



Gathering In Dublin, Ireland –1992

By: Raj Christ Jesus -

RAJ OPENING COMMENT: Good morning. I actually am not going to make an opening statement, because what will transpire with the questions and answers will make it clear why we are all here together. I will say this, you are not here to listen to me, we are here to be together.

What I will say will arise out of what you ask, and literally, what you will ask will arise out of what I will say, because this is a single event, an event of unity. And that is what I want to have clear from the outset.

I am here because you are here, just as you are here because I am here. And more than anything you are here because you have needs, you have questions, you have curiosities, that you feel are worth getting the answers to. And so, we will all of us together look at them and share in what emerges. I am most happy to be with you in this fashion this weekend.

QUESTION: I would like to improve my memory, for facts, faces and details. For some years now just can't do any.

ANSWER: I'm going to tell you to do two things that might seem contradictory. One of them is, I'm going to suggest that you get some little clear empty capsules, in which you could put a quarter of a teaspoon of allspice, and take that once a day. You might say that this is a bit of folklore, but the fact is that you will find improvement occurring, relative to your memory.

Now, secondly, I am going to suggest to you that it is well for you not to make a thing of great value out of your memory. Because unfortunately, the memory, one's ability to remember, becomes a means of holding one's world to what it was. And this is most detrimental when it comes to the people you deal with, because everyone is growing but you remember how they were last. And if they were particularly unpleasant, or if they were particularly insensitive, or if they were particularly stupid, in your opinion, that is the way you will approach them and you will tend to hold them to that, until they prove by new behavior that your memory of them is not a valid assessment of who they are.

Now, that is just at a social level, but there is a deeper level at which you will find it valuable to release your memory. And that is with respect to the definition of yourself that you have accumulated over the period of this life time. Because your memory of who you are, becomes a conviction about who you are. And you say "I am this, and I am not that. I can do this, and I cannot do that. I am what I am, and I cannot be different." And so, you become imprisoned, all of you

do, become imprisoned by your definition of yourself, and your definition is maintained by your memory alone.

In terms of this lifetime you can therefore see, that an experience in your childhood where your teacher says, “You’re no good at math, never try to do anything with math,” sets a tone of ignorance about math for you the rest of your life, and you hold yourself to it and never explore your actual potential for grasping it. But there is an even a deeper and more important level of memory that needs to be abandoned, that has to do with, what has now become your ignorance of your Divinity, and your birthright as the direct expression of the First Cause, the Life Force, if you will, the infinite Intelligence that expresses Itself as all that you see, including you.

You see, the sense of personality that develops, and that you identify as you, and which you feel is an absolute definition of you, becomes the means by which you deny yourself access to the conscious experience of who and what you Divinely Are. And as a result, you live out this life as the definition of yourself that you have developed, and it holds you in a state of ignorance, that it is not your birthright to experience. In other words, the conviction as to who you are, begins to convict you and hold you imprisoned, so that you never bring into play curiosity that would carry you beyond your definition.

Now, you say, what on earth does all of this have to do with my not being able to remember so-and-so’s name. Part of your definition of yourself at the moment is, that you cannot remember. And also, part of your active definition of yourself is that it would be valuable to you if you could remember, and therefore, you have yourself in a polarized situation, where you are in a bad place that you can’t do anything about, but you need to be in a better place.

As we proceed through this weekend, you will hear more about who you Divinely Are. And it will be my goal to trigger your capacity to give yourself permission to experience more of who you Divinely Are. And that giving of permission will begin to undo the conviction you have in your poor memory, and you will begin to relax, because the tension of the polarity will be reduced and you will begin to find that your capacity to know what you need to know will be with you at all times.

One of the things all of you must understand is that I am not going to sit here this weekend conceptualizing you as a bunch of egos, or as a bunch of bodies, or as a bunch of spiritual ignoramuses who I will educate out of your ignorance. I am not going to try to improve your faulty humanhood. I am not going to give you techniques to improve your skills to be a better ego, or a better limited personality, but rather to reveal to you most directly, that right now all you are suffering from is a limited definition of who you are, and not a limitation that is a fact.

You can never become less than what Life has expressed of Itself—and when I say the word Life, I mean it with a capital “L.” You might become

distracted from the conscious experience of what this capital “L” Life has expressed right there where you are, but you can’t stop being what It is Being. And you may believe that you are less, and act in a limited fashion that doesn’t characterize you truly, but it never alters who you Truly Are.

And so, this is not a weekend of self-improvement. It is a weekend of uncovering that Self of you that never went anywhere, that does not need to be improved, but does need to be more consciously embraced through the use of curiosity and the willingness to give yourself permission to experience who you Are Truly. Thank you for your question.

QUESTION: Right at the moment I’m making a big of a change in my life. I’m getting married, and my family is separating from me. And I’m having a lot of conflict as to whether I’m doing the right thing...

PAUL: I’m sorry, this is me Paul. I didn’t understand at all, could you say it over again.

QUESTION: Right now I’m making a big change in my life. I’m getting married and my children are separating from me. And I’m having a lot of conflict within myself and I’d just like some guidance.

ANSWER: I’m going to give you a very wise piece of information, that will help provide perspective to you. How many of your children will sit with you and hold your hand and be with you when you are sixth-five or seventy years old? You do not have to answer that question. It would be very foolish for you to govern your life according to your children’s point of view. Your new husband will be there to hold your hand and be with you when you are sixty-five, when your children are, with greater maturity, actively engaged with their spouses and families, and who will at that time know where ones allegiance appropriately should be.

So you ask yourself, shall I not upset my children, and perhaps be alone when I am sixty-five, where they are too busy with their things to spend time with me? Or shall I take a step that is fulfilling to me, that lays the ground work for me to have someone there who is devoted to me, and with whom I can share my life? It truly is no more complicated than that.

I’m going to ask you also, whether or not for some reason it is inappropriate for offspring to have to make adjustments? And whether or not it is at all wise for you to provide them with a false sense that they are not to have to make adjustments, by not providing an experience that will create a need for adjustment? When the fact is that life itself, regardless of you, is going to provide them with the opportunity to learn flexibility and humility. Keep your perspective clear here.

I haven’t over simplified a thing. This is the nut of the matter. And congratulations. That’s the end of the answer.

ANSWER: I will add that, if you ask a question, and you get an answer, and you have a “yes, but”—does everybody know what I mean by “yes, but”?--we will

allow a “yes, but,” a follow up question relative to the subject that was asked about first. But we will not open it up enough to go to another subject, and this way it will allow the maximum number of people to ask questions. Okay.

QUESTION: I feel somehow or another I am being blocked from knowing and doing what I’m really capable of. I wonder if you could help me with that?

ANSWER: I can tell you that it is a fact. You are indeed, but you are not the only one in that boat. What I’m going to tell you is, that the fact that you are feeling it, means that you are up at a boundary, you are not still a mile off or ten miles off, where you cannot even tell that a boundary is there, and therefore you’re not feeling blocked or limited.

When any of you arrives at a point of feeling limited or blocked, it is because you are in the presence of that which is blocking you. You all tend to interpret the feeling as though something has gone sour, as though you have done something wrong, as though you have come to a point where you have less opportunity than in the past. What I am telling you is that if you have a fence, and you are five miles away from it, you are not in a position to violate it, or ignore its intent to hold you in. But when you are pressed right up against it, you are in the ideal spot for violating it, because it is really present to move past.

And so, I encourage all of you, when you arrive at this point of development—because that is what it is—I encourage you to recognize it as a point of development, rather than a punishment, or rather than something that constitutes a legitimate inhibitor to your forward movement. You are there because it is a time in which you can become free of that limitation, by moving over it or through it. It is a time for rejoicing.

It does however mean, being willing to give up some of what you have been familiar with. It means that something that has been valuable to you so far, is no longer valuable to you, like the shell around a chick, or a pair of shoes around a twelve year old foot that inevitably gets too big for the shoe.

And so, the first step here for you, is to be willing to interpret what is happening differently, rather than saying there must be something self-destructive about me, and then trying to find out what it is. I encourage you to say, “there is something healthy about me. There is a growth that has occurred that has brought me to a point of a boundary, that at one point was useful, but which I must now abandon else it will confine me and cause me pain.” You must take it as a point of development. Then, you must be willing to embrace possibilities existing outside your present sense of who you are and what is appropriate for you. You can never solve a problem, from within the level of the problem.

Now, if your very Being has brought you to a point where you are experiencing a boundary, a limit, a feeling of stuckness or of being blocked, then it means—because there is ultimate intelligence to your being—that you are at a

point of being capable of moving beyond the block. It means that it is time for you to access and experience what is on the other side of it, else you would not even know the block was there. And the means of violating that block, must also be present, because everything about your Being is primitively and ultimately intelligent. And therefore, you cannot have come to this point unprepared, unequipped or unable to move beyond it.

And this is where curiosity needs to come into play. If this fence is seven feet high and you cannot see beyond it, you might conceivable—like the people in Columbus' time—think that there is nothing on the other side, that if you vaulted over it you would plummet into nothing. But you see, there is more intelligence to Life than that, and therefore, there is more intelligence to your experience of life than that. And so, let there be a curiosity to climb the fence at least, and peek over, realizing that what you are looking for is something beyond what you have experienced, perhaps a different career opportunity, an activity that you have always wanted to engage in but never could justify.

The point is, first of all embrace the fact that intelligence is the underlying nature of your Being. And then be curious to discover the intelligence that must be beyond this blocked point in your forward movement. Then let go of the inclination to blame yourself for this block. You know, it doesn't really matter who built the fence, as long as you can climb it. It doesn't matter whether YOU built the fence. It doesn't matter if your ego built the fence. It doesn't matter whether your parents built the fence. Be like a kid again, and use those legs and arms to have fun violating the fence. The fact is that whenever you violated your parents instructions, you always learned something. And some of the learning was GREAT, wasn't it?

Curiosity—an aliveness to life that doesn't honor fences, or the builders of the fences. Are you really too old to explore and violate fences and have the spirit of exploration? No! Doing that isn't for kids, it's for ANYTHING that's half way alive. And if the curiosity is expressed, the other half will be enlivened.

You must be like water streaming forth from its source. What if it does trickle into a hole? And where it had been moving forward at a rapid rate, it is now getting nowhere? Don't fret about it. Just be the welling up that water is, and it will fill up the hole and it will continue on. And don't ask yourself—because it would be as foolish for the stream to do it—what did I do wrong when I was trickling three miles ago, that has brought upon me this karmic experience of not getting anywhere? The water doesn't care! It knows of its welling upness.

So let yourself off the hook. Because the self-criticism or the self-doubt that you are bringing into play, is absolutely inappropriate, a total waste of time and wastes your energy. And you have more energy available to you than you are currently experiencing. And I don't mean that in some Divine way, I mean it in the most matter-of-fact down-to-earth way. You are frittering off energy with concern

as to what you are doing wrong or have done wrong that has created this block. The only thing that is present—the focal point—is bringing into play the curiosity again. That is the issue. And the daring to explore

I'm going to take a moment longer here. If all of you, if all of you will take time to just pay attention to your common sense, you will find yourself coming into, what I will define as, Divine Knowing. What is the nature of exploring? Isn't it always exposing yourself to that with which you have not had prior experience? You climbed the hill to see what was on the other side, because you had never seen what was on the other side before. You go into space to experience what you haven't experienced before.

Don't be frightened to explore, just because it's the "unknown." You have great experience of exploring the unknown as children, all of you. Even if your parents said, "don't play with the light socket," and you had no idea why, you had no means of comprehending why, one way or another you got experience, you explored.

One might say that's a negative experience. But the fact is, that all of you in both positive and negative ways have explored, and then you grew up. And you got a hold of a definition of everything to your satisfaction and you said, "now I don't have to explore anymore. Now, I can settle down, sit back on my laurels and enjoy life." Except, that like the child's foot, your foot, the foot of your Being doesn't stop getting bigger. And so, when the shoe begins to get a little tight, you say, "Oh, what am I doing wrong"? And you find the nearest psychic to tell you what you are doing wrong. And which lifetime the wrong doing came in.

When the fact is that you are at a threshold of discovery. You are at the crest of a hill. You are at a boundary that it is appropriate for you to go beyond, because you've grown. You get the point. Everyone is too ready to feel guilty for something. Stop it! That's the end of the answer.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: Good morning. I had an experience a few years ago of feeling hurt by somebody, and somebody that I had been very close to. And after that, just feeling very angry towards the person, and any time I would be with that person all the feelings would come up again, and it recurred for years and years. And two years ago, I decided that well the only thing I could really do for myself, was to try and separate from that person, and not try and remake that contact. And try and do something for me and, at least, I suppose try and make a break with the person. I suppose I'm wondering, you know, I'm finding difficulty with that, as well as it has actually helped things a lot for me. But now I'm finding that I'm wondering, is it right, or is it wrong, or am I denying myself a lot of joy through... basically by separating from somebody. Really how am I doing? That's what I'm asking.

ANSWER: If there is one thing that all of you go home with from this weekend, I hope it is an awareness that that which is spiritually valuable is not different from utter common sense. It is not something lofty and other-worldly, but something that connects with the heart and the soul of you, right where you are.

If you had sat down after the break, and a tack had appeared on your chair, and you didn't see it, and you sat down on it, you would have stood up immediately. And you would not have asked whether you did the spiritually correct thing. And unless you were particularly ungrounded as a human being, you would not have remained on it, wondering whether the pain was refining your Soul. And that maybe there might be some value in not standing up yet.

If you are with someone who insists on being a thorn...

PAUL: Just a moment... Okay, I'm going to interrupt here. He said something else. (Paul giggled here.) Actually what he said is, "If you are with someone who insists"... he doesn't do this very often, he doesn't use a word that I'm hesitant to use. But he said...

ANSWER: ...if you are with someone who insists upon being a prick. Then the only thing you can intelligently do, is to get out of the vicinity. "To thine own self be true. And it must follow as the night the day, thou canst not then be false to any man." It is not selfishness to be true to, and embody your own integrity. It blesses everyone for you to genuinely present the one that you are, with integrity. It is not your task to change anyone. It is your task to BE the expression and embodiment of intelligence and love. And if that intelligence and love is not relative to you first, then it must follow, as the night the day thou must be false to every man.

Spirituality and the concepts around it, can involve very lofty, but unkind theories. This is not the age for martyrs. This is the time not to confirm to another his ignorance by not objecting to it, by not indicating that there is another way. This is not the time for sitting silently, while you are being abused, without saying "no," because your silence confirms the all rightness of the abusers behavior. And so, you are not being a friend, when your behavior confirms for another that his inappropriate behavior, isn't inappropriate.

Now, you do not have a situation where you kept your mouth shut and said nothing. But when you said something and there was not a recognition of the truth of it, and there was not a willingness to change, then you had only one choice. Remove yourself from the tack. That's wisdom. It's spiritually wise. You honored yourself. And you know what? You honored this other one. Because you said, "I cannot accept this behavior as natural and normal as thing to embrace without objection. You did not by your action try to change the other one, you left the call for change to arise in himself.

You did well. And now, I want you to acknowledge it within yourself, and let go of any sense of guilt for not somehow having unending unconditional love,

that was able to tolerate abuse, and thereby, somehow perhaps effect a change. I'm going to ask you a question. How on earth can a change occur, when there's never any indication for a need for change, not even YOU change, if there's not a recognizable call for it.

