person, or maybe more than one. And we've touched a little bit upon positive things that are happening on our planet. And I wondered if you could maybe go in a little deeper, will we see a like a world form of government, or will there even be a government, or what can we see in the future?

ANSWER: True government in human experience, is that which upholds and facilitates the truth about mankind. It is a facilitator rather than an enforcer. And if it is a facilitator rather than an enforcer then it means that there must be an absence of those to be governed. And if there is an absence of those to be governed it means that there are those who are practicing self-government, individually. And if you are going to practice self-government, you are going to have to get in touch with yourself.

This getting in touch is happening whether it occurs in a metaphysical or spiritual setting or not. People are beginning to get in touch with what they really value and with what is really important. And this is happening at a grassroots level all around your globe, even though there are spots where there seems to be a retarded progress. Nevertheless this shifting is occurring.

Everyone complains about the government. Nobody likes being governed, but everyone is reluctant to be self-governed. It is nice to have a government to blame. And so understand that a world government will be that body of individuals who are facilitating the will of the people, who will be facilitating self-government.

Movement is already beginning to occur in that direction. It will be a little bit rocky, but not in a threatening way, because those who are governing are fearful of withdrawing the government just as a parent is fearful of emancipating the child when it is time for them to become self-governed. And like children who want to continue to have parents to blame, the governed tend to want to not become self-responsible, self-governed.

Now it is not likely before the year 2000 for there to be a world government. But by 1995 you will find yourselves having, shall I say, cooperative government. Because you are past the time where any individual government, any individual country can continue to operate in an isolated manner thinking that their private interests are more important than the interests of the whole. You cannot continue to think of the world as anything other than a whole body of citizens.

Nothing you do anymore is isolated. Anything that is done affects everyone else on the planet. I'm going to tell you that unity has occurred, and everyone is still acting as though everyone is separate. And so the moving into unity consciousness is really a matter of facing already existing reality. And to be acting inconsistent with already existing reality, in human terms, is going to be increasingly difficult and shouldn't be comfortable.

You cannot have national economies, there is a world economy. You cannot have national interests, because there is a world of individualities who are touched by and affected by every other individuality. A world commerce will evolve. A world economy will begin to find definition.

And this brings us back to what we were talking about earlier. The intellect, the capacity to reason and the use of the imagination are going to need to be brought into play to give words to the unity that has already been established on your planet. There is already a world economy, and the words need to be listened for to express this experience of world economy that already exists. The experience is already occurring, but people are missing it because they are not allowing the ideas to emerge, to give expression to what already exists.

Now the world and everyone in it is coming into a very wonderful time, truly. For those who insist upon holding on to the status quo, or the past, or past conceptualizations it will not be a very pleasant time. But nevertheless you are going to see increasing manifestations of intelligence and order emerging. And everyone is going to have to become more unconditional—more yielding to the whole.

Now understand that just as when you let go of the ego sense of private personal selfhood you do not lose your unique individuality. Just as when you let go of the sense or experience of being small and open yourself up into the infinite conscious experience of Being, which I have described as the fourth-dimensional conscious experience of Being, and which is inseparable from God's experience of Himself, you do not lose your integrity, your experience of identity.

Likewise as national boundaries and private national thinking in opposition to other nations dissolves, the culture and the richness of those nations will not be swallowed up. In fact, creative self-expression will become greater because so little energy is being pulled off for defense.

How much everyone wants to open up to the Brotherhood of Man, with a capital “B” and a capital “M”, as long as you don’t have to do it with those of the Brotherhood that are on your planet. Indeed, you can open up to those of the Brotherhood who are completely Awake. But the practice of your Awakening will involve your opening up to your fellow man with the clear intent of desiring to see and experience that which is Real, with a capital “R”, in each and everyone.

It will be the actual practice of meaningfully feeling for the Soul mate in every single one of your brothers and sisters, not just the one that is your other half that for the moment is somewhat nebulous, but who you would love to connect with. You see it is easy to think in intangible terms, but when that Soul mate if he really existed came along and you were faced with flesh and blood and certain ego habits that would necessarily be there, you would wonder whether maybe you weren’t listening clearly or watching carefully, and you would love to slip back into the longing for this wonderful one that is your other half who this one couldn’t possibly be.

Now, what is it that is going to allow you to embrace your fellow man more easily as the Christ, as your Soul mate, as something other than your enemy? And I will tell you the only thing that will allow you to do that is for you to find out that you are not an enemy, that you are not judgeable, that you are flawless and sinless and lovable. And you do that by becoming defenseless against your Self with a capital “S”. And in becoming defenseless by moving into that quiet place in you where you are willing to embrace the more of you that you are not presently aware of, there will be the emerging of that awareness, that experience and the feeling of the profoundness and divinity of your being that will accompany it.

You see waking up is not an intellectual process, it’s an experiential process. It is something that feels like something. And you are aware that it is you that you are feeling, and you are aware that it is God that you are feeling, and you are aware that there is no way to find out where the difference is between the God that you are feeling and the you that you are feeling. And that is a profoundly meaningful revelation experientially.

And as you become aware that this little piss ant mortal that you thought you were is this wonderful presence of God, it becomes apparent that every other piss any mortal that you’ve been looking at is identical.

And now your appraisal of every other piss ant mortal will be coming from an experience of your Godhood, your divinity, an experience, not an idea, not a concept. And that's when the joining with your brother and sister occurs in a meaningful and transforming way.

So the elementary step is, and involves, getting in touch with yourself and truly loving yourself enough to become undefended against it. Why does everyone feel reluctant to yield to their self, to yield to the Father, because you believe that if you yield what is to become uncovered will condemn you. That the goodness of whatever is revealed will uncover the piss any mortal that you are—meaning, that you believe that you are—and if you are convicted you will be forever lost.

You do not grasp that the clear experience of Reality means the clear experience of the Reality of you, it is the uncovering of your guiltlessness.

I will tell you the light of truth does not scan the surface of life coming to the point where you are, examining it, condemning it and saying, "Go to hell." The light of truth, you might say, scans life, finds you and uncovers the fact that you aren't the piss ant mortal that your ego convinced you that you were, and relieves you of the guilt of the natural expectation of penalty and punishment and exalts your consciousness of yourself into a true apprehension of the presence of the Father that is your constituting presence.

It uncovers the truth about you and in the presence of the light there can be no darkness at all. There cannot be any speck of error, any speck of fault, any speck of guilt found in you. And when you begin to even get a glimpse of that experientially, you find yourself knowing something, you find yourself knowing without a doubt, you find yourself knowing unchallengeably that your brother is identical to you. And then the light of truth that is disclosed to you your divinity shines out upon your fellow man in your knowing about him. And that is the way the shift occurs.

And I will break with this one last point. The universe is on your side, Reality is on your side, the powers that be—however you want to put it—are on your side, the totality of what you are is on the side of your increasing clarity. And as a result of that increasing experiential clarity, you will find great support present nourishing your having the nerve to look at your so-called enemy and say, "I do not believe what my ego is suggesting, because I know that the divinity that is true of me, that I'm beginning to experience is true there, and therefore anything else I see is an illusion and I'm not going to validate it anymore."

That is the beginning of the Awakening on the planet. That is the beginning of healing. That is the beginning of the end of illusion. But it is

going to happen in the nitty-gritty of life, in the actual relationships with each other, because everyone that you are with and the place that you are is the presence of Christ's in the middle of the Kingdom of Heaven dreaming a dream that they are in a plane of matter as piss ant mortals. And so right here is where to cut through the illusion and wake up.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: As you spoke of earlier, I've had the opportunity to experience the trust while working with you, and allowing myself to open up to the source and abundance. Again, I'm face with a problem that looks like I'm going to find a solution to. And I want to be sure that I keep the ego at bay long enough for me to see what the solution is going to be and pay attention to my guide. Any suggestions for me?

