



Gathering In Inverness, Scotland 1996

By: Raj Christ Jesus -

ANSWER: Good morning. Who has a question?

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: On the basis that I don't know what's best for anybody, including me, I've mostly stopped telling my sons what to do. They're 18 and 20 now. Mostly this has had wonderful results, but they continue to smoke Cannabis and this does bother me. For a long time I've practiced overlooking their faults and seeing only the good in them. But am I being irresponsible in allowing the smoking of Cannabis at home? Could you say something about drugs and a parent's responsibility please? Thank you.

ANSWER: To say that you don't know what is best for anybody else does not mean you're a fool. It doesn't mean that you will have nothing to say. What it means is that you will not say something based upon your best judgments or your conditioned thinking or what you were taught was right and wrong. You see, if you just say, "I don't know what is best for anyone," or, "nothing that I see means anything," that's just half of the equation. Because in the recognition that you don't know from a tiny personal standpoint what is appropriate, doesn't mean that knowing what is appropriate is unavailable to you, it doesn't mean that what does have meaning is unavailable to you. It just means that based on your education you don't know what's best, because you don't have all the factors, I mean infinitely speaking or divinely speaking. So you say, "I don't know what's best for my sons, so I am going to be still and listen for what is appropriate for me to say or what is not appropriate for me to say," you see.

Now doing this involves a certain risk, because if you base your actions on your training and your conditioned thinking there's a certain confidence you have in saying to somebody else, "this is wrong, stop it." But if you choose to humbly acknowledge that you don't have all the factors to know what is truly appropriate and then you listen to know whether to say something or not, and you find yourself impelled to say something and you say it, you can't say it with the same confidence because it hasn't come out of your upbringing, it hasn't come from that acquired place of assurance that your training has supplied you with. What that really means is that you're not able to bring any degree of willfulness to what you're saying, because what you're saying didn't originate from your best judgments, you see.

Now, it is your home is it not? They are living in your home, you're not living in their home? You have to be able to live in your home within your comfort zone. And whether your comfort zone is constituted of your great enlightenment or your current ignorance it is still your home, the rules of which must be honored. Why? So that you aren't constantly living on the edge of your comfort zone, feeling uncomfortable. This is the first point. So you may have to say "no" to the use of drugs in your own home even though you are not telling them that they must stop, period, in their life. You must honor your integrity no matter how advanced or how ignorant it might be at the moment. You understand?

When you realize you have the right to operate within your comfort zone in your home it will be much easier to love them. When you think you have to cater to them for fear of upsetting them, for fear of stepping on the toes of their freedom and you cannot be at peace in your own home, it becomes hard to love them because you're sacrificing yourself for them and abandoning whatever degree of integrity you have come to embrace and embody for yourself in your life.

It's very hard to love another. And when you are not able to love them it's very hard to speak to them in a way that they would recognize as love being expressed or wisdom being expressed.

So you're not here to control them, but you're also not here to be controlled by them. So the real question is: "Am I willing to sacrifice my comfort for them, or am I insistent upon functioning within my comfort zone, my greatest sense of integrity at the moment, and in so doing setting a good example—teaching that—while leaving them free to decide what they want about their use of drugs elsewhere. That's the real question. And if you will answer that question with self-respect then when you do speak and say, "thus far and no farther in my home," it is not likely to be heard as a put-down or a challenge or a degrading of them, but rather as a clear expression of you. And because there is no animosity or antagonism in it, it invites them to respect you, you see.

That is all I am going to say at this moment, although your question embraced more. We will be covering the rest of it during the course of this weekend. You're welcome.

I must share that one of the participants in this gathering has been listening to audio tapes of our gatherings. And at the end of an answer I will always say, "hands," and in listening to the tapes he thought I was calling for my assistant hands to do something. (Laughter) Hands.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I have a question about genetics. We have a daughter, which is adopted, among other children, from Vietnam. And when she grew up one could see that she's different. She's different and at the same time she of course acquired also concepts we gave her, so there was a mixture between

genetics and acquired knowledge. And I think probably neither of them is her real self.

I wanted to ask you whether genetics play any role in a human being when it's going towards enlightenment, when it's becoming its Self? Or personally speaking for you, did your lineage, your descendency from the House of David have any influence of you, or your being the son of Mary, did that have any influence of you or is that totally a world of illusions?

ANSWER: Well, I was no more free of the influence of lineage and family and nationality than anyone else is. But genetics and lineage, concepts that are taught are all not representative of what the real individual is, although they are not exclusive of what the individual is. What happens in the process of waking up is realizing that genetics and conditionings, habitual behaviors, mutual agreements that cause cultures to come into play and so on, all of these things are not what give identity to individuality and are not the source of one's being or identity.

As one Awakens one shifts from the ego identifications which are all based upon body and behavior and concepts. So that one arrives at a point where he doesn't know who he is—just as you arrive at a point where you know that you don't know what is appropriate for your sons or for someone else—you arrive at this not-knowing place. You realize that there is a different source of your existing than your body and your genes and your family and your nationality and so on. When you arrive at this point of inner discovery it doesn't feel so much like a discovery, it feels like a loss because all of a sudden the things you relied upon to give yourself definition you realize are not what give you definition. That is a point of enlightenment, but you haven't yet discovered what is the source of your existing, of your presence.

This vestibule or this not-knowing place is the most valuable place any of you have available to you right now. Because in the absence of thinking you know what everything is, something new can register with you. It's an uncomfortable place because you've been raised to feel that you must be in charge, and in order to be in charge you must know certain things, and therefore if you are abandoning those things you thought you knew then you're no longer in charge and that's very scary.

Don't shy away from this essential step just because your ego is uncomfortable. You need to take the second step, which is to inquire as to what is Real, to inquire, "Who am I? What is my Source?" You see. And I'll give you all a clue: The question isn't "who am I?" The question is: "What am I?" And as long as you try to answer the question "who am I," you're always going to come up with an answer different from the Real one, which is you are the presence of God expressed, or the presence of God expressing Himself. You are a function, not a thing. You are a Movement, not an object. You are, you could say, the place where God shines through, you see. That's a what, not a who.

The fall was the result of the attempt to answer “who am I,” you see. Everyone was experiencing being what they were. But the minute the question, “well, who is this that I am,” the moment that that question occurred one had to go into his or her imagination and fabricate an idea different from what they were, you see, to come up with a definition. And the process of Awakening is the process of relinquishing these definitions that have been acquired and built and held together quite firmly by great feats of unnatural self-control.

So genetics is not a governing factor in any eternal sense. Conditionings are not governing factors in Reality, even though you choose to govern yourselves according to them by choice. It’s not God’s Law that they are governing. It’s your choice to act or to behave as though they govern.

At the same time God is infinite and infinitely expresses Himself in infinite variety you might say, but the variety is not genetic in origin. Okay? So there will still be the infinite diversification of the expression of Love that is what God is being right here, right now and looking like all of this.

You see, what’s happened is that those who have said “who am I” and have come up with a definition that they’re satisfied with immediately found themselves on the outside of the experience of what they were—it seemed to be unavailable to them. And then they looked at the infinite manifestation of God and tried to understand it in a disconnected way too. And so the infinite diversity and infinite variety of the expression of Love has been defined in terms of physics and genetics and so on. But you can’t start with the manifestation of God having left God out of the picture and arrive at any clear experience of what its True Meaning is. You see.

So as one begins to Awaken one begins to stop valuing the genetic concepts, the scientific concepts, the cultural concepts, the social concepts, the personal concepts and says, “Maybe there’s a different way to look at all of this. Maybe I don’t know what it all really is. And so I’m going to become curious. I’m going to allow myself to be in a neutral inner place where the Real Meaning of everything can present itself to me, instead of my trying to figure it out.” And that’s the way one becomes free of an obsessive preoccupation with the manifestation and all the definitions given to it and can—I’m going to say—shift into being what he is, rather than who he thinks he is and how everything appears from that standpoint of who he thinks he is. Then the presence of God that is everywhere can begin to register as what the presence of God is. And coming back into your Right Mind begins. Enlightenment occurs. And confusion and insanity fade.