You were right on target. I'm going to say acknowledge the integrity of your actions. And I'm going to tell you that it is appropriate for you to feel good about your being congruent with yourself. And now indeed, get on with your life, and don't drag your tail between your legs a moment longer. I say that most lovingly.

QUESTION: This is the utmost part. I feel that it wasn't actually somebody abusing me, but it was the way I reacted to a situation, that I'm tending to blame myself for it. It was my feelings, and it was the way I felt. And this person, who is not a he but a she, was just getting on with their own life, and it was my reaction which was my own stored up pain, or whatever.

ANSWER: I'm going to be very frank with you. You are lying to yourself. Not maliciously, but the simple fact is, that your reaction was appropriate. You do know what intelligence is. You do know what integrity is. But you have been put in a position, where it is suggested to you that your recognition of intelligence and integrity is just an opinion, perhaps one that is even old fashion, not modern, not taking into consideration the times in which you live. And that is bullshit!

I am giving you permission to acknowledge that the way you feel is indeed, intelligent and reflects integrity. And whether this other one recognizes it or not, is irrelevant. I cannot join you in your spending another moment calling your integrity into doubt. In frustration you have, I will say, gone beyond your simple recognition that what has integrity and what is intelligence, and indeed there was some reactiveness. But your fundamental response was full of integrity. And I want you to not be quite so willing to call it into question. This is very important. That's the end of the answer.

QUESTION: While I like my work and lot and enjoy what I'm doing, I'm wondering is my work enabling me to fulfill my purpose in life? And in particular, is my approach to my work helping me to achieve that?

ANSWER: Yes and yes. That's the end of the answer.

QUESTION: It seems I have to let go of somebody that I felt I was guided to be with. And I have a lot of pain over that right now. I'd like to know what you have to say, please.

ANSWER: It is the big "Y" word, Yield. The call here is to yield to this change. Yield to it with as much trust as you can bring into play. Yielding to one's good isn't always recognizable as yielding to good. But you do recognize that this needs to be done. And you are willing. Let there be a willingness to have enough humility to yield to it without fretting and fussing about it. This will allow

for the most graceful forward movement, with the least amount of remorse and resentment.

Again, we have a matter of coming up to a boundary. And indeed, Paul has had the experience of asking for guidance, and getting the guidance, and seeming to find that the guidance brings him up to an uncomfortable point of growth. And he says, “a hell of a good guidance is. I thought guidance was suppose to make me feel good, not give me problems.” But guidance is always that which promotes your growth. And whatever might be out there, that seems to inhibit that growth, will soon become uncovered by virtue of the growth. And it doesn’t mean that the guidance was poor guidance. It means that the guidance has worked, and the growth has occurred.

And then one must learn to yield gracefully to that which the growth is unfolding. Because what the growth is unfolding is fulfillment of purpose that simply goes beyond your present concept of fulfillment of purpose. And when it is gracefully yielded to, that fulfillment of purpose begins to register with you, and it’s always recognizable as fulfillment of purpose, even though it wasn’t what you expected, even though it might not be what you could have even imagined. But because there is this inherent integrity to Life, with a capital “L,” and therefore an inherent integrity to your experience of Life, with a capital “L,” you will always find that, rather than going into totally foreign territory, you have come closer to Home, with a capital “H,” and it’s recognizable, it’s rememberable, you might say, as what it is, even though it had been so far from your mind that you had no imagination of what it might be like.

Let there be a willingness to yield with humility, entrusting yourself to a Movement of your Being, that must necessarily embody dignity, integrity and fulfillment of purpose. And you will tend to slip into the experience of fulfillment of purpose more quickly, with less effort. That’s the end of the answer.

QUESTION: It’s taken me half my life, possibly, to get to this stage of enlightenment, and some hard times to go through as well. And I’m wondering does one have to go through these hard times? Or more precisely, do my children have to go through the same thing, or can they live in an enlightened way from a very early stage in their lives?

ANSWER: Struggle is not inherent in awakening. But when it is resisted, because one is holding on to what is familiar, it can’t help but be uncomfortable. You do not need to assume that it will have to be as rough for your children. But you must also realize that they come into this lifetime with their own ignorance’s, you might say, expressed as willfulness. And wherever they tend to be willful and unwilling to yield, they will find themselves running into difficulties and unpleasantness.

However, you have the opportunity to share with them a point of view different from the one you grew up with. And thus, you do not present to them a

teaching, or a training, or a conditioning that would contribute to their suffering, of the sort that contributed to yours. And to whatever degree you are able to, shall I say, convey to them a willingness to be curious, as I have said this morning, a willingness to explore, and a willingness to not judge themselves when they do come up against limits, you will significantly reduce their encounters with the sort of distress you have experienced. That's the end of the answer.

ANSWER: I'm going to take a moment to discuss Love. And I'm going to define love as the willingness to recognize that which is Real in each and everything. Real, with a capital "R." The willingness to recognize that which is Real, with a capital "R," in each and everything. And of course, the necessity is to start with the closest thing, which is you.

Now, if you are going to be willing to recognize that which is Real—Divinely Real, flawlessly Real, the Presence of the Movement of God, or of the Life Principle, whatever you wish to call it—then you are going to honor yourself and act with integrity—as I have also discussed this morning. And you will look at your fellow man, whether it is a mate, or whether it is children, or a parent, and you will recognize that which is essentially Real in them, whether they seem to be expressing it or not. And when they are not expressing it, you will not stand in support of that expression. Now, that's a negative way of putting it, that's the negative approach.

The positive approach is, that in recognizing what is true of them you are able to give—in the case of the children, and in the case of a mate or anyone else—positive reinforcement of their capacity to be living without being in a state of reaction to life, but rather have a curiosity and an expectation that what will happen will identify fulfillment of purpose. I know that there are times when there is no way you can embrace what I have just said with any sense of reason at all. But the fact is, that if you are able to be in any circumstance whatsoever, and have a willingness to say, "the way I am experiencing it, does not represent the truth of it," then it becomes reasonable to have a desire to know what the truth of it is. And when I say that, I mean, what is God's truth of it, what is the Reality going on here that seems so utterly distorted?

That curiosity to see beyond the way it appears, is the willingness to recognize that which is Real. In your willingness to perceive beyond the appearances, you align yourself with truth, the conditioning that blocks it is temporarily weakened, because you are not responding to it, and the penetration of truth can occur. And you are able then to express those ideas which illuminate what could be called the solution to the problem, that everyone really is wanting to experience, because no one likes the distress of their ignorance, and you become a transformational presence.

And so, with your children you have the constant opportunity—when they are feeling bound, limited and frustrated—to reflect back to them without reaction,

that they are the Presence of Intelligence, because that's what God is—you don't have to say that, but you can reflect back to them that they are the expression of Intelligence, that everything about their life—if they will take a half way reasonable look at it—will confirm to them that it is life affirming, and that it tends to function in an orderly manner naturally. As you express these ideas, they begin to approach their limits, in the way I have suggested that all of you approach yours, with more curiosity and more confidence that there is a life affirming and fulfillment identifying, likely result to it. And they will then begin to move more gracefully through their life. Why? Because you have reflected back to them something of what they truly are, rather than the helpless little physical organism that it looks to them like they are, that has all kinds of limitations.

So you see, love—the willingness to recognize that which is Real in each and everything—not only doesn't join with, doesn't join in agreement with someone who is expressing their ignorance, it also has the capacity of inspiring an awareness of what is Real about them.

Now, this can get tricky, because you could come to the conclusion that I am talking out of both sides of my mouth, because now it sounds as though perhaps you might really be able to become responsible for someone else's growth or salvation. You must remember this statement, "a mind that's changed against it's will, is of the same opinion still." That is an unalterable fact. It is not your task to change someone else's mind. It's only your task to present the information that allows that other one to change his or her mind, when that one arrives at a point of willingness to do it.

And the sooner all of you recognize this, the sooner each of you will become self-responsible. And the sooner everyone else in your life will be put in a position of being self-responsible for themselves, which is the healthiest thing that could happen. Because when you withdraw from the game of control and manipulation, even for the great benefit of others, it means the others who have played the other half of the game, and have kept you busy being responsible, have the opportunity to become self-responsible and experience the joy and the freedom of it. And so, your withdrawal from the game is a blessing for everyone. If you stop taking care of someone else, as though they were unable to take care of themselves without your beneficent presence, they will feel that you have suddenly gained confidence in them. And you will be surprised to find out how quickly they become confident.

Everyone at one time or another asks, in the middle of a crisis, why does God let this happen? Why doesn't Jesus, in all of the power of his Sonship, wave his hand and wipe this out? I have told you this answer, "a mind that's changed against it's will, is of the same opinion still." And all of you are experiencing exactly what you are choosing to experience, either by insisting upon remaining ignorant of your birthright, or out of fear of a sense of overwhelming responsibility if you did acknowledge your birthright.

The one thing I cannot do and the one thing God cannot do, is change your mind against your will. And I do not labor under the misapprehension that somehow I ought to be able to do that, and therefore, I do not suffer a sense of inadequacy, when you ask for help, but insist upon your problem. Because you say that what the answer is, is not reasonable. It boggles your mind. It is too far out, or it is too simple.

What am I saying? I am trying to convey to you, join me. Treat your children, treat your mates, treat those in your experience the way I treat you. Don't take on a false sense of responsibility for them, and then frustrate yourself to the point of exhaustion when everything you do, accomplishes nothing. Recognize that just as it is with you, no one else is going to change their mind until they find their own reason for doing it. And then to the best of your ability, provide the inspiration or the information or the insight that helps allow for that shift of consciousness to occur, and leave the rest with them. As I said, that will be experienced by them as a vote of confidence in them.

Yes, yes, yes, there will be some diehards who will insist in reinstating the game, and not letting it go, and trying to hold you to your part of the role as the manipulator, the one who cajoles them into acquiescence. And if you withdraw, they may get really angry with you for not being there to play the game. But those are the diehards.

The majority of those you deal with, will feel your behavior as a vote of confidence in their ability, and they will take hold of the situation competently in the way that they could have all along, except that you had this little dance going on of manipulator and manipulated. And you got to the point where you danced the dance so well that you forgot that it was, I'm going to say, immoral to play those roles, and you both got into an involvement in whether the dance was a waltz, and how well and how gracefully did you do the dance, when you shouldn't have even been out on the floor.

I cannot become responsible for you, and you cannot become responsible for each other. But you can become so congruent with yourself, with who you Divinely Are, that you practice love, you recognize that which is Real in you. You have the experience of God with you, as the very Presence of you. And that illumines for you the fact that if it's true for scroungy little you, it must be true for scroungy little neighbor. And all of a sudden everyone who wasn't special is the Presence of God, except it's not an intellectual grasp of that fact, it's an experiential one. And then you begin to treat them as though that's true, which means you stop trying to take care of them. And because you aren't trying to take care of them, they don't have to protect themselves against your beneficent care. And they relax and communion begins to occur, and unity, and harmony, and fulfillment that's really felt.

I cannot stress this strongly enough this weekend, your divinity is to be found in your humanity. And that which is spiritually ultimately true, will be found in your simple common sense. Everybody is looking everywhere except the place where it is present to be found, which is right here and right where you are.

Don't worry we will explore this further, but right now it is time to fill your tummies.

QUESTION: I just need direction. I have a problem around relationships—male, female—and I have a lot of conflict at the moment. And the conflict brings up a lot of fear and the ego mind comes into play, I suppose it's a matter of not trusting myself. I get, you know, all my life as a child there's a lot of fear around, I blame myself for everybody, and I don't know if I'm still doing this in my adult life. But it's just caused me a lot of hurt in the moment.

ANSWER: Indeed, the difficulty is that you feel that you can somehow be responsible for another persons happiness or unhappiness. And mostly you feel that relative to other peoples unhappiness. Others have communicated to you that you have been responsible for their unhappiness. It was an inappropriate and unfair burden to be placed upon you. And in your childhood you had not the perspective and means by which to understand that each one is responsible for his or her own happiness.

You have brought with you the feeling that if there is any distress amongst those that you have a relationship with, it must be something you have done, or neglected to do. I encourage you to dare to drop that idea. You experience as much of your good as you will let into your experience. And this is true of everyone else. No one can truly hold you responsible for their misery, because their misery is a result of their limited perception. It is not a statement about you, but a statement about themselves. If you in your daily activities embrace your good, letting it in, you experience it, even if there are others around you whom you are not in a strong relationship with, are miserable. It is only when you get into a relationship, an alliance of some sort, that you begin to take on a feeling of guilt for their misery or distress.

Now, you need to free yourself, and you need to free them. You need to free yourself, by neglecting to take on the false sense of responsibility for their happiness. And you need to release them by doing that, so that they may take responsibility for the amount of good they will let into their experience. I will tell you something, most of the guilt that you take on, is a guilt that everyone else can see isn't yours, a responsibility that everyone else can see isn't yours.

And I'm going to encourage you to join the crowd and recognize yourself that it isn't yours. You want to be loving, but you think that being loving requires you to make the road smooth for others, and not to ruffle feathers, or to make waves. I'm sorry but if you are going to be the genuine expression of God that you

are, you are going to be quite original. And in your originality you are likely to make waves for others, who have a particular confined concept of who you ought to be and how you ought to behave, so that no demand is made upon them. Don't deprive the world of you, of the gift of you, by wanting to make sure you don't upset anybody.

Relative to male, female relationships, I encourage you to take the first step of beginning to love yourself more, and to not be so quick to make an adverse judgment against yourself, or to feel that you must somehow be able to do better in order to make someone else happier. Again, this is not a selfishness. It is an expression of integrity that everyone is blessed by. Most of all you are blessed, because it lets you into your experience of peace. And when you are experiencing your peace, everyone else experiences you experiencing your peace.

In your daring to love yourself, in your daring to be patient with yourself, in your daring to give yourself the benefit of the doubt, you will find yourself relaxing greatly. And you will find yourself, shall I say, drawing into your experience, those who value that, and who will blend with you. When I say you will find yourself drawing this into your experience, I do not mean it in the sense of controlling it into your experience.

But tell me if a puppy comes up to you, and it's tail is wagging like mad, and it is panting and looking up at you with imploring eyes, doesn't it draw a friendly response from you into its experience, because it is so desirable. And when you are at peace? you are fully desirable and you will draw into your experience, without an coercion those who love that which is desirable and value it. So love, loving yourself is the first step. The peace that follows that is what sets into motion new relationships or transformations of relationships that you are in.

And again, if you realize that you are not here to make waves or not make waves for others, but to genuinely be you, you will find yourself being able to let go of this habit of taking responsibility and feeling guilty about how others are feeling. You are on the right track and I am simply confirming it for you. That's the end of the answer.

QUESTION: Hi, I just want to ask, I have an overactive thyroid gland and I want to ask how I'm sorting that out on my doing as I think I am.

PAUL: I'm sorry, this is me Paul. I didn't understand the very first thing you said.

QUESTION: I have an overactive thyroid gland.

PAUL: Okay, and the rest of the question is?

QUESTION: I want to know, am I clearing this block? Am I healing it? Do you understand?

PAUL: Yes.

