



Gathering In Kingston, WA – December 10, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENT: Good afternoon. I would like to ask you a question. And that question is: Have you had an interesting time contemplating the answer to your question about thinking, since the last get-together?

QUESTION: Oh, me? I get to ask a question later, okay?

RAJ: Indeed.

QUESTION: Ah, thinking...

RAJ: Understanding

QUESTION: Well, understanding is coming. I've just had an experience a short while ago where I lent a fellow \$50 and he's never paid me back and since then a whole lot of what most people were to consider miracles has occurred to me. And I'm starting to understand how the system works basically. I don't think so much understanding as accepting. I don't really need to understand, it's just a matter of accepting what's there. I don't feel like... My question today has to do with understanding, but...

RAJ: Then let us go ahead with your question.

QUESTION: Okay. You talk a lot about sin, sickness and death, and I have a layman's understanding to sickness and death. And in the Bible it says, "go forth and sin no more." that I can understand. However, then it says don't do things to allow your brothers to sin. And my next question is, don't do what? And my question is, what makes a sin a sin? I have no idea! I mean as far as me I think sin is related to stress, but I don't know how I can control anybody else's stress or have anything to do with stress or do I walk down the street and stress out people? I don't know. And if so am I responsible for that? Thank you.

RAJ: It is really very simple. Sin is whenever you engage in an act of Self-denial—and the "S" must have a capital, the word Self must have a capital "S". Whenever you engage in a denial of your essential divine Selfhood you are committing a sin. I say that because it always has detrimental effects. Now the question is, "How does one deny is divine Selfhood? And again the answer is really simple. One denies his or her divine Selfhood by claiming to be something else, or by believing with commitment that you are something else. "Well, I'm just a human being. Well, I came from a sperm and an egg. My existence is pure happenstance. The purpose of my life is to make the best of a bad situation. There

wasn't anything before my birth and there isn't anything after my birth, I am just a temporary, physical event." First of all, all of these ideas are false. Secondly when these false ideas are held to be the truth and you live your life with commitment to them you are actively denying who and what you really are.

Now I am not using the word sin in the awful way that religion has tended to use the word. But as we also spoke about the last time we had a gathering, when one is in a state of Self-denial, one is actually denying his or her connection with a Prime Mover—God. In the denial of your divinity, which is a fact because you are the direct expression of God, you forfeit the conscious awareness that spontaneously accompanies a conviction that you have as to your divinity and your inseparability from a divine Source. And in the absence of that conscious experience of what it means to be divine—not what it intellectually means, but what it experientially means—you cannot help but feel small, independent, alone and vulnerable. And as a result of this your living of your life is expressed from that place of awful limitation, and your life becomes a defense against all that makes you feel vulnerable. Inseparable from this experience, this false experience of separateness from the whole life becomes a struggle to overcome sickness, death and the fundamental sin, you might say, of not knowing of your divine origin.

And I enjoy playing with words, especially if it conveys enlightening meaning. The accent has always been wrong when the original sin is referred to. It's not the original sin as in the very first sin—it's the original sin, it's the mistaken belief about one's origin. And it is something that everyone practices now, not way back with Adam and Eve. You see. And when you don't know of your divine origin and as a result of knowing of it being curious to have a greater experience of it then you will find yourself suffering from the original misunderstanding or sin.

In the state of ignorance that results from the original sin, sin, sickness and death are what you are bound to cope with. But as you become, for whatever reason, aware that you have a divine origin and that there is a God, there is a Prime Mover that is divine intelligence and whose every act is an act self-extension or love then you seem to become free of the effects of or the practice of sin, sickness and death.

So sin is simply a misunderstanding about your origin and a commitment to that misunderstanding and the intent to live your life on the basis of that misunderstanding. As a result of this, in addition to what I've already said, it causes you to be unaware of the fact that right here and right now you're in the middle of the Kingdom of Heaven, you're in the middle of the only thing that can be confronting you because God is the only Presence and Power. And just as you don't have a curiosity to know the meaning and the experience of your divine origin if you think you don't have one, you likewise find yourself experiencing no

curiosity about your world and universe as the Kingdom of Heaven when you think that it is also a fluke of nature—a temporary physical event.