Does that answer your question?

QUESTION: Yes, thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good morning.

QUESTION: Good morning. I'm really pleased to be in your presence this morning.

ANSWER: Well, I am pleased to be in your presence.

QUESTION: Thank you.

ANSWER: It's the same presence, you know.

QUESTION: Thank you.

My question or statement is a desire to find out what's going on. It goes back a long, long time. And my wife... I have a very, very difficult relationship with my wife. And I seem to have periods where we seem to be together in a loving space and then it wanes and I have a desire to leave the relationship, you know, this relationship isn't working, this isn't God's Will for us. And I have actually left the relationship four times over the last twenty years. And we keep coming back together again. And we just seem to go through the same process. And I don't know whether it is the Will for us to be together or how I see my wife is it my own projections? And that's one part of the difficulty in my life.

ANSWER: Let me ask a question. Does it appear to you that being with her requires you to function outside of your integrity?

QUESTION: Sometimes, yes, sometimes.

ANSWER: Why do you do it? Why do you sacrifice your integrity in those instances?

QUESTION: Basically I'm coming from a point of fear. If the relationship ends everything else will have to end—family, house, business. And it almost came to an end already and I literally collapsed with a breakdown.

ANSWER: My point is this: What would happen if you remained there and did not sacrifice your integrity? I'm not talking about attacking her or requiring anything of her, but of your, right on the spot when the call for sacrificing your integrity comes, refusing to sacrifice it? You see, when you actually say, "no, I'm not going to operate outside of my integrity," there's a great relief that occurs in one who takes that stand. Because when you sacrifice your integrity for another you suffer because of what you did to yourself, but you say they are responsible, "you made me do it," "the devil made me do it," you see.

But what I encourage you to dare to do is to first of all be in touch with your own integrity well enough so that you know when you are being pushed over the edge, or invited, or seduced to abandon your integrity, you see. Nothing's seduced by your wife. Your ego is the only thing that seduces you to sacrifice your integrity, whether you behave as though it's someone else doing it to you, you see. When you dare on the spot to refuse to sacrifice your integrity and you refuse to operate without your integrity, as I said, there's a great relief that occurs in you. And in that place of stability, of balance that you feel your whole way of relating to

your wife will be different. The problem is that the way it's being played-out causes you to overlook the step within yourself where you are allowing yourself to abandon your integrity and then blaming her for the uncomfortableness that you experience.

Now the other thing is you don't have very much comprehension of the power of your integrity acknowledged and embraced and committed to by you. When you value your integrity more than whether someone else is upset, or more than someone else's expectation, or more than someone else's distress, when you value it and abide with it you feel your invulnerability. Not that you are strong enough to withstand attack, but that you're unavailable—you just don't exist in a way that can be thrown a curve by any event that happened. This is your Birthright to be experiencing your invulnerability and therefore your integrity and your peace and the fact that no defense is called for.

Now, as I said, when you experience that, the way you relate will change. To be in touch with it, with commitment, has the effect of uncovering greater order in your life. You could say it generates healing, it blesses everyone. Because when you're coming from that place you're not engaging in attack yourself. In defenselessness your safety lies. And in defenselessness everyone else's safety lies. And when you make commitment to that, it changes the way everyone else feels, who is around you.

Now I'm not sitting here saying, "Yeah, it never was your wife's fault, it's all yours." I'm not talking about fault at all. It has nothing to do with fault and who did something wrong. But I'm pointing out what will make a healing difference because it will involved greater conscious sanity on your part, within yourself. And I'm encouraging you to risk making commitment to it by sharing with you that the result will be whollizing for you and everyone else.

Now this will not be a means of being able to control your wife into being a more pleasant person. It does not mean that it will be a way to save the marriage. This has nothing to do with taking this action in order to generate a result of any kind. I'm talking about taking an action within yourself whereby you're honoring your integrity and feeling the relief of knowing that you're not going to violate it, feeling the substance of that experience. That's feeling your invulnerability and therefore that there is no call for defense or attack of any kind. And then being from that place with every event whether it's in your relationship with your wife, driving to work, being with your children, whatever. If you make this choice for your own integrity and the marriage breaks up, let us say the two of you go your separate ways, it will still happen in a whollizing manner that leaves each of you with your integrity in tact, which leaves everyone, all of the family with their integrity in tact, you see.

When someone else is upset with you their behavior suggests that you ought to have a reaction to that, correct? It's a seduction. And everyone does it all the

time, one way or another whether it's offensive or delicate, you see. But when you are daring to be honest enough to be connected with your integrity that's what you will be, I'm going to say, responding to. You're going to be responding to being on the beam, being in balance. And you will not be responding to invitations out there. You see? And in your balance and your being from that balance it tends to be contagious. And other people in your presence are able to feel more balance, you see.

Now what I have talked about in my answer to you has had nothing to do with studying any books or learning any teachings or being able to express by virtue of some certain teachings messages to your wife that will enlighten her or change her. Because it's never in the words, it's never in the teaching. It's in the result of the teaching within you, because I am giving a teaching at the moment. But it has to do with being attentive to the integrity of you that's in you, you see, and then you become a teacher of peace and balance and integrity without ever talking about it.

When you're coming from that place of balance in you, and it's a place that exists in every single one of you, when you come from that place invariably the one's you are with feel loved. You could get on a bus and everyone would feel loved, and they may not know exactly what its source was, but they would feel loved. And yet you haven't said, "I'm going to teach love," you see?

So you don't need a language of harmony or a language of love or a language of truth with which to bring about a change in your relationship. I'm going to let you think about that for a bit and we will take a break.

QUESTION: Thank you, Raj.

ANSWER: You are welcome.

QUESTION: Hello. I am having some difficulty between the term Raj and God.

ANSWER: What is the difficulty you're having?

QUESTION: The name Raj. God to me is the infinite Being. And when you said Raj spoke to you, or at least that's what I understood you to say that He spoke to you as Raj, why didn't He call Himself God and have been more specific?

ANSWER: I will put it this way: historically speaking I am the one who was known as Jesus. When Paul first opened up and asked for help, if I had said to him, "my name is Jesus and I have been awaiting the right time to speak to you," he would have known he had gone crazy. And because he was already engaging in something questionable in his own mind by asking for help and thinking there might be an answer, it would have meant that we would not have talked any more. It would have been too much for him to take. And so I give him the name Rajpur, which happens to mean "place of the Prince," "place of the Son of the King," in other words, which conveyed unbeknownst to him nevertheless that it was the Son

of God speaking. It wasn't until almost a year later that I shared with him that I was the one known as Jesus, in other words, the Christ.

Now I am present with and available to every single one of you, everyone at every moment. And so it is my intent in being with groups of people like this to make this fact known and by Paul's presence and demeanor also convey the fact that my being available doesn't require of anyone any special talent, because Paul is about as regular as anyone else on this planet and has no "special" talent in order to hear me. Does that clarify that for you?

QUESTION: Yes.

ANSWER: Okay.

QUESTION: Thank you.

ANSWER: You are welcome.

I would like to share for a moment that many of you—and this is not confined to this group, it is a global dilemma—many of you are too intelligent for your own good. You have developed ways of interpreting the world that are highly complex. And so in order to address you—either in this manner or directly—I am called upon to help you get past your education back to the simplicity of being, which is that God is Love, which is that you are literally the presence of God. I am not saying that you are God. I'm saying that God is All There Is of You, all there is to you and therefore when you arrive at a place where you're willing to relinquish all of your highfalutin understanding and manage to be quiet within in an attentive listening mode then what God is being right where you are as Himself but it looks like you can have a chance to register with you so that you can begin to feel what you are, which is the presence of Love. And in feeling that begin to be the embodiment of love with each other and with everything, you see.

