



Gathering In Bromley, England –1992

By: Raj Christ Jesus -

QUESTION: As you are Jesus I'd just like confirmation that as Jesus you're also Buddha and you're also Mohammed and Abraham.

ANSWER: I cannot confirm that, because it is not the truth. All of us at the point of incarnation were different individualities. Each of us fulfilled purpose. And fulfilled it, I will say, for different groups of people. We have not become merged, as it were, into one individuality. Nor were we all different incarnations of the same individuality. That is the simple truth.

And if you have a "yes, but," I would love to hear it.

QUESTION: (I could not hear this question, she was not using the microphone.)

ANSWER: Indeed to the degree that we, and to the degree that you allow the Holy Spirit to find expression through you, then indeed we are meaningful—transformationally, meaningful.

Now, you must understand that the Holy Spirit is your divinity held in trust while you dally with the ego. This is true of every single individuality who is not Awake at this moment, not spiritually self-realized, if I may use those words. As each of you begins to allow yourself to connect with the Holy Spirit, what you are in fact doing is letting who you divinely Are, as the presence of God, find expression right where you are, so it is no longer blocked by a concerted effort to express a different mind from the Father's.

The ego does not like to hear this—but there is only one presence, and that is the presence of God infinitely individualized, infinitely self-expressed. And what you must understand is that when God is infinitely individualized or expressed, God does not become less. And the infinite expression of God is not an infinite expression of (not good English but) lessnesses. In other words, a whole bunch of expressions that are themselves less than the original. This is not possible to conceive of conceptually.

The fact is that you are the presence of all that God is. Every single one of you in this room is all of God in expression. You do not experience the infinity of who you are or what you are, because you have this private, personal, little sense of yourself, which you are all in one way or another engaged in maintaining, defending, supporting, etc.

As each of you yields to the Holy Spirit, which you conceive to be a part of the Trinity and as infinite as the Father, you are, in fact, yielding back into the divine one that you are, which is claiming no presence other than the presence of God and which, therefore, is truly constituted of God.

You get the picture? Indeed, it will become clearer as we proceed through this weekend.

The simple fact is that God is both universal and specific, simultaneously. His Creation is also universal and specific, simultaneously. Because His expression—His creation—is Himself in the act of being All That Is.

Now you start from a limited perception of everything and a tiny sense of yourself, and while you hold to this you also remain infinite. You identify with the visibility and tangibility of you, forgetting the universality of you. That means, forgetting yourself as Consciousness—that unlimited, unboundaried mind in which all conscious experience of things is going on.

And so while you are dissociated from that infinite self-awareness that you Are, it must be called something—and it is called the Holy Spirit. And as long as you hold yourselves to be the Sons of God, separate from God, with a private mind of your own different from the Father's Mind, then there must be God and the Son and the Holy Spirit.

Now this gives you in your current limited perception of things an avenue out, if you will—a means of penetrating the boundary of limitation that seems to be so real to you. And so when you lean into or begin to rely upon the Holy Spirit, you become less defensive; the ego boundaries become weaker, and what you might call the infinite penetration of truth can occur, which is your connection with the Holy Spirit.

As you nurture that relationship with the Holy Spirit, and as you begin to be in more consistent communion with the Holy Spirit, you will be infilled with the clear perception of that which is Real—the less distorted perception of that which is Real. And you will begin to learn of yourself as the infinite One that you Are. You will begin to experience yourself less as a body, and more as that Awareness in which the experience of body is going on.

In other words, you are provided with a means of transition. And the more heavily you rely upon the Holy Spirit, the more consistently you join with it, the more the sense of isolated separateness begins to weaken. And there is opportunity for even greater influx of the experience of yourself in, what I'm going to call, your divine aspect. Eventually you will find yourself actually becoming reluctant to rely upon your limited, separate sense of self, because you will have acquired a background of experience of the infinitude of you, and the greater harmony and joy and peace that accompanies this new and larger self awareness.

Ultimately there comes a point where you are faced with the opportunity—although it might be perceived as a demand—to let go entirely of the tiny sense of yourself and make a commitment to the infinite One that you Are. Because tininess will no longer feel natural to you, but will indeed feel like a tight shoe. It will be easier to let go of the sense of your identity that had meant so much to you; because at that point in your experience, it will be obviously limited and uncomfortable, and therefore not desirable.

Then when one ultimately makes that commitment to let the Holy Spirit be the only presence there is right where you are, you come into your original sanity as the Sons and Daughters of God. And there is no longer a Trinity, there is God and God's expression, and it's all You.

Now I want to be careful here; because at the moment, the only way you can perceive that or conceive of it is as though the tiny you that you are becomes an infinite separated you that could be called the presence of God. But the fact is that there is not any sense of separation from God in that Awakened state. You are still clearly you, but there is no imaginative description of you that you hold to be your identity. You then experience yourself as the Movement of God, and this is the only sense in which being co-creators with God means anything. It isn't a you separate from God cooperating with God in the act of Creation. It is you having no experience other than the experience God is having of being the Movement of Creation.

Now I am going to let it set there for the time being. It is a good start, but we do not need to dig too deep, too quickly.

QUESTION: How do you distinguish Raj's voice from your own?

PAUL: This is me Paul. Are you asking Paul that question?

QUESTION: Yes. How do you, Paul, distinguish Raj's voice from your own? The COURSE talks about being unable to see or hear the Holy Spirit.