And so all day long as you are attending to life as you perceive it to be you are neglecting, you are neglecting with commitment because of your focus on what you think it is. You are neglecting with commitment to be curious to see the Presence of God and the Kingdom of Heaven right here. That amounts to a denial of it. When you are not looking to see what's really there because you are committed to what you think is there, you are by virtue of your focused attention on what you think is there, blocking out and in that sense denying the Kingdom of Heaven. And so I have talked endlessly about the necessity of developing a curiosity to look at everything with innocent eyes. And you could say sinless eyes. Eyes that are not biased by a misunderstanding of your origin or the origin of All That Is.

I fully understand that at times you look out at your world, and you are absolutely convinced that God isn't here, and that the world as you perceive it is an absolute that is governing your experience and therefore the injustice that you are experiencing you have no escape from. I understand that that is the way it appears sometimes based upon what you are committed to believe about your world. But when you are willing to let there be a little weakness in your commitment to what you think you are, when you are willing to even just play with the idea that maybe right here and right now you are an utterly divine presence, that you are at this moment the forever fresh expression of God, if you're just willing to play with that idea even though it seems totally unreasonable, do you see that your commitment to your definition of what you are and what everything is has been weakened because you are willing to consider another possibility.

And when that weakness in what you had been totally committed to before occurs the penetration of Reality has a chance of occurring and you will experience transformation. Your world will begin to reflect back to you a closer approximation of the Kingdom of Heaven than you had allowed yourself to see before because you were so sure it was something else—something else that couldn't possibly have as it's underlying makeup essential Love, the Love expressed by the Father in His/Her expression of His/Her integrity, indivisible integrity.

I want to bring out one other point in regard to this as well, and that is that at the times when you are so firmly convinced that there is no God and that crisis is going to grind you into nothing, at the very moment when you are feeling this with such great conviction that is the time when there is the greatest potential for breakthrough of what is really going on.

To tell you the truth it's when you are all having a really good experience with no threat that you go through your days with a self-confidence that the way you understand everything to be is the way it is and that therefore there's

absolutely no need whatsoever for you to consider any other possibility. Why make waves? If everything's going smoothly leave it alone, you see. That attempt to keep everything on an even keel when it is going fairly well means that you are consciously insisting upon stability, solidity. But do you realize that if you actually were able to bring everything into an unchanging state of perfection let's say, that that would be death. You would have taken life and made it absolutely dependably unchanging, which is not the definition of life.

“Behold I make all things new!” This is the dictum of the Prime Mover, of God. That means there is going to be forever unfoldment of that which you weren't expecting. Now that's not called stability. And yet because it is the expression of an indivisible and therefore undivided intelligence called God there cannot be polarities. There can't be contests. There can't be war. There can't be conflict. And therefore this Movement of “Behold I make all things new” is utterly safe. And so you don't need to get it to stop moving in order to feel safe.

Who of you would take this delightful 18 month old child that you see in front of you and say, “Stop! Hold it there. No more growth! You are so perfect I want to enjoy you just as you are and I do not want you to change so that I have to change. The perfection of you is so delightful I want to capture it.” Well, you don't want to capture life either. But what you want to do is you want to become free of this original sin, this original mistake so that your no longer feeling separate from this impulse, this intelligent conscious impulse of “Behold I make all things new.” Because when you are not experiencing yourself as separate from it then it is the Movement of your Being. When you are not holding your conscious awareness of self separate from God then the Mind that God is becomes revealed to you as yours. And in that radical experience the forever Movement of “Behold I make all things new,” is not longer something happening to you, but for you it is You happening.

I do not want to belabor this point but it is important. I do not mean that you separate from God experience having the Mind of God, being able to do the things that God does. When all of you wake up and the original mistake about or misunderstanding about who you are vanishes you find that the infinite Creation of God that you have called mankind, and which I will call the Brotherhood and Sisterhood of Man/Woman (we can get very complicated) the infinite expression of God is still infinitely expressed. But no part of the infinite expression of God is claiming that it is existing on its own. And so the whole Brotherhood, the whole Family of God experiences simultaneously being specific and Universal.

And so you do not get swallowed up in God, but you do come to the experience of the fact that God is All There Is of You. And you have abandoned thinking that you can act on your own. And you realize that if you are acting it is because God is Moving.

You each came from various points on this part of your globe, quite independent of each other you think. But God Moved and you are here. God Moved and I am here. Why? Because for everyone here this time, this moment identifies fulfillment of purpose for each one of you. Likewise, an hour before you all got here, wherever you were you were still as a group you might say, acting in concert, all intending to come here, or all in the process of coming here because there was a Movement of God. And that is why you cried, because you were paying attention beyond the limits of just a puny little human being saying, “I’m going to a Raj afternoon.”