ANSWER: Very specifically, listen with utter patience. Listen without any sense of urgency. Remember that you are not going to be listening for the purpose of holding the ego at bay. Listening is not a form of defense. Gently, willingly, continue to listen for continued guidance. And do not let the ego coerce you into listening urgently. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Greetings, Raj.

ANSWER: Good afternoon.

QUESTION: As you know we have been going through some healing together. And I've had some rather phenomenal healing in the past. But what's happened recently is that last Monday, for example, they done some testing at the Hospital as per requisition of my work for employment, because it is a work related accident. And they found they said a 7 by 3 millimeter kidney stone on Monday, through x-rays.

I was supposed to go into hospital Tuesday coming up for surgery and Friday afternoon I went for the preliminary testing they did another x-ray, and the kidney stone is now gone. The doctor called me at my room Saturday morning to talk to me about it. And he's baffled, which makes three doctors now that are baffled, because they keep finding things and things keep disappearing.

And also I want to thank you for that through the healing team, obviously. But I'd also like to know when I meditate, and I get rather deep into meditation I feel a large amount of like heat or energy building within.

And those sitting near by including my wife in particular can feel the heat. What causes that?

ANSWER: It is not a physical heat. It is the radiancy of love. You will find if you pay attention that there is not only the sense of warmth, but there is the sense of love along with it. At the moment you are more aware to the unusualness of the warmth.

You see as you become defenseless and go within, it is as though the barriers that block out your fulfillment, your experience of yourself become lowered and you become filled. This is not always accompanied with a sensation of warmth. But when that sensation occurs it is indeed a fuller more direct experience of the infilling of love. Enjoy it. That's the end of the answer.

QUESTION: Indeed I shall, thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Do you have anything to say that would enhance my relationship with my own guide?

ANSWER: Trust, trust, trust. And always give yourself the benefit of the doubt. And ask questions. When you find something occurring in your relationship, or as a result of your communication—when you find something not working out—instead of assuming that you have either gotten wrong information, or that you are not listening clearly, ask more questions. If you hear something that sounds intelligent, but it doesn't ring true with you, ask more questions.

The key is to be persistent and even incessant in your asking until you arrive at peace around the issue that you are asking about. Assume that if there is misunderstanding or simply a lack of understanding that there is more for you to receive, more for you to grasp then pursue whatever it is by asking more questions. Do not hesitate to say, "Yes, but what about this? Yes, but what about that? I hear what you're saying, but it doesn't make sense, can you amplify?"

Continue, persist in asking. And do not assume that you are bugging or bothering your guide. It is impossible for you to be a pest. Asking questions is the way you get answers. And your guide awaits your questions, because it is important for the impetus of the receipt of the answer to be an actual felt need within you, or an actual felt curiosity within you.

You see, it truly does not good for us to simply spew forth information, no matter how enlightening it might be, because if you are not curious, if you are not asking a question you will not be attentively listening.

So ask, ask, ask. And trust, trust, trust. And persist, persist, persist. That's the end of the answer.

QUESTION: Are you involved when I talk with my guide?

ANSWER: On occasion I am, yes. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: You've described illness as illegitimate, and as an illusion. You've also used the term "contagious disease" in an example of the need for using common sense in the nitty-gritty of daily life. I don't think I know how to use common sense about illness, because I don't know which of the many versions of cause and effect are myth, and which are true. If someone has a cold or gets the measles is it because: A) They were afraid of getting sick? B) Their body is simply eliminating toxins? C) Viruses are attacking the system (probably spread from some contagious person)? D) Some of the combination of the above? Or E) None of the above?

And also I would like to know what my attitude toward vaccinations for my children should be? Are they helpful? Are they hurtful? Or are they irrelevant?

ANSWER: Common sense relates directly to your level of comfort. What ever allows you to remain in your comfort zone, is common sense.

Now relative to vaccinations for your children, there are two things you can do. You can listen within as to the appropriateness of it, or the inappropriateness of it. And you can also pay attention to your comfort zone. And when I say that I'm really speaking of your threshold of fear. Because I will tell you something, it will do no good for you to stand on principles, or on a should system that is based upon absolute fact, when doing so throws you into panic or fear. There is no love in that.

You must ask yourself what affords me the greatest peace. And then do whatever provides you with that sense of peace. Because your sense of peace experienced generates harmony around you, and everyone is blessed.

Now I am not saying that if you are afraid that your fear will cause your children to become infected with whatever the inoculations would have prevented. Because their own innate comfort zone will be governing them

as well. The point is as the parent, as the one whom society places the responsibility upon, you must be willing to work within your comfort zone. And if that means at this time to have the inoculations, then have the inoculations. They certainly will not hurt the children. They will constitute an act of caring, an act of love that you are able to give from your best clarity at the moment.

Now if you ask for inner guidance relative to the inoculations, and the answer you get is, “No, you do not get the inoculations.” And you find that that throws you into a state of concern, then you must in spite of the guidance be honest with wear you are, love wear you are, and do what you need to do in order to be at peace. Even if that means getting the inoculations.

You are not ever—and this applies to everyone—you are not ever to override your best clarity on the basis of guidance. You are never to override your threshold of fear on the basis of guidance. If the guidance you get brings you up against your limit and you become upset, do not act on the guidance yet. This is a time to ask a thousand more questions until you have gotten the clarity that allows you to act in harmony with the guidance without eliciting fear.

The guidance that elicits fear, or puts you up against your limit, is guidance that is given because it is appropriate for you to come up against and move through that limit and gain your equilibrium at a new level. But do not just willy-nilly override the fear, or you will overwhelm yourself. And then you will question the validity of guidance and of your even listening to it.

Understand that guidance is not just the provision of answers, but the provision of the motivation and the nourishment necessary to move through limits that you are not legitimately bound by. Violating those limits will generate fear in the ego. And so when you find yourself getting guidance that makes you uneasy, persist in asking for further clarification.

If the further clarification seems to be taking time, and action is required then revert to your best judgment which allows you to be in your peace. In other words, revert to common sense. And as the definition of common sense, understand that it means not moving across your threshold of fear and overwhelming yourself.

Now, humanly speaking, the answer to the first part of your question would be all of the above. But nevertheless, illness in any form is illegitimate, is not valid, is not to be honored, and is to be dismissed by you.

Now for those of you who would like to copy what I am going to say down, I will give you time to get out a piece of paper and a pencil. I am going to give you what I call an authorization.

I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary.

Now, as I said earlier, it is the intent of your body, it is its reason for being to identify the presence of your individuality perfectly. Therefore, when you use this authorization you are not coercing a material body into obedience to the divine, you are actually bringing your thought processes, your thinking into alignment with what it is already the intent of your body to do. At least for the period of time in which you are making this authorization you are not introducing energetic emotional feelings that are at odds with your bodies intent to identify you perfectly.

Now this authorization does two things: The one I have just mentioned of bringing about mental or inner alignment with the truth. The second thing it does is that it reminds you that you are not at the mercy of anything else, that you are in authority. This does not mean that you are in authority as a little ego. But it means rather that as the direct expression of the Father you are inviolable. And if you are inviolable then you are in authority relative to what is true about you. Nothing else is.

And it is time for you to stop being submissive to disease, whether it seems to be the manifestation of a virus or not. Because I will tell you something, the moment you become clear about your authority, about your inviolability, or at least when you become consistent with the fact then whether the source of the problem seems to have been a virus or not you will begin instantly to find the manifestations disappearing.