PAUL: It feels different. Usually when I'm speaking there's a certain amount of nervousness, there's an absence of peace, generally speaking. When he is speaking, when the words are coming, there is meaning that goes beyond anything that is present when I'm speaking from what I would call my everyday place or sense of things. It is quite—what's the word I want... see also I can't find words—it's quite pronounced, the difference is, internally.

QUESTION: Is it like a different vibration?

PAUL: It's like it's bigger, it's like when I talk, the sense of who's talking is like one among many. When he is speaking, it's just all embracing. I don't know how to answer it better than that. But there's definite...

QUESTION: So Raj is talking to you with your own thoughts, but you can distinguish his thought form from your own interference?

PAUL: Absolutely!

QUESTION: So it takes time to notice the difference. That's experience isn't it?

PAUL: Especially in the beginning. In the beginning it actually took about three months for me to be able to distinguish a qualitative difference. And prior to that time the sheer intelligence of what he was saying kept me going. But experientially it took about three months before I could feel a difference.

QUESTION: Let me be more specific. I think my real question is, how do I distinguish between the two? I can describe my process to date, but I'm now seeing you being so precise in your distinguishing between the two. And I would like some of that.

PAUL: Shall we let Raj answer the question?

QUESTION: Yeah, that's who I'm asking.

ANSWER: It is a combination of two things: First, the element of trust. And second, practice, practice, practice! Except I do not mean that in the sense of exercise. I could say, do it, do it, do it. Meaning, be in that place where the communication is being experienced as frequently as you are able to. It is like learning how to ride a bicycle or fly a plane—the more times you do it the more comfortable you become with it, the more secure you become with it; and indeed, the more the difference between your voice and your guide's voice will become, the more clear the difference will become.

Now I do not mean that in a sense of separation, but I do mean it in the sense that you can clearly know that you are dealing with another individuality who is as real in his or her own right as you are.

Now I do not mean to be confusing here, because I'm aware that many of you question the use of the word his and her. But the fact is that you will experience your guidance as being either masculine or feminine. And it will be for a very specific reason. That being, that it will be what you will resist the least. It will be perfect for you. But the fact is that the one who is guiding you is not experiencing half of wholeness. We will not go into that at this time.

At the bottom line what keeps the line of communication fuzzy is the practice of doubt. Doubt fades as trust increases and as familiarity grows relative to listening and hearing guidance.

Now I want all of you to know that you cannot pester us, you cannot bug us, you cannot take advantage of us. And you may speak with us endlessly about anything you wish to, and it will not be an imposition upon us. So do not feel that you must be proper and only occupy so much of our time. Because I will tell you something: The periods in which you are not talking with us are periods in which you are unconscious of us; therefore, they are periods in which our Brotherhood is

not being experienced, when an ever-present conscious awareness of each other is what constitutes normalcy.

QUESTION: I'd like to ask for help and guidance on a career situation that I'm experiencing at the moment. I would like to be in alignment with God's Will and to allow myself to unfold accordingly. I have had two choices that are available to me. One is a computing technician that would involve teaching. The other is psychology. I used to be a psychologist and now I have an opportunity to go back to it. Can you give me any guidance on how to proceed at this time.

ANSWER: Indeed going back would be returning to a hope that is still within you, which was very present when you were in that field. And you have indeed moved beyond it, I will say, you have grown beyond it. And you would find it not fulfilling—a fond hope, but not one that could be realized. I encourage you not to waste the time that it will take to find that out.

This other avenue with the computing is, indeed, the appropriate direction to take. However, I want you to understand that this work that you are specifically considering will only be a stepping stone. And so I encourage you to approach it with full intent, but with an understanding that it will not become your niche, or the place where you will settle into. I tell you this so that you will allow yourself fully into this work, and at the same time have your eyes open and attentive for what is to follow. It will be important for you not to develop blinders, where you are fully intent upon what you are doing with the computing.

PAUL: This is me Paul. There is an image here of you being in a room, and there's a doorway and then there's a room and then on the far wall of that room there's another doorway with a room beyond it. And it's like when you go through this doorway, it's like realize there's another doorway beyond, and that room is not the one where you are going to settle in and call it home.

Oh, also, he's telling you this so that you will know that this doorway into the computing is the appropriate one from the room that you're in.

QUESTION: Raj knows about my relationship with my mother over a very long period. During the last two years we have become closer together, and I have been able to express my true love for her and this has been reciprocated.

She has now been in a nursing home for fourteen months, and I have this problem with my perception of her body—she is slowly deteriorating. She has senile dementia. And my sister and I get very upset when we go and see her, because this body is there for us and so we know that perhaps it shouldn't be, according to A Course In Miracles, that maybe she is content.

But quite often we get from her an anger, which is quite insupportable for us. Can I have some help to obtain some peace of mind on this particular issue?

ANSWER: You must know what you are able to do and what you are not able to do, so that you will not labor and suffer from the attempt to do what you cannot do.

Now, she is responsible for the manner in which she is experiencing her body, just as you and everyone else are responsible for the way in which you are experiencing yours. The more limited your vision, the more limited your experience of your body. Not because it is limited, but because you only perceive what you are willing to embrace.

Now the simple fact is that you do not have access to the switch of her decision-making process, relative to the manner in which she is going to define herself and her body. She alone does. And although that makes you feel helpless and it makes you feel sad because you care so much for her, you must understand that you can do nothing about it, and you have no responsibility to do something about it. And therefore, in not doing anything about it, you are guilty of nothing.