So I do mean to convey to you that this moment isn’t any more divine and is not any more geared toward the experience of fulfillment of God’s purpose than that of an hour ago or a week ago of each of you individually. I want you to understand that whether you have your world reflecting back to you as clearly as you do at this moment that you are the Presence of the Movement of God in the middle of the Kingdom of Heaven. Again, whether your world is reflecting this back to you as clearly as it is right now all the time that is still the fact all the time.

Because of expectations and hopes many people find themselves experiencing light bulbs going on regarding their divinity, regarding their essential worth, regarding their integrity when they come to one of these gatherings or to a meditation retreat or any other single function that has as its motivation self-help. Why? Why does it happen there and not during the week when you’re in the middle of your work? It isn’t because the event held that in store for you, because every moment holds that in store for you. It’s just that you opened the door of your curiosity.

And I’m saying let your curiosity be present while you are opening the mail or typing the boss’s letter, or correcting an employee, or filling out your tax forms. Because if God isn’t doing it it isn’t happening. But something is happening and so God has to be in it. If you’re having a conscious experience God has to be in it, whether you are misinterpreting the experience or not. And whether you’re misinterpreting who you are doing it or not.

Now you know it’s not really going to be possible to understand your holiness, because your divinity, your Sonship and Daughtership, your Christhood, your innocence isn’t constituted of ideas—there’s not a spiritual way to say it’s in your genes—but it is in your essential presence which you experience as being conscious. So what I am enticing, what I am inviting you to do by saying be curious about your divinity, is not to be curious to have an explanation of your divinity unfold to you so that you can understand it.

I want you to be curious to have an influx of an experience of it, like an intangible infilling of Love that let you feel undeniable that you are not alone and your fear that you’re alone is what governs almost all of your actions. Because once you know you’re not alone, and that what accompanies you, the presence

with you is a presence of Love that is so pure that it discloses to you your innocence, because only that which is innocent can be that purely loved. That... that is what I am talking about becoming curious about. That is what will replace the original misunderstanding, which became identified as a sin, or identifiable as sin when commitment to it occurred.

We will take a break.

QUESTION: Okay Raj, the second part of my question is in scripture it says don't do things to allow your brother to sin. Now don't do what, or am I not responsible for what they think they do?

RAJ: Again.

QUESTION: Okay in scripture it says, don't do things that would make your fellow man sin. Now even being here some people would consider a sin—my being here. Am I responsible for that? And to what degree am I responsible or not responsible?

RAJ: It is impossible for you to be responsible for another's actions. The saying, "the devil made me do it," is a cop out. Each one does what he does for his or her own reasons, always.

So, what responsibility if any do you have? Well, what you see is what you get. What you see is what you get. And when what you see changes, so does what you get. What kind of eyes are you going to look through at your brother? The eyes of innocence? If so, what you will see will be innocence. If your brother sees himself, and what he sees is based on his original misunderstanding, then his actions are going to arise out of that misunderstanding and will be inappropriate. But if you are looking through innocent eyes, if you are not suffering from that original misunderstanding, you will not confirm to your brother his misunderstanding.

So if you do not want to "contribute to your brother sinning," you will be very careful about what eyes you look through so that you do not confirm to your brother that his actions, based on a misunderstanding are valid. And if you are not confirming to him his misunderstanding, which is most certainly what he expects from you, you could say it throws him a curve because you didn't do the expected. And if you didn't do the expected and he didn't get the confirmation of his sense of himself, you have provided what I will call fertile soil for him to realize that maybe he's wrong about who he thinks he is. Yes, because you did not confirm... (I could not hear some dialog here with the questioner.) ...indeed.

When you looking through innocent eyes respond to him on the basis of the innocence you see, which is not the response that he expects then you have provided the fertile ground for him to realize that maybe the way he is seeing himself is not absolute. "Well, if you see something in me that I don't see, that you must because of the way you responded, maybe there is another way to look at this." And that is the weakness in his commitment to his sense of himself that is all

that is necessary, it is a minimal level of curiosity you might say. But that is exactly when opportunity for insight can occur. You see?

Now if he doesn't take the hint and doesn't get the insight and continues that is his decision. He is responsible from his act from that point on, just as he was before. It simply means that he missed an opportunity to have a new reason for doing something. It's not your responsibility to see to it that he got the point.