Now you asked about cause and effect. Three-dimensionally speaking, there is no such thing as cause and effect. Cause does not arise out of the three-dimensional frame of reference. And this is why it is important for each and everyone of you to come to the point of understanding that your thinking is not the cause of anything. Therefore, you are wasting your time to try to cause your health to occur by means of your thinking.

As I said earlier, and let us be clear on this: You may use your thinking, and your reasoning, and your logic to help you arrive at a point of such clarity about the Allness of God that you are able to let go of the thinking and yield into that Allness without exercising any control whatsoever. Because it is the ego that tries to have control and it is the ego

that blocks your experience of the presence of God as the constituting presence of you.

So where does cause arise from? It arises fourth-dimensionally. And that which is the cause is the Father. That which is the cause is the Life Principle. Now I mentioned yesterday, that the First Cause, the infinite Mind moves, and its movement is the Movement of Creation. And it experiences its Movement and recognizes itself in it. The Movement of Creation is the movement of self-recognition.

I'm going to put it this way, the Movement of Creation is the movement of the self-recognition of the Father, which constitutes conscious experience, the conscious experience of Being. Therefore, the cause is the event. It is important to understand this distinction because as you are used to thinking of cause and effect, they can be two entirely separate things.

Paul can knock over this cup causing the water to spill and the event will be a mess—two different things. But the First Cause, the Movement of God is the event that constitutes Life. The event of God is not what you could call an effect of God that would be different from what God is. The word Being should be understood to be a verb. And the movement of Being is the event called the conscious experience of Being, which is the conscious experience of the Movement of Life, the Movement of Creation.

So if your children have played with a playmate who you subsequently find out has chicken pox, are you going to play into the fear that cause lies in bacteria, or virus? And that indeed something at one point of the “physical universe” can move to another point and govern the second point? Or are you going to acknowledge that there is only One Cause, and that cause is itself the event called life, and because that cause is indivisible the event is indivisible, and therefore cannot be at odds with itself? And are you then not only going to embrace your children in that clarity, but are you also going to include the neighbors child, who himself or herself is suffering from the imposition of an ego frame of reference?

If you embrace all within the awareness of the indivisibility of God and the fact that cause does not lie in the three-dimensional frame of reference, but lies in the Movement of God Himself, you will find your children not even seeming to come down with the disease. And you will also find the child who seems to have it, recovering most amazingly rapidly.

Now I encourage all of you to give some further thought to this idea of cause and effect. Cause and effect are the split perception of the cause that is the indivisible event fourth-dimensionally speaking. Cause and effect are the third-dimensional divided, distorted perception of the indivisible

event of the Movement of God when that Movement of God is looked at through the lens of the ego.

The distortion is inherent in the vantage point, not in what is being looked at, because always what is being looked at is the presence of God, the Kingdom of Heaven, Reality, flawless, perfect, harmonious, incapable of being polarized, or at odds with itself. And so always right where you seem to see something inconsistent with what God is, always right at that point is what God really is awaiting your experience of it. An experience that is available to you when you choose not to look at it from the divided, and divisive vantage point of the ego.

And you have the authority to lay claim to the undistorted experience of it. And that is what you are doing when you utilize this authorization that I have given you. Understand that you may exchange any part of the body for the word body. “I authorize my knee. I authorize my throat. I authorize my digestive tract to release whatever is not necessary to its perfect function. I authorize my circulatory system, to release whatever is not necessary to its perfect functioning.”

Remind yourself often of your exemption from suffering. Remind yourself that you are exempt from it because you are not this little piss ant mortal, you are the presence of the Father. The Father is the presence that appears to be you and is recognizable as a unique expression of life, a unique expression of the Father, and then claim your exemption. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I want to thank you very much for the help and guidance you’ve given me for the last few months. It’s fantastic.

ANSWER: I would like to express my gratitude for your willingness to receive it.

QUESTION: The question I have is...

ANSWER: Excuse me, never forget that it is a two-way street. And if you have gotten, it is because you have been willing to receive. And thus we have played an equal part in uncovering the clearer experience of Reality, and I am not more deserving of your gratitude than you are. If you will make a point of being grateful to yourself as well, the experience of our equality will become clearer to you more quickly. And you will not in the

process of your expressing gratitude be using that gratitude as a way of keeping yourself small.

The love you receive is not a beneficent gift to someone unworthy, which you are nevertheless grateful to receive in your unworthiness. It is a gift given to one who already has what was given, but hasn't recognized it. It is an acknowledgment of what is already present right there where you are. That is the gift. It is the illumination of what you already are. That is the gift. And as that becomes illuminated and you see yourself more clearly, you feel that you have been healed, you feel that you are clearer.

But in the final analysis the clarity of your Being was already there, and by virtue of our interaction it became illuminated. And I did not give you anything you did not already have, except the courage to look at it and own it. Continue.

QUESTION: Thank you. The question I have isn't the one that I came in with, but it's been popping into mind over and over during this session, and I think I'd better honor it.

I have a real problem with authority figures, and authority, and it's something that I have worked with many years in therapy. And when I found The Course In Miracles I applied the principles of the Course to the situation when I ran into it, and taking it into meditation. And I think that I have gotten on top of it. And then I get into a situation and I find that I'm right back where I started. In the extreme case I become none functional almost. And without going into more detail I think you have the picture. If you can help me in releasing this problem, I'd appreciate it.

ANSWER: Authority as you are referring to it is an illusion. It is what you feel when you are in a circumstance where you feel it is reasonable to completely disregard yourself, where you see yourself as not worth listening to or paying attention to. It is not that you experience authority under those circumstances, but the illusion of authority is experience by you when you are giving your power away, because you assume that something outside of yourself is more worthy of getting your investment of faith. That does not mean that there truly is something outside of yourself worthy of it. That is where the illusion is.

Actually what you call authority or an authority problem is an invalidation process that you are engaging in within yourself. There is never an occasion that warrants your not honoring yourself. I want you to write that sentence down.

There is never an occasion that warrants your not honoring yourself.

Now, I want you to put that in two places in your house: One on your refrigerator door, and the other on the wall immediately in front of your toilet. And I don't want you to do anything more than just let the meaning of the words register with you. Do not work them over in your mind. Do not analyze them, just read those words and let the meaning register with you and then go on about your business. We are not going to turn this into a project, but an ongoing gentle awareness.

So you say, "What do I do when I come up against an arrogant bastard, who insist on forcing me to dishonor myself?" Well, you don't do anything about him. You just stand there and connect with yourself again, and then either actually or figuratively turn your heel and walk off.

In other words, figuratively speaking, own your authority, own your energy again and act in this one's presence on the basis of what you know and what you feel, or else actually leave this persons presence. Because you are not here to cater to anyone else. You are not here to defer to another at the expense of your own integrity, and as I indicated earlier, this applies to your guide as well. You are not to blindly defer to whatever you think your guides clarity might be at the expense of your own feeling of comfort.

Either you hang in there doing whatever questioning it takes to arrive at clarity and peace or you set that guidance on the shelf until a later time. Or either you stand there in the presence of an arrogant, authoritative, overriding individual and you persist in the simple expression of who you are until the relationships changes character, or you leave. But understand that you are not here to defer to and cater to another, even if it is enlightened one. I am not suggesting that an enlightened one would be overbearing and override you, nor would an enlightened one allow you for very long to defer without bringing the ignorance of that approach to your attention in a way that you would not forget.

But I am making it clear that the authority problem is a call for finding no justifiable reason for overriding your own integrity, and for leaving your comfort zone and being yourself and letting the chips fall where they may.