The idea that Love will change the world is as old as time because it's the answer to time. I mean by that that is what will undo time and uncover eternity now, here, as everyone's conscious experience. But when everyone is so sure about how everything works and all of its complexities and the genetics of things, and the cultural things and so on and that is the context in which one's search for truth occurs then that is where I respond and slowly and gently encourage each of you to have a different vantage point, one which is free of your definitions, one which is free of your confidences.

As much as you value your confidences they constitute a defense against enlightenment, they constitute a defense against learning of any kind, of revelation of any kind. "I am quite sure that this is a glass, and that it has water in it, and that water is made up of H₂O, hydrogen and oxygen, blah, blah, blah." Well that's an interesting description but what is its meaning? I'm not going to answer the question. But be curious about the things that you're so sure you know what they are. Wonder what, what is... is there a divine meaning here? And don't be so quick to say, "well, it's an illusion and therefore it has no meaning," anymore than

you would say that this flower is an illusion and has no meaning. I will tell you it does not have the meaning that you are so sure it has. If there's anything there at all it's the presence of Love, and that means that you're being loved by it because love radiates and embraces and it includes.

And so it has meaning not just as something to observe and discern a beauty in it that it may be inspiring to you, it also means in a far more intimate way that at times when you feel unloved because of certain situations even the flowers are being Love that embraces you and you are able to feel it. And in moments of illumination many of you have felt that the substance of everything around you was Living Love that was loving you and you felt it, and you felt the Oneness without division, even though there was variety of shape and color and design and so on.

There is so much more here than anyone is experiencing, just in terms of what I'm going to call your world. There's also so much more just in terms of each other. And there was a point at which I said to my disciples, "If you have seen me you have seen the Father." Well if that doesn't imply that there's a lot more to each of us than you think there is, I don't know what can convey that to you. If you have seen me you have seen the Father. If you have seen each other you have seen the Father. But we're so sure that so-and-so is a hateful bitch, or so-and-so is a hard-nosed business man who will walk over anybody, and we have these definitions that we hold our fellow man to. But if you have seen them you have seen the Father.

That's why it's so valuable to not be so sure about everything. That's why it's valuable to have the shock of the realization that nothing you see means anything. Because in the willingness to see it as meaningless you're not so sure, you're not so confident, your concepts are not held too tightly and the opportunity to see more of the Father that is there in your brother and your sister and your mother and your daughter and your brother and so on, the more chance there is for the Father to be seen in them—the more chance there is to see the Father that is there where they are.

And as each one begins to stop defending himself or herself against seeing the Father there, by maintaining this strong opinion about who they are, the more rapidly the world is going to change—I'm going to put it this way, cause the world isn't going to change—the more rapidly you will begin to see the world clearly as it Is, which is the infinite variety of form of substance that is Love expressed in infinite variety loving you, including you in the potential of an experience of Oneness that will cause you to no longer fear conflict and feel a need to defend yourself against potential conflict.

I said that I am available to everyone. And my relationship with everyone is a simple relationship because the truth that wakes everyone up is a simple truth that God is Love, and therefore Love is what you Are, and therefore Love is what your

fellow man is. And therefore, there is ample justification in just knowing that, for being curious to see more of the Father that is there, than who you were so sure your fellow man was. You see?

So although we can speak in complex terms don't misunderstand the elements of coming back into your divine Sanity is fundamentally simple. A child can understand it. And to tell you the truth those who are less highly educated have less junk standing between themselves and their clarity.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I feel as if I'm in a place of congestion.

ANSWER: Congestion?

QUESTION: Congestion. I feel congestion in my body, in my emotions and in my mind. I walk a path of doubt and skepticism. I can feel some skepticism sitting, listening to you here today.

ANSWER: Skepticism is all right as long as you don't get hung up on it.

QUESTION: Yeah, and that's how I experience it at times as well. I feel it's aided my survival process to this point in time. I feel as if I'm on the edge, there's a lot of inward screaming and outward screaming.

ANSWER: Let me say this: if skepticism leads you to the point of asking a question that you can get an answer to then skepticism has served its purpose. But if you do not move from skepticism to the asking of a question that the skepticism elicits then you are stuck in frustration. I want you to continue or finish your question.

QUESTION: I feel that point of stuckness. I feel as if I need help to move from the turmoil of the inner wars, and the doubting, to a place of acceptance.

ANSWER: There are really only two things you can do. You can either voluntarily abide with the stuckness until you are sick and tired of it, until you are exhausted by it, and by virtue of the exhaustion you give up, which is another way of saying opening up and then receive the clarity that constitutes moving beyond the stuckness. Or, you can, before it gets exhausting, move on to the question that the stuckness is eliciting or the skepticism is eliciting. Do you see what I mean?

Either you will end up moving forward as a result of simply becoming sick and tired with the stuckness or you can engage in the question sooner when there's less frustration. Am I making sense?

Either way you'll get beyond it. Either way you will become clear about whatever it is you're skeptical about. One way will be harder work. And the other way will be perhaps a lot more graceful. The point is that either way you will have arrived at a point where you moved off of the stuck place. All I can do is to encourage you not to value the stuck place, or not to value the skepticism in and of itself too much. But it's all right for you to be there. It's just that it's not a lot of

fun. But sometimes it seems justifiable. Some people use skepticism as a means of avoiding growing, or avoiding change, or of avoiding a realization that will upset the apple-cart with a very orderly life that they've established for themselves. But I can tell you one thing, I know better than to try to get you to change your mind. And I also know it's okay if you don't, because sooner or later you'll change your mind.

Sometimes being stuck is wisdom. Sometimes it's a matter of saying, "I must stay in my comfort zone a little bit longer so that my comfort zone can establish for me enough of a sense of safety and security that I have the nerve to move forward. You see?"

So what I'm telling you is that there's no real problem here to be solved. All I'm saying is be aware of what the elements are, of where you are at the moment. And if you have a "yes, but," go ahead and express it.

Does that answer your question?

QUESTION: Partly, which I guess is the "yes, but." And I'd like to just be with that for some time and maybe come back to it later in the weekend, if that's all right.

ANSWER: Certainly, of course.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: Hell, Raj. Thank you for being here with us, with me. My question is part of... I've been practicing regression therapy for about 17 years and sort of getting myself into a train of being very open towards other's needs and blocks and fears and tensions. And well, we're in this center in France and trying to develop that. And then I have to deal with people who refuse to transform. And I can't get away from my tensions because I still sense all these things going on. And then there are feelings of love and there are feelings of acceptance and still... well, I'm thinking of a person I worked over for a year. And he really refused anything of change, and then I don't know what to do.

ANSWER: But he keeps coming back.

QUESTION: Well, he left the place now after a year. But the issue is coming back that I'm afraid of criticism and protections. If I want to do something to help a change and they don't want it, then I am stuck.

ANSWER: What better thing do you have to do than the ever presence of Love expressing? But I must also ask, do you have any business loving for a purpose, in order to achieve something, like changing your fellow man even for the better? Being the presence of Love simply provides an environment where another can feel enough peace and therefore enough safety to dare to let something new in. But whether he lets it in or not has nothing to do with your fulfilling your function of being the presence of Love, you see. The minute you turn love into a tool to

transform someone you've lost what love is, you're not being love. Now you're being a mechanic, manipulating, you see.