All I am ever doing when I am relating to any of you is reflecting back to you that which you weren't expecting. Because I am not confirming to you your current sense of yourself. And until each one of you is Awake your guidance, whether it is me or whoever, your guidance will always be reflecting back to you a clearer sense of who you are than what you are expecting. Because the point is for you not to continue to miss the experience of your Birthright.

That's the end of the answer.

QUESTION: My question is of a personal nature. I experience preoccupation and anxiety around eating. I wonder if you could comment on my relationship with food?

RAJ: It certainly needs to be improved. Specifically how does the fear present itself to you?

QUESTION: I feel I have hunger I'm trying to fill. I'll eat too much, or too fast or the wrong things that I know won't agree with me. I love food and I love preparing it and I feel lustful about it sometimes. I think about it a lot...

RAJ: You know what?

QUESTION: What?

RAJ: I'm glad you love something. Why the sense of it being lustful? Only because you love something you think you're not supposed to have. And when somebody wants something that they're not supposed to have it's called lust. You need a better relationship with food. I want you to just consider the possibility that your relationship with food should appropriately be one of loving it.

Now if God is indivisible, then God is undivided. And that means that His self-expression, Her self-expression is not divided. Anything that is not divided is incapable of acting against something else. It is impossible for that which reflects unity to be at odds—the very concept of being at odds is nonsense.

“Well, the food is food and my body is my body and they're obviously not the same thing. The food doesn't live off of me but my body lives off the food. They have different functions. They are different things. And of course, I'm having a problem with this fundamental original misunderstanding, which means that everything I look at is bound to reflect the sense of vulnerability I'm experiencing because I feel separated from the whole. So I guess I'm just bound to experience threat and potential harm, whether it's from food or whether it's from circumstances or whatever. I guess I'm just bound to have to deal with that until I wake up.”

But you see, the infinite expression of God is not polarized. And whether you have completely awakened or not any aspect of your experience that you are willing to embrace without defense will tend to sit with you, abide with you harmlessly. Because when you are not approaching it with defense you are being a benign presence itself. And when you are being a benign presence, the presence of your world becomes benign for you because it was always expressing unity even though your misunderstanding caused you to believe otherwise and respond to it as though it were an enemy. And when you do that you are in a mode of attack, because you are saying, “you cannot express a unity, you are not expressing a unity, you are not what you are and I reject you.” You see? And then you experience it rejecting you. And it’s all a lie.

Now the reason I can say it’s a lie is because the moment you lower your defenses, the moment you are willing to experiment with looking with innocent eyes instead of giving the thing the definition that you have made up, the minute you do that you have practiced forgiveness. Which really means that you’ve withdrawn your judgment. And in the absence of judgment you as the perceiver and it as the perceived, or you as the eater and it as the eaten are able to be experienced in the unity that it has.

You know one only compulsively clutches for something they think they cannot have. And you think you cannot have it because you are not supposed to have it and the fact that you really want it is lustful. And what does that say about your character. And it’s all bull shit!

You do not have to be afraid that if you let yourself thoroughly enjoy your food without guilt that you will soon become a blimp. Because I will tell you that when you are really loving it from your peace there will be no compulsion present.

Now initially you may have to exercise a little bit of common sense so that you do not gorge yourself. You see I want you to know that when you dare to embrace and express love without fear, love without guilt for your food the ego could say, “Well, Raj says it’s all a unity, and if it’s all a unity you can eat enough for five people and there cannot be a conflicted result.” But your just one people, so use common sense as you dare to love. Because as you dare to love the habit will fade. But until it has faded completely you will have to simply exercise common sense just as you would with a child that you know has had enough to sustain him, but who wants more cake. You see?

I meant it when I said I was glad you had something to love. What you need to do is stop seeing that which you love as that which you cannot have. And then try to live in the contest between those two things.

If this world and universe is the Kingdom of Heaven and if it is true that it is the Father’s good pleasure to give you the Kingdom, to give you all of it then it is here for your pleasure, it is here to be enjoyed. It’s essential perfection and love and divinity is not supposed to escape you. The experience of food is not supposed

to meaningless. The experience of relationships is not supposed to be meaningless. And God saw all that he had made and not only was it not meaningless, it was very good! There is no sin here. That's the end of the answer.

QUESTION: I'm embarking on what feels like the biggest project in my outer world that I've ever done. It's called the "Listening Project." And last week I experienced some paralysis about getting started with it. And the words weren't coming when I sat down to type and etc. And even though I feel 99% sure this 1% of the place where I'm unsure with how I'm going forward with it frightens me a lot. And there's questions that I have that the risks seem very great.