You get the picture. Now practice it. And it does not matter whether you do it well to begin with or whether you feel totally comfortable as you are doing it, but know that as you are practicing not deferring to another you are putting your energy behind what is true. And the energy and the effort are not wasted, and it will be easier the next time. Like the child learning to walk you must persist, even if it is awkwardly done and even if you fall flat on your face a couple of times or many times in the process.

You are not here to cater to others. You are not here to override yourself, because that constitutes a withdrawal of the gift of you.

Now I know that all of you are listening to this and in one way or another saying, "Amen, I agree." But you must also look at the other side. If you are not here to be controlled neither is anyone else here to be controlled by you. That's the end of the answer.

QUESTION: Thank you for that information. One thing, when I get in this situation I feel that...

ANSWER: Spit it out.

QUESTION: ...that there's a lot of unfairness to me, or to another situation, and...

ANSWER: Absolutely. But understand that the unfairness lies in the act of disregard which you are practicing, the act of disregard of your own integrity. That is going to make anyone hopping mad. That is going to make anyone feel the injustice, but of course, because the injustice is being experienced from within the ego's frame of reference the injustice is going to be projected outside of you. Not only to the injustice of the situation you are in, but even the injustice of others who are getting away with murder.

The whole world will begin to reflect injustice, and that will seem to justify you feeling miserable. The fact is, that the moment you stop deferring to another, the moment you start staying at home with yourself, and being you and letting the chips fall where they may, the sooner you will begin to see the justice that is going on in the world, because you will not be looking through the lens of the ego, and your vision will not be distorted.

There is another factor too, not only does the issue of injustice arise, but the issue of guilt arises. You cannot help but feel guilty when you are overriding your very integrity. You cannot feel comfortable, because you are attacking yourself.

Denial is attack. Denial of God in the assertion of oneself as a personality, is an attack on God. Denial of yourself as a personality deferring to another is an attack on you. It is unjust. And from within the ego's frame of reference you are the one who is responsible, and so you will not be able to feel good about yourself.

But again, the moment you bring your energy back to you, and you are paying more attention to you than any apparently arrogant one in your experience, the sooner all of the illusion, all of the distortion snaps and the clarity of your own integrity returns and leaves an absence of guilt, an absence of injustice, an absence of concern and frustration. And an emerging joy, because you are not feeling capable of being imposed upon

because you aren't giving your permission to be imposed upon. You are not making that assumption that indeed it is more appropriate for you to pay attention to this wise one or this asshole, whichever the case maybe, than to pay attention to yourself.

And there is always joy there, because you are owning your own power again, not power over that one, but power to be you without apology and to come out from yourself. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Don's question on authority really brought my question into focus for me. And it's the same one I've dealt with for so long, about doing things I don't really want to do so that other people will like me. And then if they don't like me they get angry at me, and then ultimately they might abandon me. But lately it's getting clearer and clearer to me that—let's say I do that 100%--I realize that I've sold myself out and then I don't like me, and I'm angry with me, and I have abandoned me.

It's like I've had cold feet all my life, and I realize now it's because nobody was in them, nobody was home. And I know that the learning, the belief I had was that it was selfish to not do things for other people. But I realize now, right now I just want to do something for me, and to heck with anybody else. I'm tired of it.

ANSWER: What are you waiting for. Amen. That is taking your power back and feeling it. That is part and parcel of coming Home. I will tell you something: You have been a pain in the butt to a lot of people by virtue of your leaning on them for approval and acceptance. It is not very pleasant to be around someone who is cloying.

It is wonderful to be around someone who is indeed standing in her own two feet, not on them, in them. Because there is something that arises out of her that comes from the tips of her toes, there is a genuineness there and there is an originality that is there. And it is fun to be around someone who is contributing her uniqueness, not ego personality, but genuine sincere self-comfort.

At the bottom line, waking up is giving yourself permission to be who you are, and not constantly engaging in being who you are not. And ultimately giving yourself permission to be who you are means saying,

“Yes” to God and letting God shine through, letting your innate perfection and sinlessness voice, giving it expression without apology.

But as we have said all weekend the necessity is to start loving yourself right where you are. Because until there is that self-acceptance right in your imperfection, if I may put it that way, until there is the capacity allowed to embrace yourself right where you are there is not the ability to have your attention right in the now, where the little gap exists to slip through.

How many of you have thought that the little gap needed to be bridged? The little gap is, you might say is, I am going to define it as the hole in your ego. Because your ego cannot establish itself as a totality. And when in spite of the ego you dare to love yourselves and to just be you and let the chips fall where they may, that is when you have the opportunity to slip through the middle of the moment you are in into eternity, into the full conscious experience of Being. That is where the shift can occur.

Give yourself permission to be you. And as I said, you will not end up being stuck in the miserable little self that you seem to be having to embrace and accept, because in the act of love, in the act of embracing the miserable little self you seem to be at the moment you find yourself filled with the energy of life, the energy of your Being, the energy of Spirit, with a capital “S”, and you find yourself moved, lifted and exalted.

The love you are willing to extend to yourself illuminates your loveableness, not your miserableness. And that is why the act of love for the exact spot you find yourself in at any given moment does not allow you to become stuck in that moment you are embracing, or that condition of selfhood that you are embracing.

There is something else you all need to know. In the totality of what you are, infinitely speaking, where this sphere of ego structures seems to encase some of the totality of you, the area, the volume embraced by the ego structures is the same substance as the totality of you that is outside the ego structures.

As a result, the sense of self that is limited is not illusory. The volume within the ego structures is not illusion. The ego structures, the shell, the sphere, if you will, is what is illusory. And this is the reason that each and everyone of you always carries with you, what I have referred to as the memory of Home. It is the reason that everyone of you at any given moment has the capacity to recognize what truth is. And you can dare to trust yourself, even when you seem to be confined by ego illusions.

There is something absolutely and essentially perfect about you at this very instant. It is the ego structures which seem to cause you not to have all of yourself available to experience consciously. But that which is encased is the direct expression of God, is the Christ, is the capital “Y” You. And that is why it is essential for you to love yourself. And that is why it is essential for you to love your neighbor, because that is what weakens and breaks down the sphere of ego structures.

It is selfish to squelch yourself. It is selfish to defer to others. Because to the degree that you are attempting to please others you are not being you, and not making the essential gift of you. And to that degree, the presence of the infinity of God is seemingly diminished. Everyone loses when you are being what you call unselfish and deferring to others and not expressing or being you, because you are withholding from the infinite expression of Being, the aspect of it that you are.

So being true to yourself is the greatest gift you can give, the clearest expression of unselfishness that you can express. It was fitting, since we are in Ashland where the Shakespeare Festival goes on, to remember the words, “To thine own self be true. And it must follow as the night the day, Thou canst not then be false to any man.” That is true unselfishness. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: Thank you.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I want to thank you for the Course it is very helpful in my life. I’m just a beginner in it, but I certainly see the truth.

ANSWER: You are seeing the truth with the truth that you are.

QUESTION: Yes, and also the answer you gave the last time to Bey I really relate to that because I’ve been the unselfish person too, and more unselfish to myself than others.

Okay, I want to talk about my granddaughter, she’s going to be three years old this year. I was present when she was born and I took care of her a great deal of the time until she was two, while her mother and father worked. And this caring was one of the greatest joys in my lifetime. Now they have moved away and I am having trouble healing the void...

ANSWER: You’re having trouble what?

QUESTION: Well, I said healing the void—missing them, and allowing them, I mean I totally allow them to do their own thing. I’m not wanting to camp on their doorstep.

ANSWER: Yes, you are.

QUESTION: I am. I thought I wouldn’t get away with it.

ANSWER: I understand.

QUESTION: My question is this: In the future will I be close to them ever again I wonder?