Now, that is not the end of the story, because there is something you can do. In spite of appearances, physically and mentally, she is all there. She—who she divinely is—can never for a moment stop being less than the full expression of God.

Therefore, although you are not able to clearly communicate, and although you are not in a position where you could, let us say, educate her, and perhaps help her give permission to have a new perception, you are able, from that place in you that knows you are divine, to acknowledge that she is also. You can acknowledge the fact that she is totally present. And you can acknowledge the fact that that which renders her visible and tangible to conscious experience—meaning her body—still has the intent to identify the presence of her individuality perfectly.

In other words, you cannot afford to look at her body and say, “It is deteriorating. It is expressing less and less of what I know her to be, but it is an illusion, and so it is of no consequence. I am worrying about something that is irrelevant, even though my ego says it isn’t.” I’m saying that you cannot afford to take that attitude. Right where that body is, right there, is an individuality. There also seems to be an ego overlaying it, but there is an individuality there, and that individuality is the direct expression of God.

In other words, it is the presence of the infinite Mind, the infinite Intelligence, the infinite Movement of Creation that God Is. The only thing is that she doesn’t realize that that is who and what she is. But you are able to have that degree of clarity yourself to acknowledge it.

Now what happens when you do that? And what happens with any of you when you adopt a different attitude to someone that you are relating to, and the difference in the attitude has to do with acknowledging what is the actual truth about them—the divine truth about them? What it does is, that you join with them at the level of what they divinely Are and who they divinely Are. There is a joining that occurs, because they are fully present in their divinity, even if they have obscured it from their own view.

There is a flip side to this: When you look and you believe what you see, instead of what you know to be the truth, and you begin to react, that is ego. And you join with that one at the level of her ego and apparently strengthen it. Which is exactly what you do not want to do, because it confirms what I will call her conviction. And I mean the word conviction in both ways, she has a conviction about herself and she is convicted by her conviction.

When you join with her at the level of who she divinely is, by acknowledging the truth about her and remaining free of reaction, you provide the environment in which she can make a new decision. That is all that you can do. All you can do is provide the environment in which a new decision can be made. That is all I can do with you.

Now I realize that there is something in you that gets indignant at the indignity of what she seems to be going through. Well I will tell you something: Translate that indignity into a conscious acknowledgment of what is true about her, rather than letting it get translated into frustration and anger. Let it get translated into love rather than hate. That is what you can do. And seeing her cannot stop you from doing it; it can prompt you to do it even more committedly, with even deeper love.

I also want all of you to understand that love is not a divine means of control. Love her because she deserves it because of who and what she is. Don't love her to try to coerce her into a new decision about herself. If you do that, you are not expressing love, you are expressing control, and control is attack. It say "you are incapable of perceiving yourself clearly, you are incapable of making a true decision about yourself, and therefore I will enforce upon you your good because it's clear to me what your good is." That is attack. It denies the very first thing I said, which is—to acknowledge or recognize that all of who she is, divinely speaking, is there.

If all that she divinely is is present, then necessarily her divine intelligence and divine perception is present, and you want to join with that in confirmation of it; you do it in the acknowledgment of its presence, which is love. Love is the recognition of that which is Real in each and everything. And if you are choosing to recognize what is unreal and then attempt to do something about it, you haven't

started with love. You haven't started with that element that is truly and powerfully transformational.

So do understand what you are capable of and what you are not. Not so that you will recognize some limitation you have, but so that the ego cannot screw you over by suggesting to you that you are capable of doing something that you aren't capable of doing, and thus imprisoning you in frustration and guilt. You must know what you can do and do it, and having done it stand in your peace. That's the key. Anything else will leave you standing in frustration, guilt, self-depreciation, in other words—conflict.

It is a hard thing to hear, but you must let her do what she will with her switch relative to her decision making. You know something? And I am repeating myself from other occasions, but, "A mind that's changed against its will is of the same opinion still." Each one must make his or her own decisions that get him or her back into the Kingdom of Heaven, else that one will not feel that he or she is rightly there. No one can override your power of decision. It is impossible. But we can provide an environment in which you, for your own reasons, can make a decision that is new—that more clearly identifies who you divinely Are. And that is what you must do for her as well.

I cannot override your free will, the Father cannot override your free will. As was mentioned earlier, you alone can decide to set free will aside, and by doing so, come into a new perception in which there is less distortion—more harmony, more beauty, more peace, more joy. You reserve the right to make your own decisions and so does she. And you would feel imposed upon if your word were overridden, instead of you giving a new word. And you would rightly resist it.

I have covered a lot of territory in my answer to you. I encourage you to abide with the answer and contemplate it, because it will relieve you of the false sense of responsibility. It will also make way for you to do something truly helpful, that will leave you in your peace.

QUESTION: First of all what I would like to ask you for is a clear mind, but I'm a bit confused. I tend to do a lot of things in life, study, but never finish them. And if I do, I don't apply them. I keep running from one thing to the other, and still I can't see my goal. Is there anything you want me to do?

Sometimes you do use me for healing, and yet part of me does not become a healer and part of me wants to. And I try to counsel people, and I do it and then I don't want to. And please can you guide me, what is my goal in this life? I'm tired of changing and jumping from one thing to the other. I really get angry sometimes with you too.

ANSWER: Oh, indeed, and you are not the only one.

Now you have this conceptual sense of orderliness and purpose and how it all works. But in many ways you are like a woman who needs to prepare dinner and goes to the grocery store and can't manage to stay in one aisle too long before she must go over here and get that, and go over here and get that. Stop judging it.