RAJ: When you speak of listening, you mean listening for guidance?

QUESTION: Listening to other people, listening to other people as a form of conflict resolution. Giving the gift of listening. And I've had lots of challenges from people saying, "no it needs to be a dialog project," and I feel very, very certain, I feel 99% certain that it needs to be the gift of listening. And that one percent of uncertainty feels so big to me and I want to just trust myself and go forward.

RAJ: Well, you know what, you're just going to have to go forward even though that one present is there. You must also understand that although it feels like the 99% is the hardest it is really the last 1%. Because the last 1% is where commitment occurs, 99% is still safe, but it's when that last 1% is given up that's when commitment has occurred. That last 1% is the part the ego thinks will save its ass. But if you will let that 1% be there and if you will just notice the ego doing its little jig, expressing its doubts, whatever, and you say, "Oh, there goes the ego doing its little jig," and you bring your attention back to the 99% you will billed over time an experience of the value of that 99%. And that experience will be what will allow you to completely disregard the 1%. And in completely disregarding it it will disappear.

As I said earlier, each of you do what you do for your own reasons, never for other peoples reasons. And you will not let go of that 1% until you can do it for your reasons. And you will not have the courage to do it for your reason until the other 99% has become so obviously valuable to you that the 1% is obviously useless. And then for your reason you will release it. And in this way the integrity of you will have accompanied you to this new level of commitment because you did it for your reason. You see what I mean?

So you're going to have to let that 1% be there and honor the other 99% enough to give it a chance to prove its value. That's the simplest way I can put it. And there's no magic way out of it. Any other way would require you to violate or abandon your integrity because you would be doing it without knowing why, you would be doing it not for your reasons—that's what I mean.

So continue valuing the 99% and let the ego whine!

QUESTION: I was told several years ago that I would have healing energy coming from the palms of my hands. And I've had several experiences demonstrating that that has happened, but it's not consistently apparent. Then I was given a very powerful guide and you've confirmed that she was to teach me about healing under your supervision. But I have not pursued it, there is some reluctance on my part—some reluctance there, some unwillingness. And my question is am I to move ahead exploring this potential and I am to work with her, and if so, how?

RAJ: It's so important to pay attention to the obvious. It's so important to pay attention to what is obvious before you have taken the time to think about what is obvious. If the motivation isn't there, it isn't there. It means the Movement isn't there yet—that's the obvious. When the Movement is there you will Move! It's only after paying attention to the fact that the Movement isn't there that then you can say, "well, but it's supposed to be there, somebody told me it was there. I must be missing it. What's wrong with me?" But the truth was present in what was simply obvious. The Father's Will was present in the simply obvious. So there is no problem. And when you feel the Movement you'll Move, not because somebody said it would be there, but because it's there. You see?

QUESTION: It feels like laziness sometimes.

RAJ: When the Movement is there, you'll Move.

QUESTION: It also feels like sometimes I get ahead of the guidance and my timings not the same as God's timing. And that sounds like what you're saying.

RAJ: You've heard the joke, "if you want to make God laugh tell him your plans." It is a truism.

Somewhere along the line all of you have to begin to get the glimmer of the fact that there is divine order now. You also have to come to a time when you realize that you don't want to understand the truth to correct anything, you want to understand the truth so that you can see things as they truly are where nothing requires correction, else your quest for truth will be based upon this original misunderstanding in which you feel small and vulnerable, in which the Kingdom of Heaven and Reality appears to be polarized and therefore in which it's your task to overcome. And so your quest for truth will always be seen as a better means of overcoming instead of that which uncovers the falsity, the nonsense of this original misunderstanding—which always will free you up to experience curiosity and the willingness to look with innocent eyes.

And of course, it is a fact that when that curiosity is practiced and allowed and you are not defended against seeing everything with new eyes, it will certainly look like there's correction occurring because your view will be transformed—and where there was illness there will not be, and where there was imperfection there will not be, and where there was ugliness there will be beauty. But it will not be

because truth transformed the ugly into the beautiful, or the sick into the well, but because the misunderstanding which was the basis of your perception of everything will have been released—and in Biblical terms the scales will fall from your eyes and you will see everything as it was all along.

So you really have no idea what it means that there will be healing in your hands. And you'll have to wait until the Movement occurs to find out. Obviously it will not be to change an unhealed thing into a healed thing. And you don't know whether it will be well or useful for it to last for 3 seconds or 30 years or be continuous or intermitted. If it happens, it will happen as an integral part of your breakthroughs relative to the original misunderstanding.