ANSWER: There is a very natural likelihood that you will be, yes, but it will be awhile. And in the meantime, it is time for you to open up and let yourself be filled with new meaningful experiences and relationships.

Obviously, since they are no longer in your immediate experience, then your Being is reconfiguring. And I encourage you to be alert to the reconfiguration as it unfolds. I encourage you not to be glancing longingly towards your family, but let your attention be attentively and curiously active right where you are for the new fulfillment of purpose that your Being is already unfolding. Let there be a curiosity to see what the ongoing delight of life is going to be. Don’t invest all of it in them, so that you overlook....

You see there is a similarity here which you will understand, in that everybody of a Christian background has invested the means of Christhood in one individual. And when that one individual was gone then the Christ was not present. At least that was their belief. And for 2000 years there has been a longing and a yearning for this Christ who was not present.

And as a result of that investment of the concept of Christhood in one person only, few have discovered their own Christhood, their own divinity, which has been present and which has been insisting upon asserting itself and shall I say coming out of the closet. And each one has felt it as a desire. But the conviction was so solid that only one was the Christ that everyone ignored their own Christhood. And everyone ignored the fact that I called you my brothers. And everyone ignored the fact that I said that the works that I did you would do also.

Well, how could you poor mortal sinners do it if you really were poor mortal sinners? You couldn’t! The only way you could do it is because we are brothers, we are equals, we are sisters and brothers, equals. And the whole point was to reveal to you, to uncover to you our equality and the fact that you were the divine manifestation of the Father, the current divine manifestation of the Father, because the Father is being you, being the Movement of Creation that is appearing as you this instant. You were not set into motion so many lifetimes ago. Creation is current.

So do not invest your good in a person, in their presence, because then when they are not in your presence you will seem to be minus something. And if your conviction is very dense, you will not recognize the manifestation of your divinity, the movement of fulfillment of your Being as it reconfigures and manifests anew with freshness the meaning of your life. That's the end of the answer.

QUESTION: Thank you. the Course is helping me on that, Raj.

ANSWER: Indeed, yes.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I feel at this point in my life, that I'm rather marking time. And that maybe okay. Maybe it's my ego that's saying, "Carola, set some goals and be doing more."

ANSWER: Maybe it's your ego??? You do not want to move an inch until you find the ground swell coming from underneath you and lifting you. And then your only responsibility will be to yield to it, and to act on the basis of it.

Indeed, you are not marking time, but you are assimilating at the present time that which has been acquired. You are becoming at ease with growth that has occurred. It is becoming incorporated. And indeed the ground swell will come, and it will be time to move. But I encourage you to relax and enjoy the rest. It is not an inactive rest. But to try to move before the movement of your Being moves will constitute spinning your wheels and accomplishing nothing and creating frustration for yourself. Don't do it. That's the end of the answer.

QUESTION: I have one related thing. I'm very much into playing the violin, and I'm wondering how I can consciously express my divinity through my violin? This is a really high point now in my life.

ANSWER: By playing, and by loving it while you are playing it. Practice, practice, practice.

QUESTION: I do, I do, I do. Thank you.

ANSWER: But understand that I mean practice being the place where love flows into beauty.

QUESTION: Exactly.

ANSWER: That's the end of the answer.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: About two weeks ago I was back East visiting my family.

ANSWER: Back what?

QUESTION: Back East in May and discovered that my oldest son has been sick, really ill for about a year. He has headaches, he's dizzy, his limbs get numb, he has a problem with his eyes. The doctors can't seem to diagnose the problem. He's feeling miserable, his wife is distraught and his children are sort of in the midst of all this. Could you help us out a little bit, so that I can help him?

ANSWER: I would ask you to ask either he or his wife to call Paul, so that I might have an opportunity to talk with them about this. This is not the appropriate setting to deal with it. You may ask another question.

QUESTION: Well, I don't have anything right now to ask, I was just hoping to get some help with this one. Thank you.

ANSWER: You are welcome. I will add that during the course of the weekend we have talked about some things that you can do. You can acknowledge his essential divinity. You can acknowledge that whatever he is experiencing is illegitimate, and therefore does not actually have the substance of the capacity to maintain itself in the presence of the Allness of God. You can love him, and you can entrust him to his divinity. This will be extremely helpful without being manipulative or overbearing. That's the end of the answer.

QUESTION: Hi.

ANSWER: Hello.

QUESTION: So far the first year of my son's life I've nearly always chosen conflict and irritation and anger at him and myself, instead of truly yielding to his needs as a growing person. I didn't know it was going to be this hard to yield. I don't know what's reasonable in balancing my desires for a house in order, or sleeping through the night, or pursuing art work, whatever my ego's agenda happens to be, and his needs for being held, or played with, carried or cared for night and day.

Is there a way to harmonize are beings? And how do I truly surrender my agendas and expectations without denying both of our integrities? What is the most loving way to relate to and perceive the truth of both of us? And clarify our needs in interaction?

ANSWER: Well, you are not there to be his servant. You are there to express your integrity. You are there to express your capacity to recognize what needs to be done and what does not need to be done. You are there to

express the ability to help him be aware of what he is responsible for and what you are responsible for so that there is no confusion.

But you say, “what if I’m confused.” Here is where you must come back to your best common sense. You have not arrived at the point of having a one year old child without having had a great deal of experience at life. And there is a great deal of common sense that you have acquired. You must dare to use it. And you must not assume that you had been faced with a responsibility that you’re not ready for. You are reluctant to express your common sense, because you are afraid that what is called for is more than your common sense. And you will run yourself into the ground if you try to act beyond your capacity.

Now, you know what is right and what is wrong. And I’m not speaking in a great moral sense, I mean it in the sense of your knowing what works and what doesn’t work especially relative to a one year old child. And so you must dare to validate the right and wrong that you are aware of. You must validate what you know works and what doesn’t work, and do what works. And have him abide within the context of what you know works.

The requirement here is to trust yourself more than you are trusting yourself. You are trying to be very responsible. You are trying to be a creditable parent. But you are not paying attention to your common sense.

If you will start paying attention to your common sense, and become simpler in what you do, and if you will stop railing at yourself for not being something more than you are, you will come into a sense of peace with yourself, and your common sense will seem to increase, your perspective will return, and it will become easier, less hard work, and it will become more pleasant for you. But you must start assuming that you have in these umpty-ump years acquired a sufficient amount of common sense, and an awareness of what works and what doesn’t work, that meets the need, meets the demand of the moment. You do not need to be more than you are in order to be a creditable and recognizably responsible parent.

Learn to say no. Learn to take time for yourself. But also realize that there is nothing more wonderful than being that presence that conveys the words through actions, “I love you. You are wonderful.” Just remember not to do it 24 hours a day. He must have some time to tell himself that he is wonderful. And if you try to do it 24 hours a day, then he will be like the earlier questioner, who constantly looked to his world for confirmation and acceptance and he will be a pain-in-the-ass.

Basically everything is fine. It is just that you are trying too hard, thinking that the demands are greater than what you have to give. And I am telling you that what you have to give at this moment is sufficient, pay attention to your common sense. That's the end of the answer.

QUESTION: Thanks. Having grown up as a pain-in-the-ass myself, I'd rather not bring up one more.

ANSWER: Indeed.

QUESTION: Good afternoon, Raj. And thank you for coming here to us all.

ANSWER: You are welcome.

QUESTION: These last few years a lot has come down the pike for me. My relationship as it was ended. And my dealing with my ego and many other chain of events that has kicked me in the but to move. I see it's purpose. And as to my awakening to the essence of our existence, I find it now the only work to do. And I am thankful for that.