ANSWER: The answer to your question is yes. And there is something specific that I want you to understand, and that is that you body has the intent to

identify the presence of your individuality perfectly. In spite of the fact, that it appears as though your body came into existence independent of you, and your Soul may have entered it to leave at a later time, the fact is your body is the visibility and tangibility of your presence. And your bodies intent, as I said, is to identify the presence of your individuality perfectly. Therefore, it is the intent of your thyroid to identify it's function perfectly.

Now, when one misunderstands the body, and begins to see it as some sort of organism that is temporarily hosting your Soul, it is inevitable that you will begin to question whether your body is a good host or not, to begin to doubt it, and to begin to feel that you must protect yourself against it. And then, in this state of aggression that you are in, because to protect yourself against your body is a form of attack, you create such tension, if you will, that indeed the function of the body seems to become distorted. And you say, "aha, it is my enemy, I was right. And now I will have to use one means or another, either physical or spiritual, to whip it into shape, to get it to behave properly." And this attitude I want you to change.

It is imperative for you to understand—and I will repeat it again—that it is the intent of your body to identify the presence of your individuality perfectly. If you will begin to embrace that fact, and modify your attitude toward your body, so that it is in harmony with that fact, you will abandon the stance of attack. And the tension and distortion that comes from that stance will fade and you will begin to find the thyroid or any other function of your body beginning to identify perfection. You will call it a healing. But you see, it will not be the body that has been healed, but the mind, you might say, the awareness, in which a shift from defense to an attitude of love and honoring has occurred. That's where the healing is.

There is a great need to love the body for it's divine intent to identify the presence of your individuality perfectly. In that attitude of love you will see your body manifesting greater and greater harmony of function. You are already on the right track, but what will seal it for you, what will make it gel for you in terms of healing is the realization that what you are doing is not coercing an uncooperative organism into obedience, so that you can live and function a little bit longer comfortably. The total healing will come when you truly embrace the fact that it is not the intent of your body to function at odds with you, and it is the attitude of distrust of the body and the fear that follows that distorts your experience of its proper functioning. This is an important thing to understand. That's the end of the answer.

QUESTION: I've been studying The Course In Miracles for about a year. And some days I feel very good, I feel I'm applying the techniques and that things are working very well. And other days nothing seems to go well, I seem to have lost the energy and drive and it doesn't seem to be working as it should be. Could you help me with that.

ANSWER: There are two things. One is: Your experience is much like a student of the piano, or of any other instrument, and some days there is a lot of enthusiasm for it, and other days one could care less about it. And there is a necessity for some self-discipline to keep at it, not to avoid a penalty, not to be disobedient, but as a practice of, I'm going to call it, on going intent. That is one aspect that is needed here. The other is, I'm going to encourage you and everyone else not to be so arrogant as to think you understand the Course or how it works. You literally, don't have enough information in order to know whether it is working or not.

Now, most of the effect of the study of the Course lies in the undoing of your ego. The ego which is your acquired personality, the acquired sense of self, that is based upon your reaction to your world and your world's response to you. The ego is a defense mechanism, therefore, it cannot be dealt with directly, because it will win. It knows how to defend itself perfectly. And so the Course triggers the weakening of the ego without the ego being brought into play, and therefore, for the most part you don't know when it is working, because if you were aware of it the ego would be aware of it.

And so I encourage you to trust the fact that I'm going to tell you now, that the Course functions whether you understand it or not and most often works when you don't understand it. Waking up is not an intellectual exercise by means of which you arrive at a clearer understanding that will promote your clarity. It is not intellectual understanding that will constitute the threshold of awakening. Do you want to know what it is? It is a spontaneous connection with your heart, that constitutes the threshold of awakening.

Everyone no matter where they are on the globe if they have experienced education of any kind tend to pick up the Course or any other spiritual process, and they think that it is an extension of the educational process. When in actuality it is a means by which your attention shifts from the intellect to the heart, from thinking to the level of experiencing. The Course is an amazing document, simply because it teaches without your learning anything.

Whether it seems like it is working or not, I encourage you to persist. Whether you feel energy for it or not, I encourage you to persist. It is like meditating. One meditates and one finds himself filled with thoughts, not quiet at all. And one says, "I am not a good meditator." And yet the meditation is working, and in the release of blocks in the body, in the release of these blocks of energy, there is accompanying images and thoughts. And so, when the images and thoughts come, you do not throw in the towel, you say, "Ah, it is working, I will come back to my point of focus in the meditation and let the thoughts go." The time will come when the meditation brings quietness, but in the initial stages it seems to bring about the exact opposite. And if you do not know that that is the effect of the meditation, you will say, "I give up."

Likewise, because the Course undoes the structures of the ego while the ego isn't looking, you are not going to be aware of the undoing, except as you discover that your perception has changed, even though you cannot pin point when it changed, and it is amazing to you that you have changed your mind. If indeed, awakening, if enlightenment is going to happen, it is going to lift you beyond your present sense of everything. And therefore, it is going to uncover a new perception of everything. And therefore, you are not going to be able, at any point, to anticipate what the new perception is, so that you may use it as a goal. That is also very important to understand.

And so working with the Course is not a process that is goal oriented, because there is no way to know the unknown before it is revealed. This is why trust is such a fundamental element of the Course, and such fundamental element of the process of enlightenment. If revelation is really revelation, it will be the uncovering of that which you knew not before. So how could you have a goal to achieve it? And yet there must be a means of providing the arena, or environment, or attitude in which the revelation of that which you have not known before can occur most gracefully and most easily. That arena, that dynamic is trust, trust coupled with desire, not desire for something known, but desire to experience the more of yourself that is present to be experienced, then you are presently experiencing. And then letting the influx of it occur.

So if you can even intellectually grasp that you have no way of knowing whether studying the Course is doing any good or not, you will at least be able to have enough curiosity to continue for a long enough duration that you might have the opportunity to discover that shifts of perception have occurred beyond your power of decision, that you could take credit for.

So, I encourage you to hang in there. And if it seems as though nothing is happening, and you want something to be happening, and you are feeling discouraged, recognize that that is so much tommy-rot, and persist. Let the miracle of it happen.

Something else I have said before, especially relative to A Course In Miracles, is that you will not understand your way into the Kingdom of Heaven, you will feel your way in. Not as though you are blind, what I mean is, you will feel your way in, and feeling is a capacity of Soul. So, you will feel your way in with your Soul. And it won't be an intellectual head trip at all. Once this connection with your Soul and your experience of moving into the clarity that constitutes the undistorted perception of Reality, called the Kingdom of Heaven, you will then find yourself having marvelous new things to share with everyone. And then you will find yourself using your mind to find the means of expression for it.

But your mind will come into play after the fact, as it were, as a means of sharing revelation that has occurred, as a means of sharing what you have come to

know directly as an experience. It will not be the sharing of what you have come to know through the process of reasoning, and thinking, and figuring out. Everyone has the cart before the horse. You think in order to know, but you need to feel in order to know, and then think in order to express what you know.

And so, if you think that doing the Course is going to be a means of heightening your mental skills to think clearly and come to more correct conclusions, you misunderstand the Course. And when that doesn't happen, you can end up with the feelings you were feeling, asking the question that you asked, because it feels as though nothing is happening that is meaningful. That's the end of the answer.

QUESTION: I'm in a medical situation, where I'm in a life threatening condition and I have not a great deal of time to live, according to the doctors affirm. I was wondering, is there some field of energy, or is there some current of energy that is right under my nose—which I feel it is—and that I'm not tapping into? Is there something I'm not doing, or doing, that is preventing me from entering into that field of energy.

ANSWER: The answer is yes, there is a field of energy that you are not tapping into. It has been with you all along. The way you tap into it, is to ask it for help.

Now, it is not necessary to use the words to describe it that I am going to use. I am going to call it the Presence of the Holy Spirit, you may simply call it the Energy of Life that knows its indestructibility, and which knows that you are inseparable from it, even though you feel as though it may be separate from you.

The key here, is in the invitation to have the help of the clearer point of view, you might say. Instead of feeling that you are somehow personally responsible,—again, by virtue of some correct thinking process, or some precise turning of a combination on a combination lock—instead of thinking that and feeling a personal sense of responsibility, it is really essential for you to dare to let someone or something else in, which you can be in partnership with, but not in control of.

It is perhaps easiest to speak of this energy as the Holy Spirit, because most everyone's sense of the Holy Spirit is that it is an intelligent and loving presence that expresses only the will of God, and which therefore, must necessarily have your best interest at heart. Indeed, it is the intent of the Holy Spirit to uncover and disclose to you your absolute Divinity.

Physically speaking, you are doing everything that can be done, and you are doing it appropriately with a good attitude. Do not stop doing that, but make this invitation. And let there be a sense of really joining with the Holy Spirit that has the intent to uncover to you your perfection, your birthright, as the direct expression of God.

The key again, is to let go, abandon a sense of isolated self-confidence, or of an isolated responsibility to be personally responsible yourself. I cannot express strongly enough the fact that no matter how infinitely separated everything seems to be, it all expresses an indivisible unity of purpose that is the embodiment of, or manifestation of an indivisible Life Principle, or God. Therefore, absolutely everything that exists, exists for the identification of that unity, which necessarily means the identification of your health, of your perfection.

It is the sense of being isolated and separate from everything, that needs to yield to a willingness to join with something else. It is wonderful that your sense of this something to join with, is of that which is an energy, because energy to you does not have physical properties, it is more intangible more easily conceived to be infinite, unconfined. I am conveying to you, that if you will also embrace in your concept of it, the fact that it is love and that it is intelligent, and that it has an intent to reveal to you your perfection, you will embrace it more fully in its function. And in tandem with it, you will be able to let go of the private sense of responsibility for your healing.

Again, it is the joining, being in unity with something that is essential to the healing. And if you don't hear anything else this weekend other than the fact that it is absolutely and totally reasonable to expect complete healing, if you don't hear anything else but that and remember it, you will have remembered the thing that is key for you at this point. Any arguments that present themselves to you that say this is unjustifiable, unreasonable, merely expresses a poor outlook and nothing else. And a poor outlook can always be replaced with an improved one, one that again, provides the environment in which the shift of perception can occur that allows you to perceive your body functioning perfectly. There is nothing unreasonable whatsoever to the expectation of complete healing, no matter what the illness, or deformity, or injury might be.

I will also make very clear to you, that I am not presenting false hope. That would not be love. That's the end of the answer.

QUESTION: I just wanted to ask you about experiences I have of depression and? as a result of...

PAUL: And what as a result?

QUESTION: As a result of getting over certain addictive behaviors, like drink and things. And just sort of to see, to try and get some answer of how to move on from sort of?

ANSWER: Please do not misunderstand my answer, I am not here to sell books, but there is a book I am going to recommend that you get hold of as quickly as possible. It is called, "A Return to Love," by Marianne Williamson. It was published within the last few months, in the States. You will find this extremely relieving, mind you I did not say extremely helpful. It isn't so much help in coping that you need, as it is relief from having something to cope with. And you will

find this book significantly beneficial, in terms of promoting the spontaneous release of what is actually anger over having to sacrifice, when actually you are only sacrificing a dead weight, as it were, unnecessary baggage in your back-pack.

The real need is to look ahead and not back, not as a means of avoidance, but rather as a means of having your attention where your life is happening.

And there is one additional thing, it is perhaps the most important thing. You must realize that you do not have to do this alone, that you are surrounded by help. In this case, I am referring to guidance, I am referring to the active presence of the Holy Spirit, I am referring to the presence of your capital “S” Self, all of whom are standing with you, in terms of your release and relief. And literally, the uncovering of your joy to be alive. It is the sense of isolation—which is a false sense, no matter how real it seems—it is the sense of isolation which contributes to, shall I say, the justification for your depression.

And there is one very powerful point for you to understand. It is incorrectly thought, that depression is a physical phenomena. And I will tell you that it is absolutely mental. And that it will persist as long as you can find justification for it, and you find justification for it, by not finding justification for your joy. “There is no reason to feel good.” “I have no justification for it.” As you say those words, as you think those kinds of thoughts, you give the word as it were. And the word becomes in effect a law in your experience. A new word needs to be given, which says, “whether I know what it is or not, there is justification for my joy.” You see, you do not have to claim a position that you aren’t in. You do not have to say, “there is justification for my joy.” It is a more honest thing to say, “even though I don’t know what it is, there is justification for my joy.” This allows you to feel honest. But the making of the statement does allow something new to happen, it does allow a certain curiosity to become activated to experience this joy, that you have or feel no justification for.

Now, I encourage you each morning as you arise—and you may do this as many times throughout the day as you wish—but I encourage you in the morning when you arise, to consciously within yourself, acknowledge that you are not alone. Certainly it is reasonable to you to embrace the fact that your higher Self must be present, even if you’re not aware of it, because you are present. You may not be able to justify at this point the active presence of the Holy Spirit, but you can dare to assume that it might be, and embrace it. And say, “I embrace you both, and I ask you to help uncover my joy to me.”

To whatever degree you bring into your conscious awareness the idea that you are not alone, it will be more difficult to justify and substantiate depression. And by virtue of your invitation, which is a form of joining, you will find an influx of unjustifiable joy. I encourage you to practice this.

And I will tell you also, that even if you did not do this you would get past the depression. But there is no reason for you to move through it slowly or

strenuously. And so, I encourage you to help facilitate its speedy demise, by the method I have just described. And again, don't forget to get hold of that book. That's the end of the answer.

QUESTION: I just want to say how wonderful it is to be here today. And just going back to that last speaker, that book, "A Return to Love," I don't know if it's available here in Ireland, but I have a copy of it, and I certainly would love to pass it on to him.

And going back to me. I think I feel very much like I want to thank the Presence for a lot that has happened to me recently.

ANSWER: The Presence says, you are welcome.

QUESTION: Thank you. I'm just wondering now if I'll be able to cope with everything. I just feel as though there are a lot of changes coming in my life. And I just want to ask how I can receive more guidance? And if you could say something about listening?

ANSWER: You know the saying, "Birds of a feather flock together." Why do you suppose the Presence bothers to be with you at all, any of you? Because you are part of the Presence also. And as long as you are not consciously aware of It, the Presence, if you will—which could also be called the Brotherhood/Sisterhood, or even more appropriately, Family—is not in a position to experience Its Wholeness consciously, if part of Its infiniteness is not conscious of Itself, then part of the Whole is unavailable.

And so the Presence, the Family is constantly joined with the intent of reawakening in everyone who is dreaming dreams, their fully conscious capacity to experience Reality without distortion. And so, the Presence is with you, because you are the Presence also. This is so very important to understand, else you will assume that poor little insignificant you is somehow graced by some great giver of good, that you don't truly deserve. And if you do not feel that you truly deserve, you will not stand ready to receive in full. You get that!

So don't be overly thankful. In other words, don't be thankful from a place of unworthiness. Very important. Dare to be grateful, with a more conscious awareness that you are the Presence also, and your fully illuminated awareness of yourself as the Presence is the reason why it has been with you. In this way the scales come into balance, and confusion cannot last long.

How do you listen? Well, very easily, you don't talk and you don't think. If you aren't talking and you aren't thinking, you are listening. It really is that simple. If you aren't talking and your aren't thinking and you aren't asleep, then you are simply experiencing a state of awareness, of alertness, of attentiveness, that is listening. And when your listening has no goal to it, when no effort of will is brought into that simple attentiveness, something happens, an influx of awareness that goes beyond your conditioned thinking. It is inevitable! It is unavoidable!