Another wonderful thing about it is that you will not be able to ever understand how Love works, but you'll be able to feel it. And that's how you will come to know who you are and abandon who you thought you were.

I will keep reminding everyone that waking up, becoming enlightened, coming back into your Right Mind is not going to be an intellectual process. It is going to be, for lack of better words, an experience of the heart or an experience of the Soul. And it happens when you're not doing anything else, it happens when you are not "being a healer," it happens when you aren't "laying on hands," it happens when you aren't studying "A Course In Miracles," even though your study of the Course or any other holy book may help bring you to the point where you can stop doing anything else because there has grown enough trust that there is a God and that God is omnipotent and omnipresent that therefore you can feel safe enough not to be doing anything other or different from what God is being you at that moment.

We are going to take another break, and I want all of you to understand that these breaks are occurring because they are appropriate even though you would love to have me speak at greater length and perhaps have more questions asked. But just as all of you 2 hours before you arrived here were acting in concert because God was being the Movement, everything that is happening here including the breaks is part of the concert. And it's absolutely perfect. So we will take another break.

QUESTION: I just wanted to ask of your confirmation on a couple of things. One is, I understand from my guide his name is George, so I wanted to ask you of your confirmation. And the other is...

RAJ: Let us do one at a time.

QUESTION: Okay.

RAJ: You have heard correctly.

QUESTION: Thank you, and I like him a lot.

RAJ: That is helpful.

QUESTION: And he's very humorous. And the other thing that I wanted to ask...

RAJ: I will interrupt. It is important for you to know, all of you, as you open up to the experience of guidance that the communion because it is communion is very intimate and it's going to be perfect for you. Listening requires defenselessness. And defenseless means not having any control. The reason I'm saying this is that if you are opening up you are becoming curious and you're willing to allow yourself to experience guidance, if you expect the guidance to sound like me that is a defense. It is a defense in that your expectation doesn't leave the field wide open for the experience of that which is perfect for you.

There have been occasions when individuals have not heard their guides because they were expecting their guide to sound like me. On one occasion their guide finally spoke in someone else's voice, a girl friend's voice, which got his attention. And then after 3 or 4 days of conversations his guide, which was female, dropped the other voice—his girl friend's voice, but he didn't hear because he had an expectation.

I can be funny at times, but your guide is funnier. And so I want you to understand that the experience is a very original experience for each one of you. So comparisons are useless. That's what I wanted to convey.

QUESTION: And the other confirmation that I wanted to hear: from the tapes (which by the way are so important to me, I have no clue what my life would be like without the messages on the tapes) but what I've been hearing in the last month or two is the message that "I am God being Jean." And it's pretty overwhelming to me. Just as you are God being Paul, etc.

RAJ: I tend to be very, very careful, instead of saying, "I am God being Jean," say, "God being Jean is All There Is of Me." The reason being that when you use the word "I" it is almost impossible for that word not to mean or at least greatly include all of your prior definitions of you. And you as you have perceived yourself are not God. Who you are as God being You is unbelievable, magnificent, whole, indescribable. And after you have had the experience then you can use the word "I" in the way that you used it, except that you're not even likely to say, "I am God being Jean," it will be, "I AM" and it will mean All including Jean. You see?

QUESTION: And that in truth is how we're all connected? And that's how you can be with so many people at the same time?

RAJ: Indeed. What you don't realize is that you are constantly with all of the Brotherhood and Sisterhood at the same time, at this moment. It is just that you are very focused on this specific aspect of the infinitude of you that is identified so closely with this part of your infinite body.

As I said earlier, God is both specific and universal at one and the same time, therefore all that God is being is specific and universal. You might say, and this is inconsistent and poor language, you might say that every expression of God is at one in the same time specific and universal. It is just that at this moment you

are focused, highly focused on the specificness of your being and not paying any attention to the universalness of your being.

QUESTION: Is that my own ego that gets in the way of...?

RAJ: Let me put it this way, the choice to be focused on only the specific aspect of the universal You is what can be called the ego. Because in that highly focused context, which is an exclusive context—it's just this and not everything else—in that context you still experience yourself as conscious or consciousness. And that highly focused consciousness of things when it thinks it is the whole of you is again our original misunderstanding. And the sense of self that utilizes this original misunderstanding as the basis for understanding everything, that is called the ego. It's like a lap. When I stand up where does my lap go? It's not an actual object or presence, and neither is the ego. The ego is just what seems to be when one's attention is highly focused on the specific presence of one's self to the exclusion of the Self which is all inclusive and Whole.