These last five weeks I find myself hardened and distant from my spiritual place. Working in port towns and being away from the kids and coming back with loving kindness towards Bonnie and receiving such coldness I'm now in the process of moving to the Coast as you advised me earlier. And I'm feeling very uncentered by all now, and could you give me some words of advice on this? And why is there such coldness when I am sending forth love to free us?

ANSWER: Ah-h-h. Don't get caught in that trap. You do not send forth loving kindness, you do not be loving for a result. You do it because doing anything else hurts you. To be anything less than loving is to be conflicted, which hurts you. To not be loving is a denial of your very nature, that never feels good. But do not think that you can be loving as some divine means of controlling your world, instead of some ego means of controlling your world.

Now you must start loving yourself—unconditionally. Don't love yourself if everything works out all right. Love yourself just because. Don't love yourself if things warm up or resolve with your wife. Love yourself just because there is nothing better to do than to love yourself.

You must forget about trying to change anything out there, not because nothing can change out there, but because at this moment your experience of yourself is very tentative, wobbly, and you need all the love you can give yourself, all of the nurturing, all of the honoring that you can possibly give to yourself.

All of this is not your fault. You are not the black sheep, the bad guy, the culprit. All you are called upon to do here relative to these events, is to insist upon desiring to know what the truth is. In other words, maintaining your own equilibrium, staying in that place where you can be the light, staying in that place where you experience your own integrity as not violated by the events.

Right now it is necessary for you to attend to yourself, by means of self-appreciation. Allow yourself time to see your children, and let your wife be in whatever space she is in, let her behave in whatever way she behaves. In other words, allow her ego to be whatever it tries to be, but do not take her behavior as a statement about you, or how you should feel about yourself, or how you should feel relative to your children.

There is no need for you to respond by means of self-criticism to what is going on. There is a need for you to continue to honor your integrity, to come out from it as clearly as you can, to expect to see your life reconfiguring in fulfilling ways.

Now you will have some time to yourself to love yourself without distraction. That is part of the reconfiguration. That is part of the kindness of your Being, that it is providing this place for you to come back into equilibrium where you are not judging yourself and condemning yourself for what has happened.

I will tell you that you are doing quite well. It is very understandable that it is not easy. But you will come through it in tack, and your perspective will return. But persist in loving yourself. And when the ego suggests to you that you are to blame, tell it to “shut up.” If you wish you can tell it to get behind you.

But do it in whatever way effectively dismisses it from your presence and expresses your authority in the situation. Because you do not have to invite the ego in and let it mess up your consciousness—conflict it. You can refuse it entrance by telling it to get lost. If you have to do it out loud, do it out loud. And you do not have to be polite about it. Tell it to get the hell out, and then give your attention to something else. And if it says, “But none of this would have happened if it weren’t for you and what you didn’t do.” You are free to say, “Bullshit,” and dismiss it and get on to some other topic of thought. Don’t be nice! Don’t be polite! Stand up for yourself! Love yourself. And do not let the ego succeed at causing you to justify self-criticism.

You are moving through this, as I said, well, and you are listening for inner guidance, you are getting guidance, you are being congruent, and the stress of it all will be diminishing. Keep up the good work.

QUESTION: Thank you. One more small little thing here. Being uncentered here the past five weeks, I received a scholarship to go to the Ram Dass retreat. Was this a gift of grace to me?

ANSWER: That is as good a way of describing it as another, yes.

QUESTION: Thank you very much for your guidance.

ANSWER: Understand that this unfoldment is indicative of the integrity of your Being—manifesting itself. Your Being evoked the opportunity because it identifies fulfillment, therefore you must not be in as bad a place as you sometimes think. And you can have confidence in the nature of your Being and its unfolding the manifestations of your good and your fulfillment and your integrity to confirm it for you. That's the end of the answer.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I'm deeply grateful for the many gifts that we have all shared here for the past two days, both verbally and silently. I don't know whether I have a question, I've waiting until the microphone got in my hand to see, because my questions have been answered, and answered, and answered here. What I wanted to say when I came was that as a question has come to mind, especially during the last few months, most of the time an answer has come with it. And also I feel that, well that is if I can think of a question, I'm not afraid to ask the question.

ANSWER: Indeed.

QUESTION: Also I feel that I communicate with people who have died and recently, but even more so, even several years ago, people who've died several years ago. And I guess I was originally going to ask you, "Is this really happening, or is my imagination working overtime?" And I already have the answer to that, I think. So I guess what I'd like to ask you is for some clarification.

ANSWER: What is the answer?

QUESTION: Well, the answer is, of course, in that my ego will tell me later that my imagination is working—my ego will fight it.

ANSWER: I will tell you that on the occasions when it has happened, it has truly happened. I want you to understand however that this sort of

communication only happens when it fulfills purpose, and it is something that is allowed. In other words, in the order of things it falls into place as an occurrence, not because it is always possible for you to speak with one who has passed on, but because in those instances it fulfills purpose.

Understand that one who passes on is still experiencing the three-dimensional frame of reference, they have not suddenly relinquished the ego. The ego must be relinquished voluntarily, let us say, on purpose. And those who are suffering, shall I say, from the limits of the three-dimensional frame of reference are as incapable of communicating with each other, whether they are all incarnated, or whether one is not incarnated and one is.

Nothing suddenly happens upon the event of death that causes one to suddenly become Awakened. One still finds himself or herself with the same beliefs that were present before the passing occurred. The only sudden change there may be in belief structures would be relative to the beliefs about death as well as relative to the disease that may have contributed to their death.

If injury or disease was responsible for the death—apparently—one will find the injury no longer present. A severed limb will be present. The disease will either be gone, or will be almost instantaneously gone when the discovery is made that it did not kill the person. The fear of its killing them will immediately have been removed by the proof of the experience of still living. And the healing will occur immediately.

So understand that this is not likely to happen with great frequency—your speaking with those who have passed on. And when it does, it is because it fulfills purpose, and do indeed honor that fact. That's the end of the answer.

QUESTION: Oh, thank you deeply.

ANSWER: You are welcome.

QUESTION: Raj, I've had really a good time here, and I'm really enjoying myself. I have kind of a two part question. One is just a straight forward, should I continue to go to school this summer? We had talked about this...

ANSWER: Absolutely.

QUESTION: The second thing has to do with feeling that I have not been using my common sense financially in terms of building up for the future. And I'm kind of concerned about working, which I don't seem to be doing, and it doesn't seem to be happening. And I don't seem to even want to do it. And I'm just kind of hanging out. But then

I'm getting anxious about, "This isn't very smart for the future." And so I'm in a little bit of a dilemma.

ANSWER: Learn to be attentive in the now. When you are using common sense as I have defined it, meaning staying within your comfort zone. This is to be done on the spot. This is to be the mode of being in the now. Pay attention in the now to what you are feeling, and to your comfort zone.

And if you find yourself not impelled to be "wise," but you are feeling complete comfort with being responsive in whatever way you are responsive in the moment, then function within that comfort zone. Understand that to the degree that you allow yourself to function in your comfort zone, you will not be overwhelmed with fear and it will be much easier for you to access your Knowing, with a capital "K". And as a result your actions will not be governed by whatever the limits are of your comfort zone. And expansion beyond your comfort zone will be able to occur comfortably. But don't force the issues. Don't force your way through the threshold.

I was asked once about moving through walls. And the answer that I gave involved the fact that one does not force one's way through a wall, one let's one's self through a wall. And that is the way I was able to appear in what you call the upper chamber without coming through the door. You must let yourself through your ego boundaries. You must allow yourself through. You must violate the boundaries, not through aggression, but through letting yourself beyond those limits.