Remember all of this is utterly simple. And you are not required to go beyond simple common sense. And the more you value simple common sense and come down to earth, and the more Real you are with yourself regarding spiritual matters, the more you will find the Divine interfacing with you, right here, and right now. And in that interface, transform you and your perception of your world.

There are four simple steps to connect with your guidance, no matter how many complex methods you might have read about.

The first step: Is become still, which you can do through meditation, or self-hypnosis relaxation techniques, anything that helps you to arrive at relative quietness. It does not have to be absolutely centered meditative state. So become still.

Second step: Mentally express the desire to have communion or communication with your guidance. Express that desire once at any given sitting, and then get on to the third step. Don't ask over and over, "are you there? Are you there? Would you say something? Please say something." Express the desire and shut up!

The third step: Is called, listen. Don't return to your mantra. Don't return to your self-hypnosis, relaxation technique. Just abide in the quiet you had reached before you expressed the desire for communication, and be attentive, nonwillfully, which means without impatience.

And the fourth part is: Expect an answer. I guarantee you that the moment you express the desire to know beyond your best thinking and you ask for help, the help is provided. There is always an immediate answer, whether you hear it or not. And together with the immediate answer, the Holy Spirit, or your guide, or I, work to remove that clutter which blocks the experience of the communication. So you may know that at any time you desire guidance it isn't really you on this side of the void banging your head against nothing all by yourself. You are immediately, actively joined with.

There is a statement in The Course In Miracles, "Infinite patience brings immediate results." Why? Because it is the absence of impatience—the willingness to be completely at peace in the moment you're in. And why does it bring immediate results to be fully in the moment you are in? Because that's where the Whole of Reality is present and available to be experienced. Fifty percent of it isn't back in the past, and forty-eight percent off in the future with one percent of it available in the moment. All of it is present in the moment of conscious experience that each of you is always experiencing. And the absence of impatience is that state of peace, in which everything is present and available to you. And you are not distracted from it by time, which impatience immediately puts you in. It puts you in time and its confinements.

I promise you it is not any more complicated than that. I will tell you also, that you don't have to become worthy of getting guidance. And your motives for

getting guidance don't have to be lofty. The only prerequisite that exists is that you must have arrived at a point of expressing the desire. What happens when you express that desire? You abandon your self-sufficiency. You abandon your attempt to be self-governed. You abandon the attempt to be independent and separate. You must understand that when you do abandon your attempt to be separate, you do not sacrifice your integrity, you come into a fuller experience of it. And you do not open yourself up to "negative forces." You do not become vulnerable. You know when you become vulnerable? It's when you attempt to stand separate from everything in a state of denial from your Wholeness.

And so, your willingness to become still and express the desire and listen, expecting an answer, that is the means by which you rejoin your Family. And in that conscious intent, which you could call an alignment with Reality, the ego definitions and belief structures that have blinded you to who you are, are weakened, they begin to break down and penetration of them that can occur, which you call connection with the Holy Spirit, or your guide, or me, or God. But what it really is is you having the opportunity to experience the fact that you are the Presence, as well as the Presence that you have identified as the Presence with a capital "P." And in that equality you have the opportunity to experience the influx of your birthright as an experience, and not just a wonderful idea.

If there is a God—and I'm not suggesting that there isn't—but if there is a God and you are the direct expression of God, then you have always been the direct expression of God. You have, in other words, always been the ultimate, even when in your daydream you have imagined that you are less and you are striving to become more, and that there is a great deal of labor necessary before you can achieve it. Remember those are just ideas!

If a drunk on the street corner told you that you had to achieve it, you would dismiss it. When the church says it, you believe it. And you don't realize that from either source it is nothing more than an idea, which you may take within yourself and measure against your deepest level of knowing, and accept or reject, depending upon whether you feel it's real congruence or not.

If you adopt the idea that awakening is a process of becoming worthy, which must be accomplished by this means and this means and that means and that means, and that it will take a certain amount of time, and you believe it, you will act out your belief. And you will say, "I have done it for two months and therefore I can feel good about myself." And then you will say, "I have done it for two years, that is magnificent, I feel much better about myself," and so on. And by that method you do come closer or to a place where you will give a new word. In other words, you will provide, what I'm going to call a new belief. You will say, "I feel, because of my great effort that I am now worthy," and you will let in the experience of worthiness. The point is that the worthiness was yours all along, and

that all the effort that was expended was unnecessary, except as a means of getting out of the belief that it was necessary.

Again, if there is a God and you are the direct expression of God, and if the direct expression of God is God expressed and not something different from God, then you are the ultimate right now and have been all along. And it is not essential for you to labor any longer under a lesser definition of yourself, that you must labor to rise above. Now that is a fact, it is flawless logic. And sometimes you can afford to use logic—that's c-a-n can afford to use logic—as a justification for letting go of your thinking processes, which you have engaged in to keep yourself safe, and risk the chance that God is all, and that you really are the direct expression of God at this instant, the ultimate.

So, let yourself into the silence within yourself. My instructions were, “go into your closet and pray unto the Father, which is in secret.” And that meant, pray to the Father which is in the silence. Pray to the ultimate of you that is the active Presence of God, which is available to you in the silence that occurs when you are not thinking or talking. Go into the silence so that God may fill you up with an illumination that uncovers your Divinity to you, and makes you a most wonderful and marvelous Presence in the world that is not unconscious of who it is. So that you become the place where God is visibly present.

Now, it is so easy to become spiritually irrelevant. And when I am using these words I am not talking about some other-worldly experience. I am talking about being the Presence of God right here in Dublin, right in your houses, in your relationships with each other. It is not “far out,” that is another word you give. You make it seem unattainable, because it never occurred to you that it was relevant to here and now.

And so, you haven't practiced your Divinity, I do not mean as an exercise, but as the simple expression of your presence here and now. How do you know how to be the Presence that you Are? Again, by becoming still, expressing the desire to be in communion with that which does see your Divinity and can help disclose it to you, listening, and expecting an answer. It is so relevant that you can listen to know what is appropriate when you are doing the grocery shopping, or cleaning up the garage. “What should I do first? Should I do it today?”

Listening can become delightful, when you realize that answers always simplify. If you seem to have thirteen choices and they all seem to be good, and you cannot decide which one is right, and your problem is one of confusion about the thirteen, if you will listen, the one that is appropriate will become clear, and the problem is gone because you can act with decisiveness. Very often you will not listen for guidance, because the problem is so complex you assume that the answer will have to be more than you can possibly understand, when the answer is always simplifying. Remember that! Answers are always simplifying.

And Divine guidance will always be relevant to where you are, and to the needs you are presently experiencing, even if two years from now you are much more spiritually advanced, and would never have occasion to ask the questions you are asking today. I will tell you something: Love meets you right where you are in the language of your present perception. It does not make you stand tall, or be more than you can be, before it blesses you.

I trust that I have made listening sound reasonably desirable. You are all conditioned to strive and struggle for your good. I want you to know that it is suppose to be fun! And encourage you to dare to engage in it with a light heart. That's the end of the answer.

QUESTION: Thank you very much. And at the moment I feel drawn in a few different directions, as regards life's purpose. And I was wondering if you could help me get more centered on the purpose of my life. Thank you.

ANSWER: Indeed, I am going to encourage you to take the options you have available to you, the ones that are obvious to you at the moment. And in your minds eye list them,--if there are five, one, two, three, four, five—then in the quietness within you as you see these listed, ask for the three most appropriate ones, the three that are most on target for you, to be illuminated. That may for you, not mean that they will become brighter and stand out from the rest. It may simply mean that they begin to vibrate in your minds eye. The point is, that your desire to know will be responded to in a way that will be recognizable to you.

Now, indeed, you could ask which one is the appropriate one, but if you are not use to doing this sort of thing, that would perhaps be perceived by you as a more important question to have “the one” identified. And what if you goof? And so, you can not play games, but you can lighten up and be creative in your method of approaching an answer. If you ask for the three that are most appropriate, you know that this is not an ultimate question. And then you can ask which of the three is the least appropriate, least on target. And when that one becomes apparent to you, you can then ask of the remaining two, which one is most on target for me. In this way you will have eased into the final answer in a way that allows you to be comfortable, or become comfortable with the listening process.

In the beginning, I mean by this, the first three or four days of my conversations with Paul, we had a wonderful conversation on the first night. And then the second night he sat down and he wondered was that just a fluke, will it never ever happen again, etc. He was uptight, and he did something that was very helpful. He first of all asked a simple question that could be answered “yes” or “no,” instead of asking an open-ended question. Then after hearing the answer “yes” or “no,” which put him at ease, he then asked a question that—for lack of better words—he could provide the first part of the answer to. “Is it appropriate to do such-and-such?” And then he would provide the words, “It is-s-s...” and in his mind he would let it trail off, “it is-s-s...,” and then he would let me pick up by

saying, “not appropriate, or appropriate.” By having that little activity in his mind, it helped him bridge his doubt, if you will, and did not make it such a serious silence that it immobilized him mentally. So, be creative in the way you approach your questions in the beginning.

Now, I am not going to tell you which of the options you ought to take. Because you are well at the point of being able to go through these steps that I have described and arrive at a clear perception of which is most appropriate for you. And it is an excellent time for you to begin to actually practice the trust necessary. You are ready. That’s the end of the answer.

QUESTION: I’d like to know how to improve my financial situation at the moment. And I’d like some help with it.

ANSWER: This is not the answer you would like to hear, and this applies to every single one of you. This is an absolute fact. Each of you has exactly as much as you can justify having. exactly, not one penny more and not one penny less.

How can you have more? Find a way to begin to justify having more. You want to know something? It never is really a matter of not being able to justify more, it is that you consciously practice justifying less. You know why you can only have what you have? “I don’t have a good enough job. My salary isn’t good enough. I can’t get enough hours to work. I can’t find the job. The economy is terrible,” etc., etc., etc. And all of you lock yourself into the exact amount of abundance that you have.

And I chose that word on purpose, because even what you call lack is just a limited amount of your abundance. If you start thinking of it in terms of your abundance, either a little bit of your abundance, or more of your abundance; you will find it, at a gut level, justifiable to embrace more of your abundance. But if you begin to talk about lack, along with all your definitions of what lack is, you will begin to treat it as though it is a real thing that you must overcome, and which you probably will not be able to overcome, because it is a thing of such reality and such substance—albeit, a little bit of substance—that you are stuck. Stop using the word lack, start using the word abundance and be honest about it. “I am experiencing a very little bit of abundance.”

Mind you, I am not presenting little mind games here for you. At the bottom line, you have as much of the experience of who you Divinely are and as much of the experience of your birthright, as the Son or Daughter of God, as you give permission for. And therefore, your salvation truly lies in learning how to give permission. And if saying, “I live on a very little bit of abundance,” if you speak with that kind of honesty, you will do something about it, because it’s embarrassing, to only do with a little bit of abundance. It is obviously nonsensical. And so, you will embrace something that is more sensible, and you will say, “Why, why am I doing that? I am going to agree to embrace more of my abundance.”

Now, we spoke earlier about experiencing unreasonable joy. And I want to bring the use of the word unreasonable into play with the word abundance, “unreasonable abundance.”

God, in the Movement of Creation that He/She is, does not withhold any of what He/She is from that Self-expression, called Creation. Therefore, the Totality of what God Is is expressed and embodied. Therefore, if you are the embodiment of that Movement of Creation that God Is, all that God Is abides in you and is your birthright. And if nothing of infinity is withheld from God’s Self-expression, then infinity is your birthright. And the fact that you have your Source in God, is the only justification you need for embracing your abundance.

This means, that it will not be a reasonable abundance, one that you can say, “I put in thirty hours at work this week at five pounds an hour, therefore, my income can only be six times thirty pounds.” You will say, “I am very curious to see how the universe, or the Life Force, or God, or the Holy Spirit is going to manifest my abundance.” God is not limited by local conditions. Therefore, your experience of wealth or health is not confined or governed by local conditions, whether they’re economic or physical—what you would call physical.

This is not “pie in the sky” theory I am talking about. If you will begin to practice it, you will begin to find your needs being wonderfully met in an unreasonable way, Divinely reasonable, but humanly unreasonable. The necessity is, to give permission for you to experience your birthright, based not on your sense of a poor humanity, but based upon the Divinity of you, the Divine One that you Are.

What does this mean? It means that if indeed, you are working at a job that does not pay well, your opening up may be experienced by you as a promotion, or as a realization that it’s high time that you quit this job and get a new one that reflects more of your integrity, or it may mean that somebody comes to you with an offer, or god knows what? And I mean that in a positive sense.

The point is, to stop justifying the limitation based on your current human reasoning, and being willing to embrace unreasonable abundance, just as you would embrace unreasonable joy. Do you see what this does is, it brings you into a state of equilibrium within yourself, in which you are not energizing doubt and fear and self-protection. And in the absence of that, the penetration of what is true about you can occur in your awareness, registering with you as a shift of perception, and what the Course calls a happier dream, an improved dream that helps you arrive at the point where you are willing to wake up completely. I know where of I speak. And what I have told you here is not metaphysical gibberish or theory, it is very practical truth.

There was a point at which the clunker of a car that Paul and Susan were driving, quit on them. And they were on their way to a workshop. And they pulled into a car dealership to see about having it repaired. And at that time, I told them

that it was time for them to get a new car. They had every penny to their name to make this trip, they were not in a position to buy a new car as far as they were concerned. But nevertheless, I told them that they would go home in a new car, and I pointed it out to them. It was eight o'clock in the morning and finally at two o'clock Paul stopped telling me why he couldn't get it, and decided to ask me how it was that I saw that he would get it. And so I told him. And it was simple. And he did go home in that car, that day.

Now, they got back home, and whenever they would walk past the living room window, they would look out at this car. And finally Susan asked Paul to ask me, why this car, meaning why such a nice car? And my answer to her was, "what level of poverty would you rather have established?"

It is a true point, each of you establishes your level of—I'm not going to call it lack—limited abundance. And if an opportunity for more really comes along, you will argue against it, especially if there is any lingering sense of unworthiness in you. You must grasp the fact that your affirmation of limitation, although it doesn't limit your Real abundance, absolutely limits your access of it.

Now, I do not tell you this so that you can kick yourself around the block for the next three weeks for your utter stupidity, but rather to convey to you that you are not the victim of circumstances, but of a word that you are giving, which you are giving because you are ignorant of the fact, that you have another choice. And I have shared with you what the other choice is, and so, you may know that you have full justification for practicing something new.

Ask yourself if you really would like a couple of million dollars. If you stop and think about it, you will realize that people will crawl out of the woodwork asking you if you could please help them in their dire circumstances. Do you want that? This is the way the thinking goes. You know that you would like to have abundance, but it's going to put you in a new circumstance. And do you want what goes along with it? I am not suggesting that you should not want it. But indeed, your expansion and growth will call for a new level of clarity, a new level of expressed integrity and it can feel good.

I say these things so that you might grasp more clearly just exactly how you justify not having more. "Too much responsibility. Well, I'll have to learn how to say no, I don't want to do that. I don't want to have to be a clear expression of Principle and Intelligence. I'd rather experience a little bit of abundance, at least I can handle it easily."

Literally, the only thing you need to do is to give permission and stop justifying less. It's time for every single one of you to begin to embrace your birthright, not only in terms of joy and financial abundance, but also in terms of the exalted or elevated or expanded experience of your integrity, and your ability to be the clear presence of intelligence, and more.