QUESTION: Well, do you have some advice on how to get there quicker—short cuts?

RAJ: Absolutely! You've been getting them all afternoon. The very act of curiosity that constitutes the making of a crack in the door, or a crack in the dike, you might say—a whole in the dike—that act right where you are of curiosity to see the Kingdom of Heaven where you thought there was just “a world and universe that started from a big bang,” and the willingness to be open to the influx of love that illuminates your innocence to you so completely that you can let go of all defense, that is the short-cut.

QUESTION: I'll sign up! Thank you.

RAJ: You are welcome.

QUESTION: Wow, I didn't expect that Raj, thank you.

RAJ: Then you may pass the microphone on.

QUESTION: No!

RAJ: You see when you let go of expectations... Continue.

QUESTION: All right. It seems that the time is now for Fred and I to be at a crossroads in our relationship. Both of us no longer...

RAJ: There is no seeming to it.

QUESTION: Right!

RAJ: It is one of those simply obvious things. Continue.

QUESTION: It's been challenging to say the least. And also I've been celebrating in a sense that it's here, because there's so much that we're both getting from it and there's so much more that we hope will happen, but along with that I experience anxiety, fear, sadness.

RAJ: I will tell you right now that anxiety, fear and sadness arise out of an assumption on your part that you know what's going on.

QUESTION: Then I guess it's true I really don't know what's going on, I only know how I feel. And how I feel is that this is an opportunity for us to both let go into something deeper between us...

RAJ: Whatever that might be.

QUESTION: Whatever that might be.

RAJ: And I say this because this also applies when one is letting one's self into a relationship with one's guide. Any preconceptions you bring to the event, whether it's opening up to guidance or whether it is abiding with the simply obvious thing that's happening, any expectation you bring to it makes it very difficult for the originality of the Movement of God that is really happening to register with you.

Sometimes Paul would say, "hello Raj," or "good evening Raj," and sit and listen and would hear nothing. And he would begin to think, "Oh, I'm blocking. I'm doing something wrong. Well, maybe today is the day I find out that it was all a fluke," and so on. And then he would think to ask, "are you saying anything?" And I would say, "No." The simply obvious escaped him because assumptions came into the picture. You see what I mean?

If any of you want to experience the originality of God's Self-expression, which always identifies fulfillment you are always going to have to assume that you don't have enough information yet to make any assumptions. And then listen innocently. Be present innocently. You see? Continue.

QUESTION: So how would you say I'm doing?

RAJ: Well, I love you. It's not a test. You are loved. You know what? You're going to get the fulfillment know matter how you do.

QUESTION: Oh, boy!

RAJ: So don't distract yourself with that kind of a question, "how am I doing." Hopefully the question is, "how is God doing."

Now by the same token if there were something you needed to be doing differently you would hear me sitting here telling you. Continue to engage in trust as you have been—not trust in Fred, not trust in yourself, not trust in circumstances—but trust that if anything is happening at all it's God Moving. And as I said earlier because God is indivisible then His Movement is unconflicted and therefore has to identify that which is Soul satisfying for everyone concerned.

And so I have a feeling, I know that in the next weeks to come you are going to have that question come to you again, "how am I doing," or the suggestion will come, "I'm not dealing with this to well." When that comes to you remember my answer to your question, "how am I doing." And my answer was and will be, "I love you." That's all you need to know.

QUESTION: Thank you for your answer last month. I am practicing complete sobriety now. My question is this therapist I'm working with has suggested that I was using to cover up depression caused by chemical

imbalance and they want me to take anti-depressants, which I do not want to take. And what I'm wanting to do you know you talked about...

RAJ: I'm going to encourage you to refuse to take them, but agree to continue to work with the therapist in all other respects relative to the issues that need to be dealt with. I ask you to ask him to give you a period of time--3 to 4 months—at the end of which you are willing to sit down and talk with him and get his evaluation as to whether or not he still feels they would be helpful. That degree of reasonableness coming from you he will be able to agree with, cooperate with. Whereas if you just say, “no, I'm not going to do it,” he will suggest that you both look into why it is that you feel so strongly and unreasonably on this situation. Continue.

QUESTION: After they suggested the issue of depression I started reading up on it and when they said there are 10 symptoms and I have 8 of them...

RAJ: Um, are you one of those ones who is going to become a text book client?