So be willing to use your common sense, but let the common sense be applied to the moment you are in. Let it be applied to the now, not the future. Because then your common sense is relative to imagination, because you do not know what the future is going to be. Let your common sense be relative to the moment you are in, and in this way you will learn to be congruent in the moment that you are in. And the result will be harmony.

And if you learn to be appropriate in the moment you are in, you will know how to be appropriate in the moment you "will be in five years from now," when that moment comes. And the harmony of that moment will be available to you as a result. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: Raj, I'm glad that I can be here in Ashland. I had thought it would be Carmel, but this is a nice change. And I also am very grateful for your guidance and help this past year. And I haven't

quite come up with a question, but is there something that I need to know, or that you see that would be helpful right now to me?

ANSWER: I am going to be relentless here. Get into that room and paint. I realize that you are very close to it, but I intend to move you a little faster than you are moving. And the only reason is that there is no need to delay the experience of your creative capacity any longer.

It is your joy. And it is appropriate for you to be experience it, and it is also appropriate for you to discover that you know more than you did before. And what you know will find expression in new ways in your work. And you deserve that delightful discovery. Do it!

QUESTION: The studio is cleaned. And I spent one afternoon in it, and then I had to get ready for the trip. But that's one thing I've promised myself, when I get back it's the studio and the fitness center.

ANSWER: Wonderful.

QUESTION: Thank you.

ANSWER: You are welcome. That is really the number one priority on your agenda.

QUESTION: Hello.

ANSWER: Hello.

QUESTION: I live in the woods. And I love to spend time walking in the forest, which brings me a deep sense of peace.

ANSWER: Why?

QUESTION: Why? Why, I'm impressed with... there's a strong power there. There's a sense of loving, I feel wisdom, I'm in awe of the beauty.

ANSWER: And effortless simplicity. Nature is so effortless, it is so flowing, it is so unpretentious, it does not try to accomplish anything. It just reaches for the light, and in the process becomes magnificent. And you feel that, and you identify with it. And along with the peace that you experience it also increases your longing for that same kind of natural simplicity in your life, and is inspiring you to let go into it. Continue.

QUESTION: My question is now: They want to log, log a large portion of this forest. Should I try to do something about it? Or what's happening with our environment?

ANSWER: The logging of this particular land is not inappropriate, and cannot come under the classification of the rape of the planet. It is not appropriate for you to resist it. It is orderly, and has been intelligently planned. You may relax about it, and enjoy that particular area before it is

logged, and then explore some new areas. And do not make waves that are not appropriate, and which would constitute a waste of your energy.

And today I am not going to tackle the environment. That's the end of the answer.

QUESTION: Raj and Paul, I sincerely thank you, not only for the answers but to the questions that have been asked today. As many other people have said they've been deeply helpful to them and they have to me.

I've been wrestling with what to ask, and hopefully it will come out here, the right question. May I ask two questions, rather than one?

ANSWER: You may.

QUESTION: One I've found myself back in the development business here, which I left in southern California. And it's the only thing that I'm waking up concerned about now in my life...

ANSWER: Concerned about?

QUESTION: Concerned about. Yes, I wake up with concerns about certain things about doing each one of the projects. So that's a question.

ANSWER: What is the question?

QUESTION: The question is should I continue on in doing this type of work when they require... when I'm not at peace, when I wake up in the morning I'm not at peace when I think about them. Or is it another barrier for me to go through?

ANSWER: The discomfort, the uneasiness you are experiencing is not because the projects are inappropriate, but because it is not really what you want to be doing.

QUESTION: Correct.

ANSWER: Then stop doing it. To be incongruent with yourself creates dissonance, creates uneasiness, creates a sense of guilt because it is an act of dishonesty. And then you will provide yourself with the punishment that goes along with the guilt. And all of this is totally unnecessary.

On the other hand, no matter what the apparent benefit might be of being incongruent that might seem to justify being incongruent, if you choose to for being congruent with yourself you will find the abundance that you desire, the security that you desire, and the fulfillment that you desire manifesting in other directions.

Congruency with yourself constitutes an alignment with you, with a capital "Y". And the result of that is the movement of fulfillment that is not

hidden from you in any way. To be inconsistent with your Being simply creates discomfort, confinement and lack, no matter how much it promises fulfillment. That's the end of the answer.

QUESTION: I appreciate that. My other question's in reference to my relationship with my wife, which seems to have diminished greatly for two reasons. One: Two new children in the family. And secondly: Kind of a lack of communication we've...

PAUL: May I, Paul, ask a question? Are these two children of yours, or are they grandchildren?

QUESTION: Adopted, children, ours they're adopted.

PAUL: And the question is?

QUESTION: I want a holy relationship. How do I go about doing it with this woman?

ANSWER: First of all, replace the word "holy" with the word "whole." That will take away its religious connotations. That will take away the connotations that she finds uncomfortable. To wish to experience a relationship of wholeness is something that you will find natural ways to put into expression that will not elicit a lack of response.

Now you are over concerned. The situation is not as serious as you would think. You are going to find it extremely valuable to replace the word "holy" with the word "whole" because it brings the meaning of holiness down to earth, not that it limits its meaning, but it brings it down to a real level of communication and communion, where both of you are able to be very real with each other. I am even going to say very human with each other, because again, in accepting and embracing yourself, you must accept and embrace your humanity. And until every single one of you embraces your humanity you will not have the opportunity to find out how absolutely divine your humanity is.

That is not too simple an answer. I am not glossing over the need. It is the specific answer. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: Two years ago I began working at a shelter for the homeless. I wanted very much to have work that involved service to others as a way of giving meaning to my life, a fuller meaning. And at this point I feel quite battered by what's going on there, what I'm allowing to go on there. I don't know if my ego wants to take me away,

because I don't want to face the friction of growth, or if my perception that the structures that are there are just too overwhelming for me to survive in? So I'm confused about whether I should continue until more becomes clear or if I can trust that the movement of my Being is moving on.

ANSWER: I will tell you that you either need to take action where you are or get out. It is not the circumstances that are most frustrating to you, it is your inaction. It is the fact that you are not doing anything other than just sogging in the situation.

I will tell you it is time for the mud, the bottom of the river bed to be stirred up, so that some clarity or clarification can occur. It is time for you to make a fuss. It is time for your presence to be made known to see whether the structure can be dislodged.

The issue is not truly whether the structure can be dislodged, the issue is whether you are going to remain silent when action is needed. You are not allowing your actions to arise out of the movement in you and you are squelching yourself and immobilizing yourself, and that is what is uncomfortable.

It is not appropriate for you to simply walk away. The structures are not immovable. But again, that is not the issue. The issue is your being congruent with yourself, and moving when you are moved to move. And in this case the movement is one of creating a stir.

I am not going to go into what the likely outcome is going to be. The point is that if you are daring to be consistent with yourself you will have broken free from the paralysis and whether the structure will not change and you are rejected from that job or not, you will be in a position of flexibility and of being able to act congruent with the movement within you and that will take care of your next steps. But it is time to make a stir! That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good evening, Raj.

ANSWER: Good evening.

QUESTION: I have for most of my life been doing everything the "right way," to the point that now I have sometimes pains in my chest. I'm working overtime simply to maintain my bills. I'm drinking too much, not painting at all any longer. And I'm in a loving, but inappropriate relationship. I finally have realize that I'm making myself crazy.

And very recently something has changed in my life in the sense of some kind of opening at some place in my center, I think, which is showing me that something special I feel is allowing itself to surface in my Being. I want to honor this.

I think the universe is providing the opportunity by rearranging things that I really have little control over. And I may be able to move to Santa Fe, New Mexico for a year, which I would like to do and just be freed to be more completely myself to make some changes in the way that I've been living and to really paint again.