I will tell you that you do not have a sense that there is a meal that is being prepared. And so you just see yourself in the grocery store going from this aisle to that aisle to the other aisle, and not having much consistency in any one of the aisles. You have not been wasting your time, you have not been negligent by not making a career out of each little thing you have found of interest to you. And so I encourage you to relax.

I encourage you to be more allowing of the spontaneous manner in which you are living your life. I also encourage you to stop caring so much about what other people think. They tend to play into your own inclination to become orderly and stick to a project and have a little perseverance. You have all of these words, definitions, meanings, and you lay them on you. And then when your life doesn't conform to them, you have only one alternative, and that is to believe that you are a will-of-the-wisp.

Now a surgeon, in order to perform his office, must have many tools. He does not have to use all of them for every operation, but he must know how to use all of them so that when an occasion calls for one of them, he knows how to use it deftly and properly. Your "jumping around" has been a matter of collecting the proper tools—the experiences that will allow you to bring them forth as needed.

But you know what? Unlike the surgeon who would gain an appointment in a hospital, you will find your utilization of the tools or experiences that you have acquired being utilized in everyday life. So on one occasion where there is one need, you will utilize your experience there. And at a later time in the day under other circumstances, you will bring another into play. You are not going to end up being able to hang out a shingle with a single word on it stating what you do. And you will not arrive at a point where you will be at rest because "you know who you are," because you have that definition.

If you want a definition, we could say, you are an angel. You are one who is in the right place, at the right time, with the right thing. In other words, you are truly a grounded human being who has great humanity—humaneness. And your divinity shines through in it, and everyone else recognizes that about you. But you tend to sluff it off as unimportant, because you haven't managed to abide by the protocols and structures that you carry around with you in your mind. And so you fret yourself unnecessarily.

Again, I encourage you to relax and give yourself permission to be in the spontaneous way that you are. And then you will begin to enjoy yourself as much as everyone else enjoys you.

QUESTION: This will probably be a confused question, because I'm confused.

I spent a lot of my life depressed, and feeling I was in the wrong place doing the wrong thing. And if only I could be in the right place doing the right thing then I'd be contributing to humanity and I'd be happy. And I've come a long way from there to actually realizing that I can choose to be happy. What I'm aware of is how I used to create depression to avoid doing what I should be doing. Now I seem to be creating being busy to avoid being creative, for one thing. I seem to spend hours tidying the flat, it never seems to be tidy. And so I seem to have this terrifically strong inbuilt program to sabotage myself, which I'm fighting against all the time. I would like you to respond to that.

ANSWER: First of all, I would encourage you not to see yourself as so special, by virtue of your negativity, that you are worthy of undo self-criticism. The simple fact is, that what you have expressed is what absolutely everyone is engaged in to one degree or another. And either all of you can be miserable because of it, or you can say, "Ce la vi." Now that's not all you need to say. But if you do not choose to see yourself as being so special by virtue of your negativity, or your acts of denial of your fulfillment, then you have two choices. You can either be bored, because you're engaging in negativity or denial of your good, but it is not cause for self-depreciation. Or you can do the thing that will happen spontaneously. And that is begin to explore your potential.

Now I will tell you that mankind as a whole has spent centuries kicking himself around the block for being ignorant, or for being guilty, or for any reason that the imagination might be able to come up with. And in that act of busyness, the busyness of laying guilt trips on oneself, one never finds himself or herself having the time to become curious to anticipate something, and to have a joyful feeling in that process.

So what if you continue to clean your house unnecessarily, but you can no longer criticize yourself for it? The pay-off won't be there. And I will tell you something: you would begin to neglect to clean up your apartment quite as often. And you will get out—and I'm not going to tell you what you will do—you will begin to move, you will begin to explore, you will have free time on your hands. Because first of all, you will have become bored with cleaning your house and not being able to criticize yourself for it. And you will have also, by virtue of that, stopped cleaning your house as often.

You see, you, like dogs chasing their tails, get a mindset going. And you usually use that mindset as a means for self-depreciation, for finding out what is wrong with you so that you might improve yourself. Except that you never find an end to finding out what is wrong with you. And that is because the ego, or your conditioned sense of yourself, has an unending list of things that are wrong.

In fact, the ego keeps you busy (usually throughout your lives) improving yourself, because there is a fundamental premise that has been accepted that you are flawed. Whether you want to call yourself a sinner, whether you want to call yourself just a human being, whether you want to say that you are living a life that could be described as “the human condition”—you have an unending list of justifications for self-improvement. But the self-improvement that you have sought hasn’t given you joy. And the reason is that the premise for seeking it is that there is something innately flawed about you.

There is a need for a new point of view. That point of view could be expressed best this way: You are neither behind the point of perfection, nor advancing towards it; you are at that point and must understand yourself there from.

Now I’m going to put it a different way. Some of you have heard this before, but it bears repeating. It is as though all of you are lying on grassy knolls in the middle of the Kingdom of Heaven having a dream, and believing that the dream is what is real. But the point is that where you are while you are having the dream is in the Kingdom of Heaven. The dream is being experienced from Home. And therefore, all of your attempts to improve yourselves, so as to become worthy of going Home, have been a false goal, because you’re doing the dreaming from Home.

That is why I am speaking to you in this way. That is why you have A Course In Miracles; because you need to be reminded of where you are while you’re having your dream, while you’re having your illusion, if I may put it that way. That is why going Home is called a “journey without distance.”