QUESTION: No I'm not. But my question is this: Do I have chemical imbalance does it need to be addresses from a naturopathic perspective? And should I pursue that? Because when I talk to my naturopath about that he said, “no, no, no, don't use anti-depressants,” and he wanted to run a blood test just to see if there's other things. Because I do have lots of odd physical symptoms, energy fluctuations and spaciness and odd things that I'm weary of dealing with.

RAJ: Sobriety as you called it, will cause the diminishment of these various symptoms. No you do not... as I've been telling you for some time you do not have anything physically wrong with you—I mean that needs to be addressed. And finally you are addressing what needs to be addressed. So continue without becoming scattered by researching other avenues and let the appropriateness of what you're doing have time to become identified as your healing process.

And remember that healing is always a revealing, an uncovering of the divine One that you have been all along. We're not going to turn a sow's ear into a silk purse. If you realize that you will also realize then that discovering that a silk purse was a silk purse to begin with does not involve a great deal of work. Changing a sow's ear into a silk purse is quite a job.

I want you to be aware that these next few months are going to require patience on your part. You see, it isn't something that we need to get done! There needs to be enough absence of getting things done so that there is a level of inactivity, a level of quiet or peace in which the Whole you, the in-balance you to begin to register with you. It is again like coming in from a bright beach into a bungalow where the drapes are drawn and you can't see because of the contrast. This is not a time to rush around trying to overcome your blindness. You have to

just stand still in the lesser light and let what will naturally happen, happen—your eyes adjust and then you will see.

So, you're in a process of coming down from a high, a false high and a false experience of who you Are. There's no rush to it. When I first came along or shortly there after, Paul asked for healing of an arthritic pain in both shoulders, but especially the right shoulder. I said, "Okay." And so he laid down at a specific time and for lack of better words we had a healing session. And when I told him it was over and he sat up and it wasn't gone he thought something was wrong. He thought that if we were the clear presence of the Father's will that we should be able to eradicate what was an illegitimate imposition upon one of God's Sons, him. An illusion should just disappear in the presence of divine clarity. But it wasn't.

And he realized, as I was sharing a few moments ago, that out of the blue he had expectations, even though just talking to his guide was a mind blowing new experience for him and to have healing work done by those who are awake was equally new to him. And where did he get his expectation from? It actually took 90 days. At the end of 90 days and ever since there has not been a twinge of discomfort in his shoulders. And at the end of 90 days he realized what had he been quibbling about? It was amazing that it was gone in 90 days. You see.

You don't have to waste your time with, "why isn't it going faster, what am I doing to block it?" That's more trying. That's more efforting. That's more of this busyness that constitutes a willfulness that is the opposite of yielding. And you yield into your healing. You yield into the adjustment of your eyes when you come in from a bright place into a dark place. You see?

So, you're going to have to exercise patience, not so that you can get to the end result faster, but so that you can be in the frame of mind that allows you to experience more innocent vision and therefore clearer perception of the perfect you. And maybe you'll never stop doing that. Maybe learning to yield into the allowing of the experience of your divinity is not something you will do for 90 days so that you can be healed of addiction, maybe it's something that you will do forever because that's what's natural to you. And in the process, which didn't represent you truly, will disappear along with many other things.

QUESTION: I'm for it.

RAJ: I know you are.

QUESTION: Thank you.

RAJ CLOSING COMMENTS: Thank you, it has been another wonderful afternoon. God did it perfectly. In concert God did it perfectly. And it wasn't meaningless. And I'll be very frank with you I enjoyed it and it felt good and it's supposed to. And I hope, I hope, I hope that you will let yourself enjoy eating and feel good about the fact that you have the capacity to let in your joy, to let in the delight of experiencing good food.

You see when the alarm on the septic system when off, Paul didn't get up and turn it off, I got up and turned it off. It's very important for you to know that your divinity is relevant to your humanity right down to the shoveling of shit. Nothing is outside the perfect Movement of God. And you aren't outside your capacity because of your divinity to be appropriate at every moment, right where you are. And as you get the hang of it, as you get the idea you will realize, "of course, how could I possibly have clarified vision of the Kingdom of Heaven if I'm not willing to look where it is. And if it's the only thing going on, it's got to be right there on the alarm on the septic tank, or eating, or letting go of addiction. You see?

Some of you might think, "Oh, that brings God too close for comfort—right here." Thank God, because it means that the trek home is a journey without distance.

Thank you for being with me.