A Movement of Awakening is occurring around your globe and you are part of it. And I am encouraging all of you to dare to be curious about it, and embrace it, and let it lift you. And you can do this by releasing your current definition of who you are, and your current definition of what everything is, and practicing love—the willingness to recognize that which is Real in each and everything, Divinely Real.

And starting with yourself, loving yourself, recognizing that your body is the visibility and tangibility of your Individuality, and that it's Intent is to identify you perfectly. And that your body and your world are the visibility and tangibility of the Movement of Creation, and are therefore present to identify unity rather than separateness. So that you no longer need to feel that you must protect yourself against your body and your world. And become curious about its Divine meaning. And in so many words, giving yourself permission to see beyond your present sense of everything.

Now, more and more of the Family, the Brotherhood and Sisterhood of God, are awakening, and there are fewer and fewer dreaming dreams and helping to hold together a limited perception of it all. Fewer and fewer available to substantiate misperceptions. This means that there is a spontaneous movement of awakening occurring. And if you did not know it, you could feel it as just an unsettling in the world, or in your individual lives. But I am telling you what is happening, so that you might not become defensive against it, because it is unsettling, but rather engage your curiosity with an awareness that the Movement must necessarily be expressing intelligence, and therefore, will be absolutely congruent with your well-being.

ANSWER: That in a nut-shell covers the essence of what we have discussed today. And I look forward together with you to explore what we will unfold tomorrow. I mean you and me, because as I said when we started today, this is an expression of unity. I have enjoyed being with you today.

QUESTION: For some time now I have been feeling unsettled, perhaps six months, with disrupted sleep patterns. And I've been wondering is my higher-self trying to tell me something, and am I being thick and not realizing what it is. I'm on leave of absence from my work. I feel perhaps I shouldn't be in Ireland, or in Dublin anyway, at the moment. Could I have some guidance on this please?

PAUL: This is me Paul. You say your on a leave of absence from your work?

QUESTION: Yes.

PAUL: Is that because of the disturbance?

QUESTION: No, no. That's been going on for a few years. I've been on leave for a few years.

PAUL: I see.

ANSWER: It is not that you are thick, it is rather that there is movement beginning that you are feeling. And the call is for you to bring a greater level of curiosity into play, not in order to force clarity, but in order to have your attention present where clarity is beginning to emerge.

Unsettling is the intelligent and constructive first step of change. If you wish to plant a field, you must plow it, you must unsettle it in order to prepare it for a productive yield. The tendency on everyone's part is to assume that that which is unsettling is something destructive. The reason being, that once you have gone through a period of education and you have arrived at certain grasp of what everything means, you expect to be able to settle down and not be unsettled again. And this is itself an ignorant expectation, because you never stop growing.

God the Life Force, Life Itself never stops, but continues to unfold itself anew. You must all learn to make friends with change. You've always had to deal with it, whether you thought you ought to have to or not. If you will make friends with it, embrace it as an intelligent and constructive part of your life, then instead of digging in your heels and resisting it and resenting it, your attitude will be receptive and you will be able to be curious.

Now, yesterday I shared the four steps for getting in touch with guidance. The first step being to become still. The second step being to express the desire for communion. The third being to listen. And the fourth being to expect an answer. Now, curiosity fits into the second step, it is the equivalent of the second step, the expression of a desire. Curiosity is a spontaneous unthought expression of desire to know something, even though you don't know what it is you want to know. Curiosity spontaneously occurs when unsettling begins. They are actually simultaneous.

Now what you must understand is—and I will express it in a different illustration—what you perceive to be a question, is the leading edge of an answer. You tend to think of a question as something entirely separate from an answer. But the reason that a question emerges in your mind, is because there is a movement of some sort, an unsettling of some sort in your mind that occurs. And you begin to say, “what is going on”? It is spontaneous.

Now, you have all been conditioned when you have a question, to then actively figure out the answer. Specifically answering your question, but relative to everyone else, if you will ask the question once, if you will feel the question once, and then simply become attentive with patience,—as I mentioned yesterday—without impatience, you will be present as the leading edge of the answer comes more fully into your range of vision, and you can see what the whole thing was that tickled your brain in the beginning, and caused you to feel a question, a sense of questioning.

Questions occur to you, you do not create them. They occur to you because a Movement is happening, a Movement that will inevitably be one of expansion or

growth. The key is to learn to recognize that little tickling sensation that causes a question to occur in your mind, recognize it as the leading edge of a wholeness that is coming into view. And then, instead of trying to figure something out for yourself, be attentive and patient as the rest of it comes into view.

This Idea of perhaps not being in Dublin, is also something you have not come up with yourself. It is something that is revealing itself to you. And you feel the rightness of it, even though you cannot intellectually justify it completely. I encourage you to let this continue to present itself to you more clearly. It truly is not necessary for you to figure anything out here. And I encourage you to let this be an experiment, something that you are willing to explore the potential of, by not jumping to conclusions, and quietly, peacefully paying attention as the rest of the answer comes to view. Indeed, you already know much of what the conclusion will be. You are already feeling much of it, but you are not being able to say “yes” to it yet. Well, it is not necessary for you to say “yes” to it yet. When all of it has come into view, you will easily be able to say “yes” with full commitment to it.

What I am encouraging you to do, and everyone else, is dare to embrace the possibility that there is an inherent orderliness to your then lives that is governed by something which is absolutely intelligent and absolutely loving. And entrust yourself to the movement, without feeling that you must have absolute control over every single step of it. Now, that might seem to be a little bit scary. But I will tell you something: You do not all have to try this on a major issue in your life. You can start out with little things that are not life changing issues. And in this way begin to have the experience that allows you to relax because you find that it is truly dependable.

You have not been a slackard. You have not been procrastinating. You have not been avoiding anything. There has been wonderful order. You will find that the sleep patterns, the disturbance in your sleep patterns will diminish as you begin to embrace this unsettling as an intelligent and constructive thing that is happening. And you begin to nondefensively be curious about what it is, as you let it unfold itself, at its pace.

It doesn't matter what anyone else thinks about what you are doing or not doing. What is extremely important here, is for you to remain congruent with what you deeply feel is appropriate, as you continue to listen. You continue to listen, so that you might move with the Movement. I'm making a distinction here, between honoring what you deeply feel is appropriate, while you are listening for further understanding of what is appropriate, and doing what you feel is appropriate and not listening any further. When you do what you deeply feel is appropriate, and you are not open to further direction, then you become willful, and you become out of sync with the Movement of your fulfillment. And that doesn't work, and so it is uncomfortable.

I'm telling you that what you have been doing has been appropriate, I want you to honor that in yourself while you continue to listen, because the rest of it will unfold. The rest of it will reveal itself to you if you are paying attention. And then you will be on target, and there will be harmony that everyone will recognize. And those who may have been distressed in the process, will afterwards say, "I'm so glad you stuck to your guns and followed through." That's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: For some time now I've been trying to get in touch with my inner guide. But I haven't succeeded yet. I wonder if my expectations get in the way. And in my meditations, I often see white blue dots, becoming bigger and smaller, continuous movements. I observe it, but I don't seem to be able to move beyond it.

ANSWER: I'm going to put it this way, if you have expectations they certainly do get in the way. I encourage you to the best of your ability, without a feeling that you must do it perfectly, to let go of expectations. Now, you can use the blue dots and the movement that you experience, as a distractions, if you will, from having expectations, by just abiding with the experience of the movement of the dots. Just let your goal, if you will, be to be at peace, having no goal whatsoever other than just being conscious.

Now, what I want you to remember is, that you guide is intent upon connecting with you. And so, this is not a private endeavor that you are engaged in, it is a mutual endeavor.

The other thing that I want you to do is, to allow movement in terms of communication to occur. I do not want you to try to be so perfectly still, that you can hear. Because in attempting to be perfectly still, you are not allowing anything to happen. And yet if you are going to experience the communication, you are going to have an experience, something is going to happen, there is going to be activity. Initially it is tricky, because you want to be sure that you're not getting in the way. But if you manage to keep everything so perfectly still, that you know you're not in the way, you also make it impossible for anything to happen.

And so, you are going to have to let the words form, even though you're not sure that it's not you forming them. You are going to have to let the words come, and risk the chance that it might not be you. And by virtue of allowing this, you will experience the connection and communion. And through doing it continually, on an on-going basis, it will become clear to you that it is not you making it up.

So, I encourage you to allow words to form, without trying to control them in any way, and without trying to control the situation in any way. Do your meditation and simply abide with the experience of the dots and the movement. Don't try to make sense out of them, just learn how to be present with them. Just learn how to be present in that meditative state. Everyone is so conditioned to get

an intellectual grasp of everything. But when you are listening into your heart, or when you are listening into the void, when you are listening into the silence, you are allowing an experience of the heart or the Soul to occur, one which will mean something. But the meaning will not be given to it by your thinking, by shall I say your rational mind. The experience itself will be complete, and therefore you will know what it means, then you will use your rational mind to express what you know now to somebody else.

Again, remember that your guides intent is to connect with you also. And so, if you are not controlling anything in your meditation, you may know that failure is not inevitable, because you have a partner in this, who has the conscious intent to connect with you. Lighten up! Be easy about this, because it is utterly natural. That's the end of the answer.

QUESTION: In one of your former workshops—I heard the tapes about that—you were speaking about The Course Of Miracles as being the only document that actually doesn't hold this planet in contempt. Now, I am following a discipline in a school for philosophy. And what we are working there with is, as far as I understand, is revealed scriptures, like the Upanishads and the Bhagavadgita. And working with that material, I find it also considers the Creation as perfect and complete, and life is very joyful and this planet and use of the body is very useful. So, I don't find that Creation is hold in contempt there. Could you elaborate on this subject please?

ANSWER: Indeed, ultimately all of the religions—and it was the religions as opposed to texts that I was referring to—all religions hold the world indeed to be the Creation of God, but ultimately it holds that man is a sinner, a flawed expression of God. Not that God created something flawed, but that the creation has become flawed. And that ultimately the goal is to unite with the Godhead and what has happened is, that everyone has assumed that God—because God is a Spirit—must be very different in nature from the world which is perceived to be matter. And so, the process of reuniting with the Father, has become a process of denying the world. And it is in this sense that the world is held in contempt.

Of course, the most damaging, the most deleterious aspect of this, is not that the world is interpreted to be material as opposed to spiritual, but the fact that conscious human individuality, you, are deemed to be flawed by nature almost. And that therefore, you exist in a state of unworthiness that you have nothing to say about.

You are like the sons and daughters of a King, who for whatever reason, have become separated from your father. And you are unaware of your birthright, and you think that you are inconsequential, and that you must earn your birthright. And that because you are not the son or daughter of the King, and therefore, are not part of the lineage, the Royal lineage, that you are always in a lesser position.

Again, something you can do nothing about, because you cannot revise your conception.

This attitude of unworthiness, I will guarantee you, is an acquired attitude. At birth not a single one of you experienced any sense of unworthiness. It has been taught to you.

Indeed.

QUESTION: Are you acquainted with the Vedantic tradition with Upanishads and...

ANSWER: Indeed.

QUESTION: As far as I know, as I sat in my question, we learn through those scriptures that we are perfect, that we are the Self. And in your answer so far, I hear you denying that.

ANSWER: No, you are quite correct that that is what it states. Now, again, it was not texts that I was referring to, it was religions. What is in texts and what is practiced by the people is not always the same thing. But again, let me clarify the fact that I did not say that the Course was the only book, the only text that dishonored the world, or denied it. I said that religions, there was no religions on the face of the planet, meaning no group of individuals who practiced oneness with the world—if I may put it that way—as the Presence of God. Do you understand my distinction?

QUESTION: Yes I do.

ANSWER: In that particular workshop, I was addressing the fact that many students of The Course In Miracles are beginning to interpret the words in the Course as a denial of the world. And I was making it very clear that this is a misinterpretation, and that if indeed it became crystallized as a belief embodied by the Course, then the transformational and exalting purpose of the Course would be lost in a habit that is centuries old. It was my purpose in bringing it out. It is very important for this tradition of denying the world, because it cannot possibly express Spirit truly, this cannot continue, because it is what inhibits everyone from waking up.

Now, again, I wish to reiterate, that awakening is something that is occurring. Those who have been embracing an illusion and treating it as though it were real, the numbers of them who have done that are dwindling, and there is not the strength present any longer to reinforce the dream. And so, around your globe and beyond it, those who have been experiencing ignorance as to the real nature of the world and of themselves, will find revelation beginning to spontaneous occur. And the purpose of the Course is to facilitate that, substantiate it and confirm it for those who have been feeling it, but haven't been able to find confirmation for it.

The more of you who know that a Movement is afoot, a Movement on a universal scale you might say, the more of you who know this will begin to look at

events in a new way, with more curiosity and less resistance, and that will promote the graceful process of waking up, of experiencing enlightenment.

And I'm going to take a moment to touch on another issue. Those who have spent a lifetime engaged in disciplines of one sort or another, that were meant to lead to enlightenment, will perhaps have some difficulty when some young whipper-snapper who has put forth no effort whatsoever, wakes up right along side of you. The ego will tend to get in there and be huffy and puffy, that it's not fair.

The parable of the laborers where one starts at the beginning of the day and works throughout the day, and another one comes late in the afternoon and works perhaps an hour and a half. And at the end of the day they both get paid full wages, expresses this truth. Those who have worked the whole day, those who have devoted their life to a discipline that indeed does lead to enlightenment, those who have done this have been like the leaven that leavens the whole lump, that has broken up the ignorance, the dream, because you have withdrawn from the dream, on purpose. You have laid the ground work for it becoming more and more difficult for everyone to stay asleep. And so, indeed, it will seem as though there are those who have not paid their dues.

Thanks to everyone who did engage in the discipline, because they have lessened the density of the dream. And understand that although you may have worked very hard, and it had taken a great deal of conscious intent, the one who hasn't is as worthy of awakening effortlessly as you are worthy of awakening by virtue of the great effort put forth.

And I'm not singling you out, this applies to everyone, because in one way or another everyone has disciplined himself or herself to be responsible, or practice intelligence rather than unintelligence, and to practice love rather of hate and so on, in the face of many challenges. And your children will come along and wake up without ever having learned these very practical and wonderful things that have meant so much to you. It is important to understand this.

I bring this out because awakening is occurring, the process of awakening is occurring. And there are those of you in this room who will be actually faced with having to set aside the feeling of indignity at someone else making it without putting forth the effort that you have. And it will be a shame for you to get hung up on it, or to waste even two seconds feeling the unfairness of it, when you are awake and you should be enjoying it. And I am talking now about that point, or that experience of awakening, which you will not be alone in. At that moment you deserve to be able to embrace it without any resentment, because somebody else made it also without putting forth the effort. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Could you say a few words on the meaning of the death of Christ?

PAUL: The death of Christ you said?

QUESTION: Yes, thank you.

ANSWER: To put it into perspective, it was for me, an experience very much like what Paul is experiencing at this moment. It was a “suffer it to be so now” because it fulfills purpose, even though, for ME, it fulfilled no purpose. I mean that in the sense that it did not, shall I say, promote my growth or exalt me in any way. I was—and this is where the likeness is to Paul—I was allowing myself to be the place in which fulfillment of purpose was occurring. It was not meaningless for me, but the meaning came from the willingness to love enough to let that which fulfilled Divine purpose in penetrating human ignorance to occur.