You must begin to dare, right as you go through your day—your everyday, nitty-gritty, daily experiences of work and home and family and streets and automobiles and traffic, etc.—you must be willing to start right where you are and begin to have a curiosity. “If I’m in the middle of the Kingdom of Heaven, if the Kingdom of Heaven is all that can possibly be confronting me and I’m just not seeing it clearly, then what must really be going on here that looks like this or looks like that?”

Once that curiosity begins to stir in you, you begin to practice love—the willingness to recognize that which is Real in each and everything. And so then you begin to look at your fellow man with a curiosity to see the Christ there. Not

your traditional concept of Christ, but the literal presence of God here and now. And you will begin to look at your trees, and you will begin to look at everything with a curiosity as to what its real meaning might be. That curiosity is a giving of permission to yourself to have a new point of view. And when you give yourself permission to have a new point of view, what are you doing? You are relinquishing your commitment to your old point of view. And when you release that commitment movement can begin, and insight and revelation can occur.

Now again, for centuries mankind has been hung up on his or her guilt, and has engaged in self-punishment of one sort or another as the pay-off—except that the ego never lets you off the hook. And it's unending. So let's not make such a big deal out of what it is you do wrong, or how self-destructive you are.

Just as you decided to be happy rather than figuring out how not to be depressed, you can choose to be curious about the truth about you rather than remaining preoccupied with what is wrong with you, and going through great tests of self-improvement. You will find that the key to your release lies in not condemning yourself, not judging yourself for excessive house cleaning. Once that slap in the face, so to speak, that brings you to your senses and makes you feel good in a negative way, once that pay-off of self-criticism isn't there, it will become utterly monotonous to clean so much. And you will find yourself naturally gravitating to other activities which you will find will be expansive.

QUESTION: You just might be interested to know that my surname is Knill, which means dweller on a knoll.

ANSWER: Indeed. Remember that!

QUESTION: I learned recently that earlier this century Rudolph Shtiener suggested that Lazarus and John the Beloved were one in the same person. There was no documentary evidence for this, but since the finding of the Nagamadi Library, I believe there has been some sort of evidence that this was so. And another suggestion has been that the raising of Lazarus was symbolic within an initiation, and that as a result of that initiation Lazarus became John the Beloved. Now as a principal in that particular episode, would you comment on that please?

ANSWER: Lazarus never incarnated again. Indeed, he Awoke, fully, shortly after what you would call his final passing. He has been quite at work in facilitating and promoting the Awakening process that mankind is even now engaged in. No indeed, he did not incarnate again, and was not John the Beloved.

QUESTION: This is another confused question.

ANSWER: Don't any of you ever hesitate to ask confused questions. If you were clear, you wouldn't have any questions.

QUESTION: It's a simple question, but maybe it's got a hidden meaning, I don't know. I've experienced a lot of death recently, in particular, my sister. And I was with her at her death and I wonder something else: how was her passing? Did she pass over peacefully and how is she now?

ANSWER: Oh, I will tell you that passing is always easy, it is the resistance to it that is difficult.

Indeed, she is fine and actively moving forward in terms of her own growth. And I say that because that it is not always the case. There are some who, for one reason or another, shall I say, take a respite, a period of time in which they wait before continuing on. Some of them to simply experience what it feels like not to be in pain any longer. Various reasons. They are never withheld from moving on, it is always a matter of choice. And so I do not want you to think when I speak of a delay, that it refers to an enforced delay, or a penalty.

PAUL: This is me, Paul. He's not saying anything, but he's conveying a lot of joy and a lot of liveliness. Not like dancing, but sort of like dancing. A fullness of activity that is full of joy. She is well.

QUESTION: I would like to ask you why there are so many ways of healing? I went to Mexico last month, and I was with a group with healers, and they use mantras in healing. But I know that healing can be done also just with love without saying anything. So I'm a bit confused, because I know that there are many, many kinds of healing. So I ask why?

ANSWER: At the bottom line every single one of you and every single individual that exists, knows that sickness is illegitimate. This is the reason everyone, in one way or another, reaches out for healing.

Now, at the bottom line of all healing is love. Even if it is from a frustrated nurse who attends to you with a certain briskness. At the bottom line she is there because she must give her capacity to care, she must give her love.

Now there are so many different sorts of healing processes, because so many of you have very unique ways of giving permission for the love to be received. You say it must come in this way and not that way, or from this direction and not that direction, it must coincide with your current belief system, etc., etc., etc.

And so all of your individual backgrounds provide what you could call a sieve, through which love must come in order for you to say, "Yes, I recognize it as love and I embrace it." And then the moment you do embrace it, you are healed. Even those of you who experience healing but experience it slowly, there is something in your mindset that says for example that you would rather make ground slowly but solidly, rather than fast and brief.

All of you give permission to experience your divinity in degrees, and with peculiar biases. But you know what? Divine Love doesn't care. And so it meets

you in language of your present perception. Some of you say, “I must have a doctor.” And another will say, “No, I do not want a doctor, I want a naturopath who also believes in homeopathy and is a vegetarian.”

It is so easy. Everyone thinks that a prayer is a request, but real prayer is saying, “Yes.” It is saying “yes” to what God is giving you, because you are the child of God. And as it has been said, “The Father has withheld nothing of what He is from His self-expression.” And so prayer really isn’t asking for more, it is saying “yes” to the more that you have said “no” to in the past. Everyone says “yes” in different languages, with different biases, etc.