My primary question is: Am I running away from home? Is a physical move away answer the issue of the change that is very, very obviously happening inside my center?

ANSWER: No you would not be running away. You would be allowing yourself to be in an environment that does not trigger old habits in which it would be easier for you to integrate this shift, this new emphasis, this freedom, this capacity to be more congruent with yourself.

And as it unfolds I would encourage you to look for those things which confirm the move, rather than looking for those things that tell you that the move should not occur, that it is inappropriate. It is completely congruent, and I encourage you to embrace it willingly and gratefully. That's the end of the answer.

QUESTION: Thank you very, very much.

ANSWER: You are welcome. Send me a postcard.

QUESTION: I promise.

ANSWER: In care of Paul.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Well, I would much rather you end it here. However, you gave an answer to the gentleman who had the problem of stuttering, and I have a similar problem of making myself understood, or communicating my thoughts and feelings. You encouraged him, when he felt like not speaking to speak, so that's what I'm going to do.

For some time now I have been struggling with what seems to me to be a very shameful thoughts. I have been really full of resentment, and anger, and impatience about the help that has been given to my grandchildren. It has seemed to me that things have been made far too easy for them. And I have not known what was causing this, I've been puzzled by it. And finally I have arrived at the point where I think that I'm just simply jealous of what they have received, and are receiving.

ANSWER: Indeed.

QUESTION: I beg your pardon?

ANSWER: Indeed. You are absolutely correct. You have used and it has taken courage for you to be willing to see that.

QUESTION: I don't like this feeling. In fact, I'm very unhappy with it, and I would like to be rid of it. I tell myself that the reason for this is that there have been a lot of hardships in my life and I have never had any help to get through them. And so I think that I'm jealous of the ease with which they are facing problems.

ANSWER: Exactly. I am so glad you have asked this question. Because I will tell you something: This is an experience that all of you are going to run into over the next few years, because it will seem to you that you have had to work very hard for your Awakening. And there will be those who come in at the last minute and (snaps his fingers) [wake up instantly]. And it will seem quite unfair.

Now what all of you need to take a look at in this respect is how much you are valuing the struggle. Because all of you have felt that it has developed character and strength. And indeed, you have used the opportunities fairly well—or shall I say the struggles—and you have indeed grown as a result of the exercise of your faith, your trust. But as we come to the point of where the shift spontaneously occurs, there are going to be those, many of those who will slip through the little gap right along with you without seeming to have had to learn anything. And your ego will call for justice.

Now, these shameful thoughts, as you put it, are understandable. And I would encourage you not to be too hard on yourself, but I also encourage you to be willing as rapidly as possible to let go of those negative or shameful feelings, those that keep you feeling conflicted inside. It does not matter how much effort you had to put forth in order to come into the full comprehension of your divinity, it only matters that you have finally come into it.

Now, would you delay the Awakening of the Brotherhood for the sake of somebody having to put in his struggles and pay his dues? Or would you rather have that one slip into his full conscious experience of being the presence of the Father so that you and everyone else can experience the integrity of the Totality of the Brotherhood. I will tell you something: The ego is not going to define Awakening as just in any-way-shape-or-form.

Your grandchildren are not spoiled, they are not being weakened. But by the same token do not indulge in self-pity. Because you can play both

sides of the fence here. You can complain because they are having it so easy, when you had it so hard, and you know how valuable it was for you. That's playing one side of the fence. The other side of the fence is: They have it so easy, it wasn't fair for me to have to work so hard. And when you play this side of the fence, you take the benefit that you were standing up for on the other side of the fence and you hide it in the back of the closet so that you may just deserve pity.

Indeed, the strength that you gathered, and the character that was developed, and the wisdom that you accrued is valuable. And you have not been short changed. And so own it, and appreciate it. And don't whimper about it. And don't use it as a justification for being angry because they're having it so easy. And then at the same time, be grateful that their learning is not having to be as strenuous.

I will tell you something: The work that you put into surviving your life has made the place where you are presently so solid and your strength so substantial that there is nothing to complain about. You know what you know down to the tips of your toes. And you are a strength for those around you, and have been for many years. And you have gotten nourishing feedback, evidence of the value of the strength that you garnered about you. You have been having your pay-off, and you have had your joy as a result of the experience of your strength and your character.

There has been satisfaction with it. And you are not having to sacrifice that just because someone else is managing not to have as heavy-duty a struggle as you had. So rejoice for yourself, and rejoice for them. And do not allow this sense of injustice to come in and take away your peace and your joy. As I said, this is going to be happening more and more frequently as we get closer and closer to the, I will say, spill over into Awakened Conscious Awareness.

Paul has not been free of these feelings. As he has indicated, his establishing of communication with me was the result of very dire circumstances and struggle. And then when others began to talk with me, and a few weeks later called back to have me tell them whether they were actually in touch with their guide, that something had happened, and they wanted to know if it was real. It pissed Paul off.

They hadn't been in the middle of a traumatic experience. And it took them less time to get in touch with their guide. And on top of that they could call and ask whether it was really true. And Paul thought that was unfair since he had to trust, because he couldn't get validation from any external point. And he had to release that, and come to a point of rejoicing

that the communion was occurring and that it was spreading, as a very result of his working with me in a public manner.

He thought he got that under his belt, and then when somebody called and asked whether they had had a conversation with me, not through Paul, he got pissed off again. He thought I was his personal possession. “Let them get their own guide,” was his attitude.

The ego is unreasonable but seems completely reasonable. What is happening is a call for rejoicing. Rejoice that your grandchildren do not have the struggle to go through. Rejoice when anyone is experiencing clarity and enlightenment, whether it is work for them or not, whether they seem to have to bring into play as much trust or not. The shift is occurring. The wave is coming into shore. Don't quibble about nonessentials, rejoice that everyone is going to wake up.

It's all right what is happening with your grandchildren and with you. That's the end of the answer.

QUESTION: I truly do thank you, Raj.

ANSWER: You are indeed welcome.

QUESTION: Greetings.

ANSWER: Good evening.

QUESTION: I've been marching through a lot of difficulty to manifest my desire and my dreams. It seems like I go against myself. And I've been able to pin-point what I'm doing that creates that to happen. And I call for inside information.

PAUL: You what?

QUESTION: I ask you for insight.

ANSWER: You embody a magnificent faith, a great deal of trust that is not easily challenged, and therefore constitutes a strength of intent. But at the same time there is an ingrained sense that you are moving against a very large resistance. So large that it indeed takes the degree of faith that you have, and the degree of intent that you have to overcome it. And so there has been created by those dynamics a sense of intensity. There is not a sense of struggle here, of combat, but a sense of the unyielding coming up against the immovable. That is called tension.

Now, this immovable something that your faith is going to help you move through is a concoction of the mind, a concoction of the ego. It is part of a belief system, which you are not unaware of, and which you are willing to have enough courage and trust and faith to push through. What is necessary here is for you to see that a belief structure is intangible, has no

real density, except for the degree to which you validate it as being impermeable.

Thus, I encourage you to begin to acknowledge that what you faith is moving your through has no substance to it, therefore it cannot actually provide resistance, and therefore your forward movement and the manifestation of your desire is bound to happen, and is bound to happen easily and therefore, I will say in a timely fashion, rather than in a long drawn out fashion.

I encourage you to get in touch with the inevitability of the fulfillment—just contemplate the idea of the inevitability of the fulfillment. And at the same time contemplate the fact that that which seems to resist it has no substance to it whatsoever, has not the mass to actually resist the movement of your desire. And you will begin to find movement occurring again. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. Well, it has been a wonderful weekend.

ALL: Yes it has.