I will be very frank with you. I was only on the cross for a very short time. Indeed, at the point that everyone else believed I went unconscious, I simply removed myself and stood on a nearby hill and watched, watched as everyone dealt with their perception of what was happening, and grew.

I remained separate, shall I say, from the body until about two hours before the stone was removed from the door of the sepulcher. When I “returned” to the body, there was what I will call an upgrading of the body, molecularly. In other words, the density with which I had held it—allowed it to be seen by everyone—was released, so that the body of light was unhidden. And in that surge of radiance, the imprint that everyone has questioned for so long on the Shroud of Turin, occurred on the fabric. It was not intentional. It is just what happens.

I remained there in this fully illuminated sepulcher—illuminated by the light that I was—I remained there for approximately two hours before I left. I want you to understand that for me the whole procedure was experienced in perfect peace. I also want all of you to understand that I never ever said, “My Father, why hast Thou forsaken me?” I was not in the state of ignorance that would have conceived such a question. Just as Paul is experiencing perfect peace as he engages in movements and expressing the words that I am sharing, I was also in perfect peace. You must understand, that if I really thought anyone could kill me, I would have died and there would have been no Resurrection and no Ascension.

It is very important for you all to understand this, because there is no one guilty of my death, because I did not die! There was not a moment in which I was unconscious, nor unconscious of myself. And even when I was apparently separate from the body which was on the cross, there was still present where I was, that which identified me, although you would have said it was rather intangible and spooky.

Now, I did say something very important, which to this day has not been grasped, and to this day I have not shared. I said, “Father, forgive them, for they know not what they do.” That was not a statement absolving them from guilt, because they couldn’t do anything to me that they could be guilty of. When I said, “Forgive them for they know not what they do,” it meant, they don’t realize that

they aren't doing anything. And I said, "Forgive them," so they could hear that they were innocent!

I will tell you a very sad thing. For two thousand years now, everyone has been feeling guilty for something that never happened. And everyone, in one way or another, whether it is in 1992 or whether it was in 1392, has been told that they carry, jointly, the burden for the death of the Son of God, another one of those things you can't do anything about, except feel bad. And that is what is sad, because it is an imposition on your natural joy. It is an illegitimate imposition upon your natural joy. It is a burden of guilt that is absolutely false. And it is time for everyone to put down this imagined burden of guilt, that they have been convinced of and dare to feel their joy.

Now, two thousand years ago it is a fact that the majority of the people were ignorant of God—more ignorant than in this day and age. Confusion prevailed. God's many—gods of the trees, and the rivers, and the rocks, and anything. This ignorance needed to be penetrated with the more universal comprehension of God, and God's nature as Love. And so, that is why I was here at that time.

And then there was something that needed to be taught, that could not be taught in words. What needed to be taught was that not only was everyone there, then, and everyone here, now, the Sons and Daughters of God, my Brothers and Sisters, my equals, but because we are the Sons and Daughters of God, we have only our inheritance from God, which is eternal life. But that cannot be taught.

So heavy was the belief of the physical nature of life, and the fact that there were only less than a handful of individualities, prior to my coming who had ascended, that a demonstration of the deathlessness of life was essential to penetrate the conviction with which everyone incarcerated themselves in a sense of physicality, and of a short duration of life, with nothing before it and nothing after it. And so, the crucifixion that never killed me, occurred.

It was essential for everyone to know that that body which they had looked at and seen as it was alive, was as dead as any other person's body who has died. And then, the Resurrection needed to occur, so that they could see that there was an order of Intelligence and life that went beyond their limited physical perception of it, and the tentativeness of life, the temporariness of it.

And then the Ascension served two purposes. It showed that it is quite possible to move from this place to another place without a vehicle, something that at the bottom line it is important for all of you to know, because if you are going to wake up before you pass on, how in the world are you going to leave this place? I am not really being facetious there. I mean what I am saying.

The other thing that it showed was that there was an order of Being that was presently invisible to everyone, that there truly is that which is beyond everyone's present perception of it. And this occurred as a teaching process, to teach something that could not be conveyed at an intellectual level. And so, the

penetration of the truer concept of God, if you will, occurred. And when the penetration of God, when the penetration of Reality breaks through the human condition and the human perception of things, it is a revelation and it is never forgotten. And so, it set the tone for everyone to wake up. But then this sort of sad twist occurred, where everyone was made to feel guilty for this most marvelous illuminating penetration of Truth that had occurred in the human experience, except that it was defined as the crucifixion of the Son of God.

I am going to take this moment to stress another point. The words are not appropriately used when they say that, "I am the only begotten Son of the Father." I am begotten only of the Father, just as you are begotten only of the Father. You have no other source, no other real source. There is nothing about you that characterizes anything other than the Father. But if indeed, you believe that I am the only begotten Son of the Father, then indeed you cannot possibly be that. And then, if those of you who are not that, killed the only begotten Son of the Father, how more sinful could one be? This burdensome sense of guilt for what your forefathers did, must be released, because they never did it! I never died. I almost laughed when you asked me to speak about the death of Jesus, not critically, but in an amused sense.

I will tell you that the deepest reason for relinquishing the sense of guilt, is not so that you won't hurt as much, but because in letting go of it you begin to feel and express what is natural to you, that brings you into alignment with me, because you are embodying and energizing what is natural to both of us. And you could imagine it as the equalizing of the pressure on the inside and outside of an air-lock, or an equalizing of the water on the two sides of locks that ships go through.

And so, as you begin to allow yourself to embody, and embrace, and feel the joy of your Being without the guilt. It is as though that which was artificially low is able to come up to its natural place, which is equal with me, and equal with all of the rest of the Brotherhood and Sisterhood that is awake. And when that pressure or equilibrium has occurred, it is very easy for the last whisper of difference to dissolve, to be penetrated forever, so that you consciously join all of Us in our Brotherhood and Sisterhood.

But as long as any of you continue to carry a sense of guilt, and as long as you feel that I am the only begotten Son of the Father, therefore special and unreachable,—in terms of your being like me—you give a word to yourselves that serves as a law to you, that absolutely inhibits you from coming into the full experience of who you Divinely Are and never stopped being.

You must have the means to conceive of yourself as the Sons and Daughters of God, just like me. It does not constitute arrogance at all. It constitutes Sanity. And it is an insane belief to believe that you are less, and that you are by virtue of it, unworthy.

Please understand that the experience of awakening, of enlightenment, is truly going to mean change of the most marvelous nature. I'm not talking about egotistically excitingly satisfying, but rather, an experience of coming home into your right Mind, which you will recognize. And you will feel grounded, absolutely grounded. And when I use the word "grounded," I do not mean brought down, but I mean anchored in an eternal innocence and invulnerability, in which fear will forever be an irrational nonsensical idea, rather than a potential experience. Where Love will be the unavoidable experience, because when fear is absent, the Love that is the very substance of your Being is inescapably present and alive, and it's You.

When Paul learned from me that I was the author of the Course, and, therefore, the one known as Jesus, he was disappointed, because he felt that that identification of me would somehow narrow down those who would find what I was saying of value. Like now, only Christians would want to talk to me, where before, anyone would talk to me. But I told him that it was absolutely essential that this be known, because the present concept of me in the world, is such that it absolutely inhibits the penetration of Truth that will transform each of you by virtue of uncovering your Christhood. The great sense of difference, coupled with the feeling of guilt that has been laid on you, makes it impossible for you to even hear the idea, much less embrace it as a fact, that we are Brothers, equal and Sisters, equal. And until that is corrected, the reunion of the Brotherhood or the Family cannot occur. And so, I let him know that he had better be willing to let me do what needed to be done, and not shrink from it for whatever reason.

Now, I cannot control Paul, and it is not appropriate for me to do it. And so, you may know that his sitting here relaying to you what I am saying is even harder than yesterday, when all I asked him to do was say the word prick. It is more difficult for him, because indeed he feels that what I am speaking about is of more value than the word that was used yesterday, and more potentially transformational. He is not resisting it, as you can tell—because of the gentleness and the smoothness of his voice. He does express it with love.

What I am saying is, that it is time for all of us together, to come into the fuller conscious experience of our equality. I told my disciples, "If you have seen me, you have seen the Father." And you can say to your fellow man, "If you have seen me, you have seen the Father." In other words, that statement applies to you too, not just to me. And you can say to yourself, "If I have seen you, I have seen the Father."

If you will just begin to acknowledge that that might happen to be the truth, then instead of waiting for me to come in a cloud, you will begin to look for the Christ in the person sitting next to you. You will begin to be curious enough to look beyond surface appearances, and you will dare to look beneath conditioned

responses. And that's what I described as Love yesterday—the willingness to recognize that which is Real in each and everything.

It is not necessary for the rest of you to go through crucifixion. Maybe your egos will have to be crucified, but only your ego will hurt. You, the Soul Presence that you Are, will rejoice at the uncovering that occurs. Resurrection though, none of you will miss, and Ascension.

Ascension... you coming back into your Right Mind. You coming back into your Sanity—your guiltless, sinless Sanity—where you recognize the guiltless sinless One, who for untold time, have walked around in tiny asylum rooms saying, “I am a sinner. I am guilty. I am unworthy.” And you pace in an endless circle, rehearsing your credentials, “I am a sinner. I am guilty. I am worthless.” You see, it is almost a catechism. It is most sad. Why? Because it's not the Truth! It is a belief! It is a simple misperception that is being believed!

And you know all of the rest of the Brotherhood, you might say, this is all sort of an allegory, all the rest of us are circled around the asylum, looking in through the windows as you do your, and we are saying, “Come out and play with us. Because until you do, we can't experience the wholeness of the Presence of the Brotherhood or Sisterhood or Family.”

And allegorically speaking, the interior of the asylum has been so musty and dusty, that even though you walked past windows in your endless repetition of your credentials, you didn't see that we were there. And now, there are too few inmates in the asylum to keep the valuing of the credentials alive. And everyone is beginning to be able to at least recognize that there is something going on outside the windows. And that is why we can talk today. But until you were ready to hear what I said today, I could not say it, because there had to be enough curiosity to look out.

I assure you the gentleman who asked the question was not a plant. I love you. And now let's go feed your stomachs.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: I would like guidance on where I am now, and perhaps if I should be setting up a business at this stage...

ANSWER: Setting up what?

QUESTION: A business at this stage, or if I should sell my house and get a smaller one?

ANSWER: Oh, I encourage you not to sell your house. It is very likely that within the next eighteen months you will be very happy that you have the space, because it will be being used, utilized.

Of course, I encourage you to listen to your guidance on that. I encourage you, as I do with everyone, to take what you hear from me back within yourself

and measure it against your deepest knowing, and if it doesn't add up, toss it in the trash-can.

I would also encourage you to be ready to set up business, yes. Give permission for it to unfold, and do not take on a personal sense of responsibility for making it happen. Give permission so that it may begin to unfold itself. It is a much more delightful way to do things. Because you see, when you try to figure things out, when you try to make things happen, you very often try to take a step before the ground is there for you to step on. But when you allow it to unfold, the ground appears and it becomes obvious that the next step is safe. And in fact the more you trust into that, the faster the ground for the next step appears, and you will even find yourself huffing and puffing to keep up with that which you feel constantly secure about. That is the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. I would like to take a moment to address something that hasn't been asked aloud.

From this quarter or that quarter, one hears of the end of time, the Apocalypse, the end of the world, etc. It is not really the end of the world that I am wanting to address here. What I am wanting to address, is the belief that out of all of mankind only one hundred and forty-four thousand will be taken up, and the rest of you poor bastards... (Laughter)

Let me give a different perspective to this. Where are you when you are having a dream? You are comfortably in bed at home, as a general rule. And while you are having a dream about life, what I have referred to as a limited perception of life, you are having it at Home with a capital "H." In other words, if you are experiencing a dream, and if on top of it you are believing that the dream is real, so that you have no current conscious awareness of Home, with a capital "H," you are nevertheless having the dream at Home. So how could any of you be left out of the trip Home, if you never left Home?

It is as though every one of you were dozing on a grassy knoll in the middle of the Kingdom of Heaven, having a dream of limitation. I want you to understand this, because no one is going to pick and choose, and those who are "more exalted," or further along their spiritual path, will not get preferential treatment. Whether one is advanced or not, when the alarm clock goes off in the morning you wake up.

So, let us recognize the way in which this concept of only a hundred and forty-four thousand being taken up, ties in with and reinforces the concept of preexisting guilt, and pushes each one of you, in one way or another, into somewhat of a frenzy of activity to insure that somehow your guilt will be less so that you might get preferential treatment. And all of the time you are engaged in this, you cannot possibly have your attention available and present right where you are, where you can discover that you already are in the Kingdom of Heaven, and

that you are already the Son or the Daughter of God. That in so many words, you are already chosen.

No one can be left out, because the fact is that no one left their Divine status, their Divine Being, except in a fit of imagination. That's what I wanted to share with you.

QUESTION: I just want to know if you could talk some of a thing about Atlantis?

PAUL: I sorry this is me Paul. Could you start over, I'm not hearing you over the speakers very well.

QUESTION: I was just wondering you could talk about Atlantis? There's been a lot of talk about Atlantis and the second coming.

ANSWER: There is not much that it is appropriate for me to say about Atlantis at the moment, other than the fact that it will indeed surface again. And it will surface in a manner that will not be disruptive to people or life. It will be a swift but nontraumatic movement that no one should be apprehensive about. And as I have already indicated, the records, which are still intact, that are there, will reveal what I have referred to as the "chain of scientific Being." And I really do mean by that, spiritually scientific Being, or spiritually Intelligent Being, and the fact that the continuity of it has been present for eons. At this time that is all that it is appropriate for me to share. It does not have any particular relationship to the second coming.

I want to make clear to you, that it is your awakening that constitutes the second coming. I already did it. And I am here to encourage you to do likewise. The second coming is your recognition of your Christhood. And literally, the first coming was everyone's recognition of mine, but the lesson in it was the revelation of yours, and the example of it that it provided, to give you the courage to embrace yours, also. I will be very frank with you, until you are consciously embracing your Christhood, your Sonship or Daughtership, my coming would cause you to shift your attention from your own awakening to what you would perceive as my grand Presence. And you would spontaneously and unavoidably give your power away.

And believe me, Paul has asked me to appear to him many times, not because I am the Christ, but because he would like proof that he is not crazy. But I will not appear to him either, until my Presence will not interfere with his own awakening.

Now, the second coming has already begun. Your awakening, mankind's awakening is in process at this moment, and has been for some years now. And what I will share with you is, that this Movement of Awakening is occurring at a much faster rate than, we even anticipated. And we are delighted and we encourage you

QUESTION: I have an abundance of questions.

ANSWER: Indeed.

QUESTION: Well two anyway. I've been short sighted since I was six, and I resent wearing spectacles. And I think now is the time that I am to cast them off, but I don't have the courage to do, so this is also linked to my next question. And how can I go about that?

ANSWER: First of all you must lay down the resentment. I encourage you to be grateful for the spectacles. I encourage you to be grateful that there is a means available to you to look and see, rather than feel a constant inadequacy, because without them you cannot see.