Now there was one other point. You say “yes” you are willing to receive, you want to receive, but you are still blocked against the actual receipt, the actual acknowledgment of it, the commitment to the freedom that you desire—the freedom from the pain, or the freedom from the disease. So be sure that when you ask, when you say, “I want, I desire,” be sure that you are willing to say, “I will receive. I will let it in. I will let it change me.” Even friends and family can parade around you with gifts, but if you are not willing to hold out your hand to receive it, you will feel lack. And so there must be a willingness to receive.

Now that brings us to another point, doesn’t it? In order to receive, you have to interact. You cannot be alone. And your sister-in-law happens to be one of the ones walking around you with a gift, and you say, “Oh boy, if I take the gift from her I’m going to have to have her over for tea, or I will have to become more involved with her.” And so you say, “No. I want the gift, but I don’t want what goes along with the gift.” And what goes along with the gift is not being alone. See, a joining occurs. That is why there is healing. The disease is always the manifestation of an attempt to be isolated—a self-made man, a self-made woman, independent (meaning not dependent) because, of course, dependency is a dirty word.

Indeed, when joining occurs, independence fades. And that is what does not set well with the ego; because the ego has worked hard to become self-sufficient, needing nothing. Remember that what you lose when you are willing to receive is the experience of being alone.

QUESTION: Is healing the best service that you can do?

ANSWER: Loving is the best service you can do, and healing will always be the result, whether you seem to be actively engaged in a healing practice or not.

QUESTION: I wondered if you could explain to me how people who have never heard the human voice and haven’t spoken a word, how do you communicate with them? This is people who are deaf.

PAUL: This is me, Paul. Are you asking how Raj communicates with them?

ANSWER: The same way I am communicating with Paul, with meanings, what you could call feelings. Remember, that one's mind is still present.

I'm very glad you asked this question, because it allows me more easily to broach this subject. This subject being—don't be so sure you are understanding me through your ears. Don't be so sure it is what you are hearing that constitutes the communion. I am indeed connecting with each one of you, we will say, on many levels, not just the level of the intellect. In fact, I will tell you that, for the most part, my words are distracting your ego while you and I connect. How do I connect with them? Through the heart, just as I do with anyone else.

QUESTION: In my career I've experienced a great number of barriers of different kinds. And at the moment I'm becoming interested in a spiritual approach to architecture. And yet, I'm wondering are these barriers there for a very good reason, that this is not where I belong? And if that's the case, I need some guidance on which of the possible avenues I could follow that would be most appropriate.

ANSWER: You are experiencing barriers because you are out of sync, trying to move or act too quickly or too late. It is not that you are being barred from something that you should not connect with. It is rather that you are being called upon to listen more deeply for the appropriate timing.

You tend to think you know, based on your past experience, how things will work—how this will work, or how that will work. And the moment you think you know how a thing works, you stop paying attention—all of you do. You become a little bit more unconscious. In fact, that's why all of you like to get things pegged down. Once you understand them, you don't have to pay as much attention. You can be a little bit more unconscious and relax.

I will tell you that what you are experiencing here is simply a call for being more in touch, being more consistently alert, so that you might be right with the Movement as it moves. And so that you will not anticipate it and move too soon. It's not a punishment. It's not something that occurs as a penalty. It's just a matter of being a little bit out of sync, and it's a call for, as I said, more patiently listening for the feel of the movement, and not moving until you feel that Movement, shall I say, authorizing your actions.

Is there a yes, but?

QUESTION: One of the things I have been conscious of is not trying to jump, not moving randomly from where I think I am now, and instead waiting for an answer. And one of the things I'm finding is I'm moving forward as a person, but I haven't been gaining any clarity. Well in a sense I'm not jumping on this question, but I don't feel that I'm moving, that I'm gaining any clarity yet.

ANSWER: Again, I encourage you to let go even more. And when I say let go even more, I mean become less intense about it. In effect, that is the equivalent of going more deeply into your sensitivity to appropriate action. If you listen and you hear nothing, relax even more. You could say, listen more softly as opposed to listening more intensely. Let there be more trust.

And you know what? I want all of you to realize that life is not a test, and your experiences are not tests, and you are not going to be judged. Although your fellow man seems to hold you to dates and deadlines, you can learn to value being in your peace and listening deeply. In fact, the more insistent the circumstance seems to become, calling for a deadline or timeliness, the more you can learn to recognize that as a call for perfect peace—well let's not say perfect peace, but significant peace.

In other words, you are conditioned to respond with intensity, but you can learn to respond with less and less intensity and more and more peace. And in that you will find yourself knowing what to do more quickly. So you do not need to react to intensity and impatience from those around you.

You see, as you begin to value your peace more and more, and you meditate and so on, you then begin to see the intensity of the world as a distraction, and you'll begin to defend yourself against it in the name of your peace, as an evidence of your dedication. But that undoes your peace. And you can learn, when something is more intense than usual, to take a deep breath. And as you exhale let out (consciously release—let go of) any sense of tension that might have accrued.

It only takes a moment to do that. And no one need even notice that you've done it. And you can say, "I choose to be still and listen." And if you will do it without a sense of urgency, you will find yourself very quickly having the answer. The answer may be "don't do a thing." But you will have heard it, and you will recognize it, and you will be able to act on it.

QUESTION: I hope you like my new rainbow hat. My question is about relationships with men. I'm a bit confused. It seems that men stay for awhile, or maybe that I pick men who just stay for a short time. And the level of intimacy is fairly superficial. My question is am I avoiding something or am I being true to myself?