The only reason you are where you are in your process of Awakening is because you, for your own reasons, have taken each step. And you haven't taken one step at any point because someone else made you do it. And no matter how much help you got from everyone else you didn't take the step until you took the step for your reasons.

Pay attention to simple common sense things like that because then you won't be frustrated if someone else is slow in taking their next step. And their not taking their next step will then have no bearing whatsoever upon your willingness to fulfill your function, which is to be the presence of Love. You see.

Do you do what you do for recognition? Sometimes! Everyone gets caught up in it sometimes. And some people do things so as not for the purpose of getting recognition, but for the purpose of not getting bad reviews. Either way, the moment you start dancing the dance that other's dictate to you by their approval or disapproval, you have become disconnected within yourself from being able to be the presence of Love.

So you have no business being frustrated whatsoever by the speed with which this fellow is willing to let the borders of his tent be enlarged and embrace a little bit more of his good.

You don't have a responsibility to him to be the presence of Love, but you have a responsibility to yourself to be in integrity with what you Are. And that's where your obligation should be, or that's where your willingness for commitment needs to be, because that's what brings forth the experience of the cohesiveness and integrity of you as your real experience. And everyone is always blessed as each one of you do that, you see.

You could say that you do have an obligation to your brother to be the Christ that you Are, but you don't have an obligation to your brother to see to it that he be's the Christ he is.

Even so, as I said earlier, you won't even be the Christ that you Are, that blesses your brother for him, you will always do it for your own reasons that have to do with the degree to which you are willing to embrace what you Really Are and embody It. Shakespeare said it, "To Thine own self be true. And it must follow as the night the day thou can't's not then be false to any man." You get your act together and it helps everyone else get their act together. Try to help everyone else get their act together and you and they will fall in the ditch. Okay, you are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I'm a student of "A Course In Miracles," which also comes from Jesus. And I just like to read a couple of lines from the

Workbook, the comment here... Jesus says there that “the world was made as an attack on God. It symbolizes fear and what is fear but loves absence. Thus the world is meant to be a place where God could enter not and where His Son could be apart from him.” Now as I listen to you and I value a lot of the words you’ve said, I also hear as you speak and as I read your newsletters that God actually did create this world, this physical universe. And earlier you talked about the world as an expression of love. Therefore, I’m in the quandary that we seem to have two Jesus’ contradicting each other here. And I’d like you if you would comment on this for me.

ANSWER: I would be more than happy to. There’s really only one thing that God has created by virtue of being God and that is His infinite self-expression, if I can put it that way, called the Kingdom of Heaven. The world that man made or that the ego made was an interpretation of the Kingdom of Heaven, a definition or a meaning applied to it that is not what the Father has Created.

I’ve said before, that there is only one thing that can be confronting you because there’s only one thing going on and that is the Kingdom of Heaven, which must either be being seen clearly or through a glass darkly. If it is being seen through a glass darkly and the dark image is being believed rather than the reality of it, and that image is being used as a means for maintaining a separate identity from the Father, then that image is as the Course says, an attack on God. It is a denial of the Kingdom of Heaven. But there is never a separate reality or a separate unreality that has ever been created called the world. There is the Kingdom of Heaven being misinterpreted and called the world. Because there’s nothing else to interpret, there is no other existent than God and what God is, which is called the Kingdom of Heaven. You see what I mean?

QUESTION: It’s not quite clear. The Course refers to this world as a dream, as an illusion, a place that’s created in time and space so we could sort of play out the perverse game of separation, that God is not even aware of it. And yet from your own words I feel that you’re saying that this world is Real and that God did create it.

ANSWER: I am saying look for the Kingdom of Heaven in the middle of the only experience you’re having. Just as you are to look into the eye’s of your fellow man and remember God. It doesn’t say to look to God to remember God. I am saying look at the only thing you are experiencing, look there with curiosity to see the presence of God or to see the presence of the Kingdom of Heaven. If there is illusion here, which of course sin, sickness and death are, those are going to disappear. But what is Real here—and for sake of argument I will say, if indeed there is anything Real—what is Real here will, shall I say, come forth and what isn’t will disappear. But the point is you have to start with the only experience you’re having, whether it’s a distorted ego experience or not, with the curiosity to

see the presence of an omnipresent God right there, because that is the only thing that can be going on. That's the practicality of it.

To deny the world outright is foolish and I'm going to say unhealthy. To deny that the body exists is foolish and unhealthy because in that attitude simple common sense and love will not be expressed. And the regeneration that it's each one's birthright to be experiencing will not occur because the very denial of the world and the body is an attack on it.

The way through whatever illusion there is is to look for the presence of God right there. To be curious beyond whatever the current definitions are that cause the Kingdom of Heaven to be defined as "the world." You see, I am not saying God created the world as you are perceiving it. I'm saying that God being All constitutes the Kingdom of Heaven, which is the only event there is, the only thing there is to be experienced. And if you're not experiencing it when you're right in the middle of it, and if you aren't experiencing your Christhood right in the middle of your being the Christ, then you must look right where Reality must be going on with the curiosity to see It in order for what is illusion to fade, to dissolve and for the perceiver of it to yield or give way to the Christ that each one actually is.

QUESTION: Can I reply to that?

ANSWER: Of Course.

QUESTION: I'd agree with you that one shouldn't use the metaphysical principles of the Course as the part to practice. And Jesus actually comments that denial of the body is a particularly unworthy form of denial. Perhaps to get clarity, would you say that when everyone at last has seen the Kingdom of Heaven in everyone else that the physical universe, the planets and suns will no longer be apparent, just the unity of God and Christ?

ANSWER: Well, what does that mean to you?

QUESTION: If I study the Course it means when the last person wakes up...

ANSWER: No, no, no, no! I asked what that means to you, not what does the Course say about it. What does that mean in your heart? What does that mean that is attractive to you? Do you understand what I mean?

QUESTION: Um hum. It means that I will experience a complete oneness, not with objects or things in time and space but a complete love for the God's Creation, which is formless. And at that point there could not be time and space and planets.

ANSWER: I would encourage you to engage curiosity coupled with enough humility to say, "I know what I've read in the Course, but I don't know what unity would really mean. And in the place of not-knowing what this would really mean I pray for or desire to have it revealed to me." Right up to the last, shall I say the last vestige of ego distortion that will disappear there must be the willingness to say, "nothing that I see, or nothing that I think I understand means anything."

When you say nothing that I understand means anything, you're talking about your mind. But to say that nothing that you understand means anything doesn't get rid of your mind and it is in your mind that ultimate clarity is going to dawn. And so just as you would not abandon your mind, I am saying do not abandon your fellow man, do not abandon these flowers, do not abandon your world, but constantly look at it with the desire to see what is Real there, and I will say for sake of argument, if indeed there is anything Real there.

Why do you want the world to disappear, ultimately?

QUESTION: It's at this very moment... it's the last thing I want to happen. I'm very attached to this body. While I'm doing this for the Course in Miracles, the first step is to intellectually understand these principles. And my questions to you are only at that level. I obviously see a discrepancy between the statements. So I'm not wanting the world to disappear as what the Course says will eventually happen, in a long period down into the future. My daily task is to undo denial, and forgiveness, that's my part.

ANSWER: I have shared before that the only way the world will disappear is the way your underpants disappear after you have gotten dressed and gone to work. They're still there, but you're not conscious of them anymore. What I mean by this is that at the moment when the manifestation of God gets more of your attention than God does it's like being preoccupied with your underwear when it should be out of sight and out of mind. There will be a shift of where the attention, where the obsession you might say is given, where the commitment is given.

The infinite manifestation of God is not going to disappear, but no one is going to be identifying with the manifestation, you see. In affect, it will be there but it will not hold the importance that is being given to it right now. All I can tell you in practical terms is: Continue to look at everything you see and say, "nothing that I see means anything." In affect, this helps move you to an awareness that nothing that you see means what you think it does. If nothing that you see means anything then what does mean something? It moves you to a curiosity that goes beyond what definitions you've given to everything. It opens you up to revelation. And let that curiosity be practiced with the only materials you have available to you to practice it on.

In the end you and I will stand together and look at what is Real and not see what wasn't real but was thought to be real. That's the end of the answer.

QUESTION: I really need to ask a question regarding the Course. Helen Schucman has been chosen or was chosen as the scribe for the Course In Miracles. And Jesus claims to be the author. The main collaborator with Helen was Dr. Kenneth Wapnick, and he does seem to be teaching a fundamental difference between different interpretations of the Course, which says the whole phenomenal universe was made as an attack on God. That's a very clear teaching. And we have two messages here. We've got a message

where Wapnick is saying very clearly that the metaphysics of the Course is essential to understand and that the world was actually made as an attack on God. And we've got other teachings that seem to be implying something different.

For the sake of clarity, and if you are the author of the Course we really need that clarity. And it seems you are the only person that can answer that question.

Are they mistaken in their interpretation? Was that interpretation given because Helen Schucman was a psychologist and was given in a psychological framework, or does it actually mean that the whole phenomenal universe was made as an attack on God? In no circumstance have I heard Ken say we should deny the body or deny the world...

ANSWER: I'm sorry could you back up just a little bit and speak just a little bit slower.

QUESTION: I thought maybe you, as you are Jesus, would really understand the question. Anyway, the point I'm trying to make, when I was in India with Si Baba it seems as though he understands everybody's thoughts and everything that's going to be said before it's said. He's also an avatar and he seems to be teaching something different from the interpretation that Ken's actually govern. And I think it would be very helpful as Ken is certainly a chosen teacher of the Course he's teaching a clear contradiction from what's being said here.

And for the sake of clarity and so many people who are studying the Course—and after all it's a huge book—and to try and understand the metaphysics of any course I really would like to understand this. And I'm still not getting the clarity on this question. Was the phenomenal world made as an attack on God or not? And it seems to be a fundamental question within the people who follow the Kenneth Wapnick approach, and it seems to be definite for the people who follow your approach. And I'm really only asking for that clarity, if you can help there.

ANSWER: Well, I'm going to answer it this way: The Course does not speak of teachers of the Course, the Course speaks of teachers of God. The only teacher of the Course there is is the Holy Spirit, and that teaching of the Course goes on in the intimacy of your mind and the communication of the Holy Spirit.

Now, who is your teacher going to be? I did not come here to be your teacher of A Course In Miracles. The Holy Spirit will not only reveal to you the truth, but will also embrace you in a love of communion and unity that provides you with an experience of unity that whisks away the clouds, I will put it that way.

The issue of teachers and what they're teaching is a straw dog, it can become a mighty distraction from your getting into that place within yourself, the secret place of the most high, the closet that you go into in the silence, where you

abandon yourself to the Holy Spirit, “Thy will not mine be done,” and desire to know and listen for that teacher to reveal it to you.

I will simply say without commenting on any other teachers or speakers validity or not, that there’s only one thing confronting you, as I said earlier, because there’s only one thing going on, it’s the omnipresence of God. The omnipresence of God can be called the Kingdom of Heaven. That is what you are experiencing because it’s the only thing available to experience. If you are by virtue of unclear thinking defining what you are experiencing as “the world” then you are practicing ignorance. And if you make commitment to your ignorance then your definition of everything does constitute an attack on what it Really is because you are denying what it is in favor of what you are choosing for it to be.

QUESTION: I don’t actually deny the world. I’m really interested in the metaphysics behind the Course. I think the message of the love in the Course is the most important aspect of the teaching. But you still have a very clear division and it makes no sense to me that if Helen was chosen as a scribe and Kenneth Wapnick was the main teacher that there’s such fundamental difference between what Ken is teaching and what we have here. Now again for me, it really doesn’t make any difference. The message is important and how we deal with day-to-day living. But for people that are teaching The Course In Miracles there does seem to be a fundamental difference here. And we’re having other problems over coffee right now in what’s going on. And it still would be helpful if we had some clarity around that area. And I don’t see that forthcoming.

ANSWER: I have spoken very clearly today. If there is wheat and if there is chaff in the wheat let them grow side-by-side. What is chaff and what is wheat will become obvious. But I am not going to engage in trying to separate it while it’s growing. And I encourage everyone not to get caught up in trying to make that kind of separation, but rather go within to the only teacher of the Course that there is. And then trust. Because it’s in trusting beyond your current sense of yourself that breaks the boundary of separation that makes everyone feel so limited and alone. And it is the key step that is essential in the process of actually Awakening regardless of what different teachers are teaching, regardless of what is growing in the wheat field.

QUESTION: Obviously, I mean I agree with that statement. But the final question and maybe it’s slightly out of context, when I was at the Findhorn Foundation I had quite a profound metaphysical or mystical experience, I would call it. If you are the Christ can you say something about that experience and why it took place?

ANSWER: I will refrain from doing that.

QUESTION: Thank you.

ANSWER: You’re welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: My gratitude for being here today. My question is about responsibility. I'd like you to, if you would, speak to being responsible and taking responsibility.

ANSWER: I will ask you to bring it home, instead of leaving it in generalities. Why are you curious?

QUESTION: Because after listening to you on several tapes, I've heard you talk about being responsible, in a negative way, that's not wholesome. It implies guilt, false guilt, that we take responsibility in situations that we really aren't responsible for. And then there are those situations that we're supposed to be taking responsibility for. And I'd just like you to, if you would, speak to that, make it a little more clear.

ANSWER: Generally speaking, the concept of responsibility is loveless. And literally what replaces responsibility is love. It boils down to the motive. Responsibility is generally a burden one takes on, yes a burden one takes on relative to someone or something else. You could say that responsibility is what comes into play when love goes out of the picture. Love is an extension, it is a gift. And when one is making the gift of love, fulfillment is the result. But when one loses connection with the love that is the substance of him or her then one begins to be responsive not to the impulse of love that is felt from within but to the perceived demands coming from his world, whether it is responsibility for watering the plants or they'll die, or feeding your children or they won't be healthy, or conversely yielding to the demands of other's who are coming from a loveless place.

I said earlier that you have a responsibility to your fellow man to be the Christ that you are. And the only way to be the Christ that you are is to abandon your inclination toward being responsive to everything else, so that in the absence of that, in the quietness that is left, you can feel the impulse of love that comes from within. Then someone observing you, observing your actions, will say, "he or she handles himself or herself in a very responsible way." And yet if they said that to you, you'd say, "What? This has nothing to do with responsibility or being responsible. There is just nothing else to be doing than to stay with this impulse of love." You see?

Responsibility is always a responsiveness to something out there. And as long as you continue to try to be more and more responsible, and to be responsible in a more effective way, you remain distracted from the inner connection where your ability to be appropriate as the expression of love emerges from. And again, love is the answer.

You were going to say?

QUESTION: I was going to say I have a friend, a dear friend that I work with, who we were discussing coming to the gathering that we have planned at the end of the year at Asilomar. And he really wants to come, but he feels guilty if he leaves his responsibilities at work, that he's in charge of a lot of things. And we were discussing this and I was trying to sort it out with him where his integrity, and doing what he wants to do for himself, must prevail. And that if he's coming from guidance to come, that somehow it will all work out at work. In other words, none of us are indispensable in that context. He's feeling responsible for holding the whole company up type of thing. I mean his intentions are sincere, as far as that goes, but it gets into these fine lines of guilt and responsibility to . . .

ANSWER: There is another aspect to it also. If one is committed to going within and feeling for the impulse of love to use as the basis for one's actions, one feels one's integrity, one feels whole. But when one abandons that, then he also loses that experience of wholeness and then responsibility and the exercise of responsibility becomes the means by which one establishes worth, you see, in order to overcome the lack of integrity that one is feeling because one is disconnected from his essential being, which is his love, the impulse of love. You see? So there is this element in this particular case also that you were speaking of.

QUESTION: Which would be the lack of trust for the Holy Spirit to work everything out to make it possible for him to follow . . .

ANSWER: No, which would be that if he abandons being responsible in favor of doing what he feels inside, in favor of paying attention to the impulse of love from within that says, "attend the gathering," that he will also be abandoning that which gives him worthiness.

QUESTION: Oh, validates his worth.

ANSWER: And to whom? In the eyes of everyone else, and himself too.

QUESTION: So what you're saying then is that if he follows that then he must risk whatever the consequences or the benefits? In other words, he doesn't know...

ANSWER: He will have to risk the chance that there is a God.

QUESTION: That will... ah yeah... Right! I see, thank you very much.

ANSWER: You're welcome.

[New questioner]

QUESTION: Following on from that point, I'm very interested to know what your view of business altogether is. And whether the whole concept of running a business, managing a business, working, is just so much unnecessary activity from Heaven's point of view? And whether really all of those are a distraction from what we're really here to do?

ANSWER: Well, true business will always be that which makes another whole, that which confirms another's wholeness to him. That is what the manufacture and supply of goods is. It extends wholeness to the receiver. But if that is forgotten in favor of it being a way to save your ass by generating income for you so that you don't go under, then business has become harsh, cruel, manipulative, and has nothing to do with making another whole. When making another whole, or confirming wholeness to another, and the gifting of that, is the foundation of business then you find that in the process you are not only confirming wholeness to the receiver of the goods but you are confirming wholeness to those who are assembling the goods, and everyone is blessed, and, shall I say, selfishness, and the underhanded techniques that are used in the expression of selfishness, will be gone. Good business is that which does not forget that its function is to share, to share good in all of the various forms that good can appear.

So it is not business that is bad. It's bad business that's bad. And there tends to be bad business because everyone has forgotten that extension and sharing and embrace is its purpose, and thus they have forgotten and lost the experience of the blessing that comes from extending, and that is why everyone thinks they have to scramble to make a dime to survive.

QUESTION: Right, I grasp that. I understand that and try to practice it. But in the running of a business one is called upon to manage other people and one's self.

ANSWER: That's just a concept!

QUESTION: That's my question.

ANSWER: It is a concept that is being replaced by a newer idea in which the employees become the management. It's just a concept and one that needs to be left behind. The more the employees are empowered with participation in their business, the more productive and the more fulfilled the process becomes.

Of course, then you don't get to have the brass label on your office! But it's also a lonely place to be . . . in that office.

QUESTION: I accept that too, and I've given up my office. When one is working with others and trying to empower them all, or doing one's best to empower, I'm still conscious that there's still a lot of doing. And my question really, at its root, is about responsibility. Is it responsible, in my understanding of that word, to just hand it over and let it happen? Because I get caught up in doubt both ways on that one.

ANSWER: Well, if you think anything of value is happening here today, it is only because Paul has given it over and is allowing the Gathering to happen. And he is not in charge of it. And he has no agenda. And I am not in charge of it. And I have no agenda. But *we* do! We [including everyone in the room] are being this Gathering. And so something beautiful emerges.

QUESTION: Thank you, that answers the question.

ANSWER: This does not mean that engaging in life in this way is not scary as one shifts from the old habits. But it is what each one must dare to explore, at least, so that one might have a moment of fulfillment, and then maybe another moment of fulfillment, and then another and another and another, so that one's trust is increased by his experience until finally one says, "Hm-m-m. I think I could dare to do this all the time." You see?

Everyone seems to be emerging from a state of isolation and separation, feeling separate from each other, from his world. How many of you have felt that you were really not of this Earth and that you didn't really belong here, or any of a number of other kinds of sensations like that? And yet there's no place else to be than the Kingdom of Heaven that is the only thing going on here at this moment or anywhere. And so you are in your right place.

Because you are emerging from a sense of separateness and loneliness, and the fear that comes from feeling tiny, to abandon whatever management system you've engaged in or whatever controls you've been using feels risky, scary, irresponsible, yes! But you must dare to explore the experience, as I said, so that you might find that the universe and the world and your life doesn't collapse in chaos—at least not permanently. It may feel like that's what's happening at moments, but as long as you persist, you find balance reemerging, and the scariness of it is replaced with a new confidence. But it's a confidence in the way things work as opposed to a confidence in your abilities to make things work.

The means of moving out of an isolated, separated, tiny, lonely, fearful experience of life always involves letting something else *into* that little tiny territory of your life. And the only thing that you can let in that is of transformational value is a brother or a sister who is Awake, or the Holy Spirit, or God. Many of you don't arrive at that point until you are in a state of utter desperation. We are all happy when you arrive at that point where, out of desperation, you say, "help." We're all happy when you say "help" *before* you get to that point and you really mean it.

What I'm driving at is that you have to let something else in that is more illuminated than you are at the moment, so that in the presence of that illumination you have the opportunity to have a new experience of being, in which the illumination of your being, which you haven't been experiencing, can begin to register with you.

In other words, in Paul's communion with me, he has an experience of my way of experiencing. It still isn't his, but it gives him a foundation upon which he can feel more secure while being less personally responsible for what happens. In that experience of my presence on an ongoing basis, he has the opportunity to remember that this is the way it was for him, and then it will click into place and he

won't need to borrow from my light to have his light illuminated any longer. You see?

The difficult part for Paul, and what will tend to be difficult for most everyone, is that he and the rest of you have been used to striving harder and harder to be successful independent managers of life . . . alone. In fact, that's the challenge, is to be successful on your own. Isn't it? In fact, that's what you were raised to do--learn what you needed to learn so you could go out in the world and be successful on your own and not depend upon your parents or your family or anyone else. This is how you became respectable.

Well, being Awake is not something you can do alone. Being in your Right Mind is not something you can do alone. It's a "community project," if you wish, constituted of the community of the Brotherhood of Man or the Brotherhood of Mankind.

And so, Paul, at times, would like for me to illuminate how he can be a better independent manager of his life. And the idea that he's not going to have that as an opportunity, but rather that he's going to have to yield permanently into being joined in communion . . . well, there goes all of his opportunity to be respectable as a result of being an expert at being responsible. You see? It feels to him, when I say, "stay with me all the time," as though I'm asking him to give up his identity, because he thinks his identity is constituted of whatever he's able to successfully do on his own. You see? And he's not the only one in this room that's like that.

It's like you're all at a party, and the party is being held in the Kingdom of Heaven, and all of the Brotherhood is there. And there are some, like you, who have blindfolds on. And you think you're there all alone. And you think that you've developed some skill at being able to be there alone. And there's a certain amount of pride in it. You see? But because you have the blindfolds on, you don't realize that there's an infinity of Brothers and Sisters *with* whom it's your Birthright to be experiencing constant communion. As long as you insist on keeping the blindfolds on, you will maintain this experience of separateness. And as long as being successful at having a blindfold on *means* something to you, taking it off is going to seem to be an irresponsible and detrimental thing to do when it comes to your integrity. It feels like you're going to lose your integrity.

You are all constantly supported in taking your blindfolds off. And I want you to realize that the only difference between your experience of being alone and your experience of being infinitely united is the thickness of the piece of cloth. And it has nothing to do with refining your soul, or learning more to deserve to wake up. It really amounts to a simple thing of taking off the blindfolds, which is another way of saying it's just a simple thing of letting someone else in.

If you were to go to your mother or father and say, "I've given up on being responsible. I'm not going to be a responsible person any more," you probably

would run into some flack. But if you gave up being responsible, and told no one, and your life was transformed, your parents will come to you and say, “What did you do?” And then if you say, “Well, I gave up being personally responsible,” they probably would say, “Well, tell me more about it.” Which is another way of leading into the idea that “talking the truth” is not very valuable. Being it is what’s valuable. And being it is something that’s absolutely private. It’s between you and the Holy Spirit. It’s between you and God. It’s between you and me. You see? And it really has nothing to do with words, even though I’m using words, and even though I use words with Paul, or I would use words with you in the quiet of your mind.

More than anything what I am conveying is love, that allows you to relax. And at least for the time that we are in communion with each other, to feel your peace and therefore no need to defend yourself. You see? And it’s in that experience of freedom from needing to defend yourselves that you can discover that while you’re being truly irresponsible, harmony in your life has increased, and that what you thought would happen is not what happens.

As long as each of you says, “I’m doing fairly well on my own. I’m doing fairly well managing my business. I’m doing fairly well running my business with pretty good business practices, but not really what Raj was talking about” . . . as long as you are to some degree self-satisfied, there will be little motivation to engage in this inner connection. But I’m here to encourage you to try it *without* waiting until crisis has occurred, when you find you have no choice. And I encourage you to try it for no good reason at all. As I’ve said before, dare to be a little bit of an explorer, just to see what *might* happen. You see?

Does that answer your question?

QUESTION: Yes, thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Paul, Raj. I have a question of fear, and it happens to me rather often in the morning, very early, laying in the bed sleeping and half awake, I’m not aware that there’s already talking in my head. And before I’m really, let’s say awake as lucid (word?), I feel the fear of failure—not enough money, although I have enough money, but the idea I have not enough money—not knowing my work in the right way, people think that I would do things better than I do it, I have forgotten things. All this kind of thing. And it change when I go out and take a walk. And then sometimes a lot I’m lazy so I stay in the bed. And also because there is this thought, “well you have to sleep,” so I don’t sleep. Well, that’s my question how to respond or how to make it work for me?

ANSWER: Well, I’m going to suggest to you that perhaps these aren’t your thoughts. That perhaps you are hearing the thoughts of others as they get up and proceed into their day with fear. What if you were hearing someone else saying,

“maybe I will not do good enough,”—the very things that you said—you would if you were alert contradict that in your mind and say, “that’s not true about you, that’s not your Birthright, I encourage you not to accept that and dwell on it.” But the minute you think they’re your thoughts then you’re hooked, “what is there in you that is... that would undermine your peace with such...” you see, and then you’re guilty of something and therefore you have a problem, an issue that you need to deal with.

When you wake up in the morning and that thought occurs, hear it as though it is someone else’s thought whose entering their day with fear, and love them by in your mind reassuring them that this isn’t the truth. And then you pray for them, that they will feel that it isn’t the truth and be relieved of it. You can be a healer, if you will, by using your mind in a more constructive way. You do not have to jump to the conclusion that these thoughts are originating in your mind.

Now, as it happens this is the case with you. You are hearing other people’s thoughts. Sometimes though in other instances what you’re hearing is your ego speaking to you, except your ego doesn’t say, “you are not going to do well.” It says, “I am afraid I’m not going to do well,” except that the ego stays out of sight and you say, “Oh, that must be me saying, ‘I don’t know if I’m going to do well.’”

What I want you to understand is that at the bottom line the thought never can be yours. It’s either someone else’s thought or it’s the egos, which isn’t yours. And so as the old saying goes, “if the shoe doesn’t fit don’t wear it.” If it’s not your thought don’t own it. And when I say you’re picking up on someone else’s thought it isn’t their thought either, it’s their ego undermining their experience of their integrity and distracting them into a state of fear, you see.

Your ego doesn’t speak to you that often in these terms. So when you go to bed at night look forward to having the time in the morning when you can be in communion with others and be a source of encouragement and perhaps inspiration for them, because you know this isn’t true about them. Okay.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello.

ANSWER: Hello.

QUESTION: .My problem at the moment, I’ve been in a bit of a mess really. I seem to be overwhelmed by my poverty, my husband’s illness, and now I have a stumbling block, I’m trying to study and I’ve just come onto a block. And it’s just like I can’t even pick it up anymore. Everything is on top of me and I need to be able to get past all of this somehow and progress with my life. It’s like everything’s being thrown at me and I don’t seem to be able to make headway. Have you some advice for me?

ANSWER: I’m going to use these words very cautiously: you’re at this wonderful place where it’s time for you to give up.

Now, many times when I say things like this, giving up is just the first step of a two step process. As long as you feel that there is something further that you can do or that you ought to be able to do and as long as you keep trying to do it, and even if you say “I give up” while still continuing to think that there ought to have been a way for you to do it, you will not have truly given up. When you say in all genuineness, “I can’t cope with all of this, I just can’t do it,” and then you go on to the second part of the process and you say, “Help, I will listen for what to do, I will be open to and attentive to things happening in my life that reverse the picture here, I will be receptive to things turning around and becoming more wholesome in all respects,” and then you abide in an attentiveness to the influx of resolution that you yourself are not having to generate, then you’re going to find things beginning to change.

It isn’t that any of the things that you’re trying to do don’t need to be done. It is that it’s time for you to stop trying to be personally responsible for getting them done as though it all depended on you. I really mean let something else in, Something with a capital “S”, help. Let your divine Birthright break through your strong endeavor to accomplish everything all by yourself. Make an opening.

QUESTION: Wow.

ANSWER: When you say, “I can’t do it,”—in fact this is true of most of you—whenever you say, “I can’t do it,” you think that’s a statement of the problem, you state it as a problem. “This has got to be done, but I can’t do it.” But it’s really the answer, “I can’t do it.” If you realized that that was the truth that you personally, on your own can’t do it you would stop trying to do it. You would relax without guilt. And in the fresh air of that realization that it’s absolutely asinine for you to try to do something that’s impossible for you to do, and that therefore you can’t truly be responsible for doing it, in the fresh air of that realization things begin to change.

Shortly after Paul and I began communicating he went through bankruptcy. And in the process of arriving there he was getting phone calls from bill collectors. And he kept saying, “I’ll try to get something to you, but if things are really tuff... I’ll try to get something to you.” And they kept calling because he didn’t have it. And there was a point at which he said, “I Can’t do it.” He brought it to me, and that’s when I said to him, “of course, you can’t do it.” And that’s the answer, because I told him, “stop trying to do the impossible. You can’t get blood out of a turnip,” you know. And when he realized that, then when the next bill collector called he said, “you know, there’s just no way I can make a payment.” And because there was no guilt associated with it, and it was said with such, shall I say clarity, even though you would interpret that statement “I can’t do it” as a negative idea that perhaps ought to be overcome, the bill collector on the other end of the phone, instead of being nasty as was usual said, “well you know what, if I don’t have some activity on this account my supervisor is going to jump on me. So if

you would just send in \$1 so that something goes down with this date on it at least there will be activity on the account and it will give you more time in which perhaps you will be able to do something about it.”

From then on in the presence of that clear realization that you can't do what you can't do, everyone he dealt with, their attitude changed, you see, and things began to reverse. Indeed in this case there was a bankruptcy, but his whole life was transformed as a result of his giving up personal responsibility but continuing to inquire to what was appropriate. You see, saying, “I can't do it. Help!” taking the second step.

Now it's important for all of you to know that if you lean into guidance and you get guidance, you will not end up necessarily traipsing around the world giving gatherings. Each of you has your own unique means of making the gift of the love that you are. And the world will be enriched by it. But take the first step here that you are confronted with.

It is as though you are backed into a corner and you... or you have painted yourself into a corner and you can't get out. Well it happens that in the very apex of the corner there is a hole that you need to slip through, you need to fall through by means of giving up. By means of giving up trying to figure out how to get out of the corner, you see, by somehow getting back into the room.

The powers that be, the divinity of you, has you backed into a place where you're primed for a breakthrough and a new way of dealing with things. And so you will end up doing something, but it will be because you've let help in.

QUESTION: How do you suggest I go about actually doing this without...

ANSWER: Well I would suggest something utterly simple like, when you go to bed at night, perhaps before you lay down, that you sit on the edge of the bed and take about 10 slow deep breaths just for the purpose of letting tension out of your body and becoming relatively quiet in your mind, and just say, “help!” Or you can say, “please, help!” That act is an invitation not to be alone any longer. That's literally how simple it is. That's the key. That's what starts the ball rolling, or starts the domino's falling is saying “help.” Because when you say “help” there's no way for you to say it and experience being alone.

As you go through the problem it's very easy to feel that you're all alone and everything is against you. But the minute you say “help” you have abandoned the totality of the feeling of aloneness. And then expect help to show up, whether it's an idea that seems to just pop into your mind, whether it's a line in a song that's playing on the radio, a series of words that click with you that sets your mind in a new direction. Whatever it is, expect help to come without stating how it has to come. And expect it to be absolutely relevant to your needs.

Now this doesn't mean go home, sit down in a chair with a beer and the TV on and say “help” and let the help come to you, because you're not going to lift a

finger until the help comes. Continue to use your common sense and take care of the things that need to be taken care of—the simple common sense things. But abandon the feeling that you are personally and totally responsible for the resolution of all of these problems. And let the help in resolving them come to you because you are inquisitive, curious and paying attention for this help to come.

You're not alone and you never have been alone. And none of you have been alone. And none of you have ever been put into a divinely established position of having to be sovereign in your own independent right. And so I'm just illuminating the fact that you were never made to be the sole and sovereign proprietor of your life, so that you might with some real curiosity and maybe even a little bit of conviction dare to ask for help and expect it, and then actually let it in when it comes. And remember any time you are painted into a corner there's an exit behind you that you haven't been looking at, because you've been looking at the room that's painted in.

And there was an image that I used with Paul, because he felt as though when he meditated it was like, if you would imagine a cone, that a bee-bee has been propelled around the rim of. And as the speed of the bee-bee slows the bee-bee gets down closer and closer to the bottom until it ends up right at the point of the cone—the apex of the cone. But meditation is a means by which there is a spontaneous and irrevocable movement directly towards one's centeredness. Okay? You understand?

In a way, that place seems limited, that in the process your world sort of seems to disappear out of sight and your mind seems to be highly focused. I changed that image for Paul so that it became a funnel instead of a cone with an apex. And as the bee-bees swirls around inside the funnel and gets lower and lower it seems to have a more constrictive experience. But when it gets to the apex it falls through into the Universe, into infinity.

What I'm trying to point out here is that when any of you are painted into a corner there's an exit point that exits into an absence of limitation. You want to be able to get back into the room with all of its current limits, you see. Be glad you're in the corner and instead of trying to get back into the room turn around and find the exit hole, you see. And thank your lucky stars that the Universe or the powers that be or God or your divinity has brought you to this point where breakthrough into a more infinite experience can occur. And when I say a more infinite experience I don't mean a nebulous sort of infinite experience. I mean an experience here in the world where limitation seems to be bearing down on you less, where freedom to be healthy, to be able to complete schooling, to be able to take care of a family, etc., the freedom to do that can be experienced without stress, where harmony and peace and joy can become normal rather than brief glimpses of good that come in the middle of great amounts of stress. Okay?

QUESTION: I'm an academic and I teach marketing. And I have this experience with students and managers. They're acting in their integrity, being managers, giving goods to people the way you described business. But the whole system seems to be causing something wrong. Let me give you an example. Managers in the food industry in this country honestly, with integrity, offer people what they want to buy. But the diet in this country is the major source of illness and death. Managers who are selling cigarettes do this with great integrity, giving people what they want, and yet it can cause injury.

The doctors and the health workers in this country act with integrity, but drugs have side effects, and they know that they have side effects sometimes, and they cause things that they don't want to happen. It seems to me that although they work with their integrity and stay within it—some don't but a lot do—the system seems to be directing their integrity in a way that's producing injury. I don't know how to help them through this.

ANSWER: Well, you see, they cannot express an integrity that they're not yet feeling. As more and more individuals gain a clearer sense that they are divine beings, or even more accurately, divine *being*, they will begin themselves to recognize new criteria of integrity within themselves, and their comfort zones will shift. And as a result they will not find it within their comfort zone to market cigarettes or items that are not conducive to another's wholeness, you see. This will not constitute judgment on those who would like those products. But it will constitute individual embodiments or actions in the world that will be different from what they were before. Thus the producers of cigarettes will find fewer people to distribute them.

I know that you will say, "Well, someone else will just come along and replace them." But those who are acting with greater integrity as a result of a shift within themselves, will really be the elements in the arena of life that will be transformational, because of the fact that they are expressing integrity that stems from their greater clarity about the divine nature of being. Those who would come to replace them will not be expressing this integrity, and thus what they're doing will not be transformational, but it will also not constitute a force in the world that will continue to give support for business practices that are not whole-ising.

So the key isn't that there will be those who will continue the bad practices, the key is that those who have discontinued the bad practices, because they have connected with a greater sense of their divinity, and therefore the divinity of everyone they would serve, they *will* constitute the presence of transformational energy that will serve to leaven the whole lump.

There's much to be corrected. But where the correction takes place is with individuals. And you know what? There is a movement afoot. There is a movement of Awakening that is occurring. And it's not happening because I am

speaking. It's not happening because A Course In Miracles exist. It is happening because there are more Awake than there are those who are asleep. The scales are weighted more greatly, we will say, on the right side. As a result, there are fewer asleep who lend strength to the state of dreaming. And so dreaming is going to dwindle. The weight of the pendulum, so to speak, is... or the pendulum has swung to the side of Awakening. And as a result, whether anyone picks up a holy book or a spiritual teaching that is truly helpful, they're going to find their perceptions changing without any coercion whatsoever, simply because, I'm going to say, at an unconscious level the support for false perceptions is dwindling.

All you can do in your capacity as a teacher is to help instill integrity in each of your students, no matter what walk of life they end up being in, by reminding them that they *have* integrity, and that it's an important thing for them to pay attention to it, and value it, and nurture an awareness of it, because it will infuse whatever they are doing and will—you do not need to say, will bless the world—but will contribute to a greater and more cohesive experience of all that is important to human life. You could put it in those terms because they would understand. But the point is for them to value their integrity. They ought to be getting this in philosophy. They ought to be getting it in all of their classes, but you can provide it in your class. And it may be the one thing that sticks with them and really makes profound changes in the years to come.

Do you have a further question?

QUESTION: No!

ANSWER: Okay.

QUESTION: Hello.

ANSWER: Good afternoon.

QUESTION: This is very difficult for me really, but I'll try my best. I have at home two mentally ill people, my son and my sister which is a very difficult situation. They are the constant butt of ridicule which bothers one of them but doesn't bother the other one so much. My question to you is, I find this very hurtful and the hurt that I'm feeling because of it is destroying me, because of my reaction to it It makes me very angry. It makes me bitter. It makes me hostile. And I have said "help" but I'm afraid it hasn't come. So what I would like to ask you is what do I do about those feelings... I feel their hurt sometimes more than they feel it themselves.

ANSWER: Well, one thing, you must stop hurting for them. But most importantly you need a vacation. And if they're going to be in your home on an ongoing basis you need to see to it that you have time off on a regular basis. And so when you ask for help, I am suggesting that