There is a story about a man, caught in a flood, who is climbed up to the peak of his roof, and the flood waters have risen to the point where they are about four feet below him. And he has sat there praying to God to save him, that if God will save him he will dedicate his life to God. And while he is sitting there, someone comes by in a row-boat and says, "come with me." And the man says no, "God is going to answer my prayer." And the man in the row-boat leaves. And later someone in a larger boat comes along and again offers help. And the man says, "no, I am waiting for God to save me." And finally when the water is too torrential for any boat a helicopter comes by and offers to pick him up. And you are beginning to get the picture. Again, he denies the help, and before long he is swept off of the roof and drowns and arrives at the "Pearly Gates" and is taken in for an audience with God, and says, "I told you that if you would save me, I would dedicate my life to you. Why didn't you save me?" And God looks at him and says, "but I sent the canoe, and I sent the boat and the helicopter."

Divine Love meets the human need right where you are. Take the presents of the glasses, as the evidence of Divine Love meeting your need at the moment, in language of form that you can understand and accept. In this state of gratitude, you are not engaged in anger either at God or at your body. And in that attitude of gratitude you do indeed lay the ground work for healing. It is indeed appropriate for you to expect healing, but in the mean time don't behave as though you are a deprived child, when the meet of your need has not come with signs and wonders, but in a simple form, a recognizable form, a most human form of the need being met. This applies to everyone.

Paul would not even be here today if he insisted that his communion with me be astounding, instead of utterly natural. Obviously if what I have said is true, and I guarantee you it is, there is a great deal for all of you to be grateful for. There is much that is going on in your everyday life, that evidences the meeting of your need, that demonstrates the Presence of God in your life, and is therefore justification for gratitude, that you are missing the benefit of because you think it's chance or it's just the way human life is. And so, you walk through your days missing the opportunities of discovering, of discerning just how loved you are, and

the proof that you are not alone, and the fact that everything that you experience has the intent of identifying fulfillment of purpose for you.

Your conditioning, or what I would call the ego, suggests that if you are grateful for the spectacles you will be stuck with poor eyesight. That if you are not indignant about not being able to see clearly and having to wear spectacles, that nothing will change, that it takes the force of indignance to cause the Movement, or shall I say twists the arm of God to get his attention and give you healing. It is gratitude that does it.

There is a poem, a hymn, “A grateful heart, a garden is. Where there is always room for every lovely God-like grace to come to perfect bloom.” There’s where the relevance is, between that which is Divine and you. The grateful heart can only be in you, and it is the place where the will of the Father shines through. Gratitude is, you might say the entry point, the place where the will of the Father can penetrate. Peace is also, but I guarantee you that if you let yourself into your peace, you will also experience joy, which is inseparable from gratitude.

So, let’s drop the resentment. Be grateful for the glasses, although they may not be an ultimate form of perfect vision. And then remember as I said yesterday, that it is the intent of your body to identify the Presence of your Individuality perfectly. And when you withdraw from an attacking, or critical, or hateful stance relative to your body, there is nothing standing in the way, or covering up the intent of your body to identify you perfectly. And you will say, “I have had a healing.”

If you wish to go to Australia, you are very grateful that there are such things as planes. You do not look at planes as a very inefficient way of getting from here to there, as a very inefficient way of demonstrating your omnipresence. It is very awkward and very limiting. It is your birthright to be there instantaneously, which means you don’t even have to pack, because you can pop back home for whatever you might need and return.

But you see whenever you have your need met you are grateful. So, be grateful for the language of the present perception of your good while being open to the closer approximation of it. That’s the end of the answer.

QUESTION: Thank you. May I ask a second question?

ANSWER: You may.

QUESTION: I’m unemployed, and I equally can’t see where I am going career-wise. And I’d like some help with that.

PAUL: You equally can c-a-n?

QUESTION: Can’t.

ANSWER: Paul is unemployed also. I say that on purpose. He does not have an employer that anyone can see, and no guaranteed paycheck, no specific hours that he must work, no relationship between the hours he works and what he earns, etc. But he is far from useless, or meaningless in the world. I am saying this

so that you might be willing to conceive of the possibility that your real employment has nothing to do with an employer, and a time clock, and a paycheck.

I guarantee you that if you will begin to get in touch with yourself—deep inside of yourself, not your surface ego reactions—if you will begin to love yourself, if you will refrain from judging yourself, you will find a Movement beginning in you. It is actually a Movement that has been going on ceaselessly, it will seem to you as though it is beginning because you are letting it register with you.

What is your occupation? Your occupation is, to as clearly as possible, be the acknowledgment of God. To be that which acknowledges what is Real everywhere you go. To be the curiosity that I have been speaking about this weekend. To be that presence of mind that is willing to dare to assume that in all of the multiplicity of things that you see, it is absolutely expressive of an undivided single universal Life Principle or God. And that therefore, in all of the multiplicity of things, there is only one thing that is truly coming into expression, and that is the embodiment or manifestation of the unity of God.

What does that mean in layman's terms? It means, that everything conspires to identify harmony and fulfillment of purpose. I know that you can't walk down the street and have a friend say, "Oh, what are you doing these days"? "Oh, I'm being the acknowledgment of God." You can't say that, but you can do it, you can be it. And if someone says, "My goodness, I know you haven't got a job, how come you are so happy? How come you're not worried?" And you can say, "well, I'm not totally free of doubt, but you know, I've decided that I'm going to approach this time with an expectation that the world is my ally, and I'm watching for it to identify it's friendship, I'm watching for my good to unfold, rather than practicing doubt and expecting the worst." No one will laugh at you for that, in fact some of them will be envious. They will wish they had the nerve to try something like that.

Again, I am not avoiding answering your question specifically. What I am answering is the real problem. The real problem is, what do you do when you don't seem to have something you need? What do you do so that you are not feeling abandoned, lost, unloved? If you will approach your days with the attitude that I have described to you, you will indeed find your world reconfiguring and no longer seeming to identify lack of employment, or lack of your needs being met. And if you get the hang of it, if you get the feel of it, you will never again be concerned about not having a job. And when you have a job, you will not feel as though it is your salvation, because you will have learned that your salvation lies in learning to be in the flow of the Movement of God, or the Movement of Life.

You must understand that whenever I give what could be called a prediction, whenever I make reference to an event in the future, it is never absolute. But based upon all of the factors, and I mean all of the factors infinitely speaking at the

present moment, it is highly unlikely that you will arrive at September 1st without being employed, in the sense that you used the word employment. I have described a new kind of employment for you that you can engage in whether you have a time clock to punch or not. That's the end of the answer.

PAUL: He says, "does our runner have a question"?

QUESTION: I have many, but I suppose I let them go, if there is one...

ANSWER: That was a truer than the first one. First you said, "I have many, but I let them go." Then you said, "I have many, but I suppose I let them go." Let's have it.

QUESTION: It's more or less...

ANSWER: It's exactly.

QUESTION: Why do I avoid meditation? Why do I avoid The Course In Miracles? I sort of brought some of them here, and I just dropped them, maybe I don't need them? I don't know.

ANSWER: Because you hate to be told what to do. As they would say, you are an arrogant son-of-a-bitch. And I say that in the Irish way, with love.

You know what? It's all right if you don't read the Course, and it's all right if you don't meditate, you will wake up anyway. Do you see what I'm doing? I am uncovering to you the fact that you're not guilty of anything. And truly the moment you realize that reading or not reading the Course is not cause for judgment either way, and not meditating is also not cause for judgment either way, then you are free to choose to read or choose to meditate just because you want to.

Mind you I am not answering you so as to coerce you gently or subtly or lovingly into doing something you do not want to do. I am conveying the absolute freedom that you exist in. and that therefore, meditating or not meditating, reading the Course or not reading the Course, is not a problem.

And so, if there is a day that you feel like meditating, because you simply feel like meditating, meditate and feel good. And on a day that you don't feel like meditating, don't meditate and feel good.

You are right not to like to do what you are told to do. But it is not appropriate for you to refrain from doing something you might really like to do, because you are engaged in defending yourself against the idea of coercion. You understand what I am saying. Lighten up on yourself.

If you want to start with the last lesson in the Course and work back to the beginning, do it that way. If you want to stay on one lesson for a week, instead of going on to the next one—because there's one a day—stay on it for a week. Lighten up.

The question was, "why don't I want to read the Course, and why don't I want to meditate"? The question, is the first step of an internal witch hunt. "What is this something in me that is self-destructive? What is this something in me that I need to feel guilty about?" It doesn't matter whether you read the book or not.

The whole idea that there is something in you, keeping you from doing what is good for you, is false.

Do you realize that the moment there is a genuine desire in you—or in any of you—to experience good beyond your present experience of it, that desire is the means by which you give permission for revelation to occur, whether you have a copy of the Course or not. Your relationship is with God, not a bunch of words, or a procedure.

Now, am I undercutting my own book? No, I am just trying to convey perspective here, because as I said the other day, it's all here to serve you.

Everything has the intent of identifying the Father's will, which is fulfillment of purpose, which you are going to experience as your fulfillment of purpose, and everyone of you is going to experience as your fulfillment of purpose, because it is all one.

And so the moment the desire is there to experience good beyond your present sense of it, the Father responds. Actually what happens is, the omnipresence of the Father can begin to spill in on you. That omnipresence and fullness that has always been there, can begin to spill in on you, because it is as though you have opened the doors, or opened the windows, by virtue of your desire. And indeed the spilling in may well appear to be the intent or desire to pick up the Course, and open it at random, or it may be a spontaneous influx of Knowing—I'm saying Knowing with a capital "K," not an intellectual one, but an experiential one—that is constituted of revelation.

Divine Love—another word for the Father's will for you—meets you right where you are, without your having to meet any prerequisites, other than desiring to experience it. So let go.

Whenever any of you begins to ask yourself, "what is wrong with me"? I encourage you to bite your tongue, and ask a new question. This is the most valuable question any of you could attend to, "what is right with me"?

I want you to notice, just pay attention to those two questions, and how you would feel as you ask them. If you say, "what is wrong with me," and you're seriously asking that question, you will expect there to be an answer. You will have no doubt that there is an answer to that question. You will ask it with confidence, that your desire/question will be answered.

But if you seriously genuinely ask the question, "what is there that is right about me," you will expect the answer to be a long time in coming, because record, after record, after record will have to be scanned to find the one or two that are there. "What is there that is right about me," usually evokes a spontaneous answer, "well, not much." And so, you don't actually expect an answer that would disclose true rightness about you. And so, you do not expect an answer, and that governs what you experience.

I really encourage all of you to begin to ask that question, “what is right with me,” instead of, “what is wrong with me.” And yes at the moment the answer to that question will always have to be a revelation. But you know what? There are a lot of us present to reveal it to you, we eagerly wait to reveal to you what is truly right about you, your innocence, the love that you are, the worthwhileness of you, the integrity of you, the immovable unchangeable Divineness of you, and I could go on, and we can go on and on, telling you about the rightness of you.

And you know what? You don’t need a book called A Course In Miracles, you don’t need a book called the Bible, you don’t need a church, you don’t need a Pope, you don’t need a pastor. Although all of them can be helpful, you do not need them in order to get the answer, “what is there that is right with me, right about me.” You don’t need them in order to experience revelation as to what each of you truly is, and what is absolutely appropriate for each of you.

The saying is, “what you appreciate, appreciates,” in other words, grows. What you value increases. And if you value an ignorant assessment of yourself, you can count on it, that assessment will increase. And if you value that which is right about you, your awareness of what is right about you will increase.

Now, I do want to be perfectly clear here. If you ask what is wrong with me, God will not answer. And therefore, any answer that comes forth will come from your ego, it will come from your conditioned thinking, it will come from this acquired definition of yourself, that I have called a personality. When you ask what is right about you, your ego will not answer, but God will. The ego is a liar. Two thousand years ago the ego was called the devil. And I said the devil is a liar, and the father of it—meaning the father of the lie. Therefore, nothing about the devil, nothing about the ego is trustworthy, it is incapable of telling the truth.

So again, lighten up, be your guiltless, unjudgable self. And in that freedom from guilt do what you feel like doing. That place is not an ego reactive place, that place is a place of peace and real freedom. And so, what you will find yourself wanting to do will identify your good. That’s the end of the answer.

QUESTION: I wanted to ask a question. Am I fulfilling my purpose in life as a financial consultant, number one? And I want to ask for guidance in some challenges I have in my business presently?

ANSWER: You are exactly where you belong. I would like you to formulate in words, the additional part of your question.

QUESTION: To look for guidance, and how I handle some of the challenges that I am experiencing in my business presently?

ANSWER: Really, as we have discussed this weekend, the key lies in listening, just listen more often, listen about anything under the sun that you have a curiosity about. And let there be, especially in your work, a listening for guidance in the context of wanting to truly be of service to those who come to you.

Now, the thing is that you do hear when you listen. And so, it is not so much getting over the hurdle of hearing, as much as it is, daring to trust what you hear. Please begin to practice trust.

And as I indicated earlier, it will be much easier if you will trust into little steps. Because as you find the little things that you have asked about, clarified for you, and you take the steps that are congruent with that guidance, you will acquire increased trust, and you will become familiar with the process. And then when there is something of major proportions, you will not become tied up in a ball, because the circumstance seems to be so important.

The real issue with you is daring to validate and trust what you hear. Just do it, don't think about it a lot. Just do it, do it, do it, lightly, lightly, lightly. The comfort will come. That's the end of the answer.

QUESTION: I've been studying the Course for some time, but particularly trying to take in what he says about love, and special relationships, and the holy relationship. And at times I feel very, very confused, just about my love being innocent, or I'm really not innocent. And trying to change what is a special relationship into something holy, and releasing my partner and trusting. And I feel really scared a lot of the time. And I'd like some guidance on that.

ANSWER: Let us say you are married to someone, you are in a relationship with someone, on an on-going basis. And in the process of being in this relationship, you observe this other one, and you come to the conclusion that he is a testy or difficult person to get along with. But it's workable, because he doesn't really override your integrity to a point where you feel violated.

And so, you have this sense of him as being a difficult person to be with, and you begin to treat him on the basis of that concept. And he, of course, has been living with you, and observes your behavior towards him, whether he feels it is correct or not, and he realizes that in order to stay in the relationship with you, he must have some sort of defense against your perception of him being a difficult person. And so, he begins to bring into play whatever keeps the relationship workable within the context of your concept of him.

Now, your behavior is based upon a perception of him, and his behavior towards you is based upon how you behave when you are coming from a concept of him. Do you see that neither one of you is really being real with each other. The relationship has become conceptual. The two of you have agreed to operate on the basis of pictures that you have of each other. That is a special relationship.

It is not that you are a human being, and he is a human being, and that makes it a special relationship, because as human beings you all are not obviously Divine. That is not what constitutes a special relationship.

Literally, a special relationship as The Course In Miracles uses that term, is a relationship in which two people join together in mutual agreement as to

definitions of each other, and definitions about things in your mutual world, where in effect you are functioning in an ungrounded manner, a manner not connected with everything as it truly is.

You have grown up and have developed certain concepts of yourself. And this self you present the partner in your relationship. And your partner likewise has grown up and developed a concept of himself, a definition of himself, who he is, what kind of person he is, what he loves, what he doesn't like, etc. And he approaches you and presents this concept of himself.