ANSWER: I'm going to tell you that since putting on your new hat, since letting some joy in, you are going to find new men new kinds of men approaching you. You will be attractive to different men than those who were attracted to you in the past. Again, the necessity is to attend to keeping the new hat on and, in this case, letting the relationships unfold themselves. Don't go out and try to trap someone new. I encourage you to tend to your joy and your guiltlessness, and allow a relationship to come to view.

Allow, allow, allow! This is a key word for all of you. Learn to let. Let the Holy Spirit in. Allow the Father's Will to register with you. Let your fulfillment unfold itself to you. Listen, so that you may learn to be present with it as it unfolds. But realize that your fulfillment is not dependent upon your personal exercise of control. And I am speaking to all of you at this point.

Your experience of fulfillment is your Birthright, because it is the Father's Will for you. It is that simple. If you want to experience your fulfillment, pay attention, let it register with you, and then flow with it. It sounds too simple, but it is the truth. And those who have in the past embraced that simplicity, have indeed found their life blossoming.

There is a peculiar characteristic to this experience though, and that is that you cannot take credit for it. And that is one reason most people don't allow; because in order to be respectable they must be able to take credit for it, they must be able to explain how it came to be their experience. And if it wasn't at their hand then they probably didn't deserve it, it was a fluke. When the fact is that it was divinely natural.

You know, there really is a God. And it really isn't all up to you. And so I encourage all of you to contemplate. Don't work over, don't reason out, but just contemplate. Abide with the word allow. Just let it rest in your mind. You will find when you do this that embroidery will begin, and the meaning of that word will begin to disclose itself to you even more and more. If you learn to abide with things and just pay attention, those things will become magnified, because you are not so busy providing the definition and meanings yourself.

QUESTION: So if you're going to follow a guide, then I think you need to be discerning; you want to have a degree of confidence in that guide. Now when the guide says things that are a bit extreme, very unusual, then I think there is a tendency to feel that that guide isn't a good one. And sometimes if that guide misunderstands you, that may reduce their credibility factor.

ANSWER: I will interrupt to say, that one's guide will never misunderstand you, it will always be the other way around. Continue.

QUESTION: Now I've been concerned about the status of Raj's credibility. I've listened to you Raj, a great deal. And sometimes it does seem that you do say things that are a little bit off the wall for me, and then your credibility does go down considerably.

But sometimes it does seem that you've misunderstood certain questions. Like there was one today about the Beloved disciple, John. What he meant by that, was Lazarus the same person as John the Evangelist, but it seems that you thought that he was talking about a reincarnation of Lazarus as John, the much later, different person.

Personally I would like to know that you have some understanding of me, or something that you might say to me that would increase your credibility. I would say that I've been a Christian, I've believed in Christ, I've believed in Jesus for a long time. And I've actually more than believed, I've felt a relationship with Jesus. I've known him. And sometimes when I listen to Raj, I think this is Jesus. Other times I am very uncertain.

So I'm really asking Raj if he has anything to say to me that is particularly meaningful to me, that will help me in listening to him more intensely, and so that my perception of the world will change, and I will respond more appropriately.

Also, could he succinctly say what a belief is, I mean very succinctly say what exactly a belief is about. If he can remember to, perhaps at the end.

ANSWER: I will be very frank with you, what you are referring to as credibility is most often dependent upon the perspicacity with which the listener is listening.

You are indeed correct that when one hears guidance that seems off the wall, one does have to use discernment. One is never to override one's own integrity. But of necessity, when one is teaching, one must lead one beyond his or her current limits. And that necessarily will mean taking that one beyond what that one defines as reasonable. When that happens, it becomes necessary for the one who has inquired to inquire further, so as to make sense out of what seems not to be sensible.

The necessity is to continue to inquire until the clarity has been arrived at that makes what has been said reasonable. And then one is able to take action, or take a step with confidence because it does indeed make sense, whereas it had not in the beginning.

Not a single one of you would be wise to do or embrace what has been said in guidance unquestioningly. Because I promise you that the guidance that will be received will take you beyond your present sense of reasonability. But if you are not to sacrifice your integrity in the process, you must of necessity ask more questions until the unreasonable does make sense.

I will not at this point do anything to increase my credibility with you. And I will be glad to answer the last part of your question as to what a belief is. A belief is a concept, or explanation of something, without a real connection with the meaning of that thing. It is not knowing, which is the result of a direct connectedness with a thing.

QUESTION: I would like to ask a personal question about how my being is unfolding. During this last year I've taken a year off work in order to assimilate many things that I've learned over the past years. Now that I've

looked at all those things I'm really not sure what's happening to me, or what's going to happen next, or how my being needs to unfold next. And if you could give me some guidance on that. And also, whether you could tell me the meaning of many precognitive dreams that I've been having within the last few years?

ANSWER: Indeed you have used this time well. There has been a great deal of integration, most of which you are not consciously aware of the benefit of yet, but nevertheless the integration has occurred. You are very likely over the next nine months, and most definitely you will within the next twelve months, begin to be very conscious of the new position you are now in as a result of the integration.

I do want to point out that your Being—when I use the word Being and I say your Being, I am meaning that essential Self that is the presence of God, right there where you are—your essential Being cannot develop or grow. And I want you to remember that, because you are not growing into a new stature. You are in a process of uncovering the stature that has been yours all along.

PAUL: Okay, this is me Paul. He wants me to share that in one of the gatherings we've done in the last month and a half, he likened you (or any of us) and The Course In Miracles to a strip tease dancer who comes out on the stage surrounded with balloons, and she has a little thing on her finger with which she can pop them. And that the Course is like the thorn or whatever it is she uses to pop it, and the Course pops our ego's balloons that cover us up, and in the process uncover the Self that never did have to improve.

ANSWER: Very literally what I encourage you to do is to take time to be still for the specific purpose of connecting with what you love. What is it you love? Don't try to figure it out. Be still; desire to feel and know experientially what it is you love, and then let it come, let it rise. And if it does not happen in the first sitting, or in the second or third week, persist gently, persist patiently. Because what you love, once it has surfaced, you will find will be that which can be brought into manifestation as an activity in your daily life or your world.

Now I am not refraining from telling you to tease you. I am refraining from telling you what it is because it is an integral part of your growth, your uncovering for you to listen, to lean into the awareness of what it is you love. And if I were to tell you, you would say, "You're right." And yet, not having listened for it yourself will weaken the process of its emergence and the strength of its manifestation. So I am very specifically guiding you relative to your fulfillment here.

Indeed this period of integration is coming to a close and there is going to be new movement, new activity in the world. And your sense that it is coming to a close is correct. I confirm that to you.

QUESTION: I've found for a long time I block; I'm feeling trapped in a job that I am not finding fulfillment in, but not finding a way to move towards a work I want to do in psycho-therapy, or to go into a spiritual community, such as Findhorn. I feel I've been at this block for quite a time trying various methods. Your guidance on this would be appreciated.

ANSWER: There are two things you need to do. The first is you need to say "Yes!" to the unfolding of the new thing. And the second thing you need to do is to stop telling yourself all the reasons you cannot do it—you know why it cannot happen. Now I encourage you to start asking within, "How can it happen?"

I will tell you that there was a point in Paul's life where his car broke down. And I told him it was time to get a new car. And he was on a workshop trip. He knew that he had no funds at home, and that the funds at hand were just what was needed to keep moving. And so when I told him it was time to get a new car, it sounded ridiculous to him—off the wall, if you will. I told him at eight o'clock in the morning when he took his car into the agency for possible repair, and he argued with me until two in the afternoon. It wasn't until then that he finally said, "Okay Raj, you say we are going to drive out of this agency with a new car this afternoon. You must see how it is going to be done. Would you enlighten me?" And so I did. And he did.

The point was that he was so convinced of how it couldn't happen, that he did not allow himself to realize the very simple way in which it could happen. And this is what you are faced with. You know why it cannot happen, and so you are constantly saying, "no." And you are doing it with your energy, you are doing it with your emotions. Now say, "Yes," and then let there be curiosity as to how it can happen.

I will tell you that the only thing blocking you is your conviction that there is no way. That is all there is; and there is no substance to a conviction, is there? I mean, it is not a brick wall. It is an idea, and you can embrace a new idea. Don't battle the block. Just be willing to embrace a new idea: "How can it happen?" And if your ego speaks up and says, "I don't know how it can happen." You say, "I wasn't talking to you. I am inviting an answer from a place of a larger perspective." And then expect an answer. And I encourage you to do this and have a certain degree of fun with it, don't turn it into work.

QUESTION: My car broke down this week, and I was sure it had something to do with my situation.

QUESTION: I'm so sensitive to energies, and I became very aware of the energies of the days of the week, which are connected with the planets through observing the Sabbath day—the Jewish Sabbath day, which is Saturday. And in one sense I got a lot of blessing out of it, and I learned a lot of things about myself. But also it seems to have got me into sort of a grip.

A lot of days now I'm wondering what particular energy of the seven days of the week should I really be tuning into, if any. Because they all have certain powerful influences in my life which I am aware of. It can be as simple as the pen that I'm using to write a letter with, or a crystal. If you understand the question, and if you can give me some guidance on this, I would appreciate it.

ANSWER: I'm not going to answer this question in a manner that everyone else will understand, but in a manner that you will. I encourage you to abide with the energy of Thursday.

QUESTION: I would like to ask Raj a question about dyslexia, because my life is highly involved with children and adults with dyslexia. I'm wondering about the increase of incidences where children are finding it incredibly difficult to learn to read and write, and the lack of awareness and understanding that they're experiencing from their parents and teachers. And sort of how I can best help; because it seems that I only use a little bit of my skill at one time, instead of incorporating all my skills all the time with them.

ANSWER: I understand your feeling, but what I want you to be aware of is the value of the skills that you are using—the meaningfulness it has for those you are working with. Don't quibble about the fact that you are not able to bring all of them into play. Be ever so grateful that you are being able to bring some of them into play.

I encourage all of you to find as many occasions for gratitude as you can, even if they seem to be a lot of little places when you would love to have a lot of big places. Gratitude is an act of love and an expression of joy. And when you express gratitude you, shall I say, lay the groundwork for having more to be grateful for.

Now one of the primary needs today is an increased awareness of the problem called dyslexia. You might say that the consciousness needs to be raised in awareness of the problem, so that it can be attended to sooner in the child's life.

And if you truly want to do that which is effective, I would encourage you to begin to channel some of your energy into raising the conscious awareness of the needs around dyslexia in your community. I know that you want to work with individuals on a one to one basis, but you also have the ability to express yourself

that is very valuable in increasing the awareness of the problem, so that there is enough conscious awareness of it to elicit support for dealing with it.