The two of you agree as to those concepts, and you learn to bounce off of each others presentations of yourselves. That is a special relationship. It is a relationship in which you are not connected with the essence of each other, but a presentation or mask that has been created to identify you. It has been created by each of you. And you mutually agree, yes, that mask is who you are, this mask is who I am, when we try to get close it doesn't interfere to much. And so, on this basis of who we are presenting to each other, we will have a relationship and we will face life. That is a special relationship.

Now, the you that is standing there with the mask on, and the he that is standing there with his mask on, are real. It's only the masks which are artificial.

And the way the two of you change the special relationship into what the Course calls a holy relationship, is to learn to be still, to learn to go within and feel deeply into your essential Being, which is the Real you, which is the Divine you, and then be with the other one from that place. That is when you stop behaving on the basis of the mask you are wearing, and start behaving genuinely from who you Are. Because who you genuinely are is absolutely Divine. Who you Really are is God embodied. And God embodied is not something else called a human being. God embodied is God expressed and expressing.

And so, when you are learning how to be sensitive to your essential Being, and you are being congruent with It, and you Be in the world from that place, you are making the gift of you, which is the gift of the Presence of God. And that is the beginning of a holy relationship.

Now, essential to this shifting, from a special relationship to a holy relationship—in other words, from a false one to a Real one—is the practice of Love, that I described yesterday—the willingness to recognize that which is Real, with a capital “R,” in each and everything, or you could say, in each other. That means looking beyond the mask that the other one is presenting to you. And it also means, looking beyond the conclusions that you have come to about that other one, as a result of a long enough relationship to get to know him.

You see, not only does the other one present a mask, present a sense of himself, but you also have a perception of him that you feel is a very definite and accurate assessment of who he is. And rather than responding to him, you are

always responding to the him that you perceive him to be, on the basis of your conclusions about him.

So, the tendency is for him to reinforce the fact, that he is nothing more than the mask he presents. And the tendency is for you, or for anyone else in a relationship, to hold the other one to your acquired perception of him. The willingness to recognize that which is Real in each other, that constitutes the true meaning of love, is what cuts through both the mask that he presents to you, and the perception of him, that you hold between the two of you, and enforce by means of your behavior.

It's not really complicated. It is a shift from an artificial relationship, one in which the two of you are relating on the basis of protocols to a defenseless expression of genuineness with each other, period. The nature of the genuineness that you share comes to its fullest expression of truth, as you dare to embrace the fact, that if there is anything going on right there where you appear to be, it has to be God Being. And that any other interpretation of you, must necessarily be false, because it is at the least incomplete.

Self-appreciation based upon—we can start with a belief that you are Divine, because in the beginning you won't have a conviction of it because of your conditioning—that constitutes the giving of the gift of you that you are here for. You are not here to withhold the gift of you. You are not here to cater to anyone else's perception of you. And you are not here to be a concept of yourself that you have formulated. To the degree that you do not want to make waves, to the degree that you do not want to distress anyone, and so, you squelch yourself. You could say that you dim the light of the Presence of God, and the world is a little darker than it ought to be.

I want you now to go back to the Course and read what it has to say about holy relationships and special relationships, in light of the simpler way in which I have described it. And don't have an expectation that its meaning is going to be so lofty that it will be difficult for you to relate it to this very definite thing going on here on earth called your relationship. There is a great fear that has developed among students of the Course, that if they indeed dare to open up to a holy relationship, that somehow it will make them incompatible with their current spouse, or mate, or companion. That is a shame. Because at the bottom line, opening up to a holy relationship, means becoming more grounded in your essential Being right where you are.

True spirituality, as I said yesterday, finds expression in essentially human humanity, it finds expression in your humanity. Human beings, if I may put it this way, are the handy work of the Father, and the true marvelousness of your being human is yet to be discovered by you. And the discovery is happening. It is not a long way off. And that is why I have stressed the point, that where you are, and

who you experience yourself to be at the moment as a human being, is exactly where the revelation of your Divinity is present to experience.

How many of you have felt threatened, awkward, uncomfortable with me this weekend? Every single one of you has felt the love. How is that? It's because you all know what love feels like. If you understand this, then you will not begin to act peculiar as you investigate your spirituality or Divinity. You will find that your behavior, and your attitudes, and what gets your attention, and what interests you, will become recognizably wonderful and meaningful to everyone around you. This is so important.

Peace on earth. How on earth could any of you have the experience of the real meaning of that phrase, "peace on earth," if all of you think that your spiritualization, your resurrection and ascension is going to make you other-worldly, and incongruent with the earth and your fellow man. Your energy will be going in the wrong direction. Peace on earth. Peace right here, right now, is the desirable—and I don't like this word—goal. It is where the attention needs to be, so that the ignorant relationship you have with your world and with each other, may be replaced with a very grounded, very real, very congruent experience of harmony and peace and joy with each other. That's the nature of a holy relationship.

Now, A Course In Miracles may be a course, but there is no final exam. It is not a test. And so, you do not need to engage in fear of failure. And just because you have found something which helps you to discover a way to be in the world with greater harmony and greater love, just because you have found something that has taught you about forgiveness—that you are able to practice in a way that is transforming to your experience—does not mean that you now have new reasons for feeling guilty. Perhaps more guilty than before, because now you have a truer answer, and if you don't accept it it indicates how much stupider you are, or that you truly have some self-destructive streak in you that would deny something so wonderful.

Remember the ego is not going to change its pattern of behavior or response just because you have found something that will release you from it. It's going to pull all of the same old tricks. And so, now that you've learned that there is something called a special relationship—nasty, nasty—and something else called a holy relationship—glory hallelujah—does not mean that you are walking a thinner line, and that there is justification for you to be afraid, because now you know the difference, that maybe you may not be making the choice between the two well.

So, enjoy the relationship you are in whether it's special or whether it's holy. And in the context of enjoying it for whatever meaning there is in it for you, that feels good, leave yourself open for improvement, so that it can grow. But don't use your awareness that there are two different sorts of relationships, don't use that as the basis for judging yourself, condemning yourself, and then enforcing a

penalty upon yourself. Don't be afraid to live, just because you found the Course. Don't be afraid to be in a relationship, just because you have learned the difference between a holy relationship, and a special relationship, when all you've ever been in before is a special relationship. Just be glad that the difference has been revealed to you, because it means that you now have something available to you beyond what you have been experiencing. It isn't a relationship that you will grow out of, it is the ignorance about relationships that you will grow out of.

So, I have sat here this weekend and I have shared with you unyieldingly that you are Divine. And you could say, "that's wonderful, isn't it. That is very meaningful to me, but I have to go home and face my wife tonight, and the kids. And tomorrow I have to go to work, and my boss doesn't know about this Divinity crap. And so, I don't know if what I've heard, and what I've learned. I don't know if I can, let us say, bring it to bear upon my experience. In fact, I'm pretty sure that tomorrow I will probably act like an ignorant human being, not expressing any of the Divinity that I heard about, and began to feel might really be real."

Well, I haven't told you this so that you could go home tomorrow and have a problem, or gripe at the system, because it doesn't support your emerging awareness of your Divinity. I have told you something that maybe you didn't realize was quite as absolutely true as I have shared with you that it is. And so, theoretically, you have a greater potential for suffering tomorrow, than you did before you came Friday. You know, are you going to look at the half empty glass, or the half full glass?

Whether you are able to practice or bring into play the things that I have said, they have not been said so that you can feel worse than before, and the Course is not present so that you can feel worse than before. If you are beginning to feel guilty, because you have read the Course, and you do not feel capable of living up to what it means, then you have not understood the Course, and you might as well not have read it.

I'm specifically addressing your fear, relative to your relationship. Because after all, if you desire a holy relationship because you want to reflect God more fully and experience the joy of it, don't apply to that desire and your willingness to act upon that desire, don't apply to it a goad of guilt, because you will undermine your joy and you will bring stress to the relationship, and anyone observing you will rightfully come to the conclusion that you were better off before you read the Course, or before you experienced enlightenment, or some clarification.

So, when through whatever course of spiritual growth you might be employing, you become aware of a greater potential, just be grateful for the awareness of the greater potential, and give yourself the opportunity to expand into it and explore it. Every single one of you is going to explore new territory awkwardly, how can you have skill at something that is unfamiliar to you.

And so, as you desire to see your mate as the Christ, and as you are willing to release your mate from any lesser definition of him that you have held, you are going to slip up every now and then. And you are going to have to let that happen and let it be meaningless, and you are going to have to let that happen and not distract you from your on-going intent to see the Christ there, and to see the Christ in you.

Will you please all understand, that you cannot be kept out of the Kingdom of Heaven if you never left in the first place. And therefore, God can hold nothing over your head to get you to be who you Are. And therefore, this is not a test, and you cannot fail, even though your conscious return to your Right Mind will occur awkwardly.

There is one other thing that I will say, and then we will break. You are either seeing the Kingdom of Heaven through a glass darkly—in other words, in a distorted manner—or you are seeing the Kingdom of Heaven clearly. There is only one thing to see,—and I’m going to put it in nonreligious terms—you are either seeing Reality through a glass darkly, or you are seeing Reality clearly. This is very important to understand.

Whether you are seeing it clearly or not, there is only one thing to see. Again that means that you are already Home, you are already in the Kingdom of Heaven, or you are already in the experience of Reality, whether it is a clear experience or not.

As it happens, it is not a totally clear experience of it, because as you know, there are experiences of limitation that you seem to be experiencing. If you didn’t believe that the limitation was real, you wouldn’t see it. And so, you are emerging into clearer and clearer vision from a place that is unclear. And so, all of the awkwardness that is natural to a lack of clarity, is going to accompany you as you wake up.

And therefore, you are likely to always feel a little bit foolish, a little bit awkward, just like the first time you tried to ride a bike. But what did you say? You didn’t say, “I’m not going to learn how to ride the bike.” You said, “well, the bike is there, and I don’t know how to ride it, but it’s there, and I’m going to try.” And you fell down. But the bike was still there, and you still didn’t know how to ride it. And so, you said, “I’m going to try, again.” And each time you tried and fell, you got a little bit of the feel of what it means to have your balance. And because it was there, you tried. You didn’t say, “wow, I know why that bikes there. It’s there to show me what I can’t do.” You see what I mean?

So, when you have in your hands, in your mind the potential for illumination, the potential for revelation, and that which transforms you and your world, don’t see it as something that is telling you what you can’t do. Don’t see it as that which justifies, even more than before, how guilty you ought to feel.

See it as that which you don't know how to do yet, but it's there, and you're going to try again. And if something happens in the relationship, and you say, "oh boy, I'm really coming from my ego today, I might as well give up," don't say that. Don't say, "what's wrong with me that I can't stay with this longer"? You didn't do that when you were learning to ride a bike, and you fell down, thirty seconds, fifteen seconds, three seconds up on the bike, you couldn't stay with it longer. But it was there, the bike was there, and you didn't know how to do it, and so you tried again, a minute, two minutes, and then you got the feel of shifting your weight, and you didn't worry anymore. You got it.

So, be careful, don't use your spiritual path—or even more accurately—don't let the ego, don't let your conditioned limited thinking suggest to you that your opportunity for growth is more justification for fear of displeasing God. And if today you're a little bit more of an ego than you were yesterday, say, "okay, but my Divinity is still there, and I haven't got it yet, but I'm going for it. And I'm bound to do it awkwardly, because at the moment I don't know any better how to do it, but I'm trying. And so, I'm not going to judge myself, except to say, 'keep up the good work.'"

Now we'll break.

ANSWER: I have taken this time in silence, because I wanted to be with you quietly. We will not take anymore questions. But I want those of you who have questions that you did not get to ask, or questions that you did not hear the answer to, to know that I will very specifically be with you—not that I am ever absent from you—but I will be very specifically with you, to disclose, to share the clarity that you are looking for, not on every single question that you might have had, but on the most pertinent ones.

There is a method to my madness, that being that I'm inviting you to be more consciously attentive to the fact that I am present with you, so that you might have the direct experience.

Now, lest those of you who did ask questions feel left out, I will give each of you one question, which I will answer for you directly over the next ten days. Do not suppose that it will be hard. Do not suppose that it probably won't happen.

I want all of you to gently allow it to happen. I want you to realize that it can happen while you're driving the car, or it may happen at a time when you are specifically being quiet, so that you might hear. But I do not want you to focus all of your energy of listening into a period of twenty minutes, as though that is when you will hear it, and no other time, and therefore, you had best listen well. Be gentle about this. Be gentle and be at ease when you are listening for guidance at any time.

The very nature and substance of your Being is peace, it is always available to you, and you have the proof of it when you meditate. The peace that any of you experience when you are meditating, is not just an absence of fear and it is not

just the absence of physical tension. The peace that you experience in a meditative state, is a direct experience of the substance or nature of your essential Being.

Your Being is always at peace. It is always at peace. It never changes, no matter what is going on. It is ever presently available to you. Your ego gets into fits of reaction at what is going on. And that seems quite justifiable when it is happening.

But what I want you to know is, that your Being, just simple little you at this very moment, the essence of your Being, is peace, and it is unruffled by anything that is going on. And when you choose to connect with it, by meditating or by becoming effectively still through any means, you discover the fact that it is present and unaffected. You realize that you are unaffected by anything that might be going on. And then if you listen from that peace, the clarity will be there for you, your deep knowing will be available to you. And ultimately, you might say, the objective is to open your eyes and engage with your world from that place of your peace.

But initially, that peace will seem to be temporary. The more regularly you choose to listen, the more regularly you desire to know and then shut up, so that you can hear, the more you will find the intervening periods when you are not listening, to be more peaceful. And you will find yourself functioning more efficiently, and sizing a situation up more quickly and more correctly, and your activities in the world will manifest and elicit more harmony.

Remember ask, ask, ask. And above all listen, listen, listen. So it is ask, listen, ask, listen, ask, listen. And do it with ease. It is absolutely no use to you for Paul to come to Ireland, and for you to sit with me in this fashion for a weekend and then be lost, until the next time he comes. This has not been entertainment, I mean by that, it has not been my intent to entertain you and then have you return home having had a delightful weekend, but not in a different place than you were before you came.

And so, I want you to know that indeed I am available to every single one of you. I always am! But I'm specifically available to you, relative to unfinished questions over the next ten days. And I will address you, and I will find a way to do it so that you will hear me. And I encourage you beyond those ten days to practice listening, so that you might hear. And you might experience the fact that you are not alone, that you are companioned with, with mighty companions, who are here to disclose to you your mightiness, not in terms of power, but in terms of the absolute experience of the fact that fear is not called for.

You will be amazed to find that when fear is absent, completely and totally absent, you will feel immutable, you will feel absolutely safe. In other words, you will exist without threat coexisting with you. That will be experience as such security that you will feel powerful, big, invulnerable. I cannot express it more clearly than that.

Each of you has your own guides, but I am always available to all of you. In the beginning Paul was a little bit selfish, and felt that everyone should go get their own guide, when he heard that I had had a few words to say with someone else. But I am here for everyone.

And it is my pleasure to stand a little bit ahead of where you are, and say, “come on, it’s safe. Come on, it’s safe. Let’s explore more of the infinity of your Being. Come on, it’s safe.” I will not stand behind you and push you into the unknown. I will stand a little bit ahead of you in the unknown, so that you may feel that it is reasonable to take a little step into it. And each of your guides will do exactly the same thing. In effect we are saying, again, “come out and play with us, it is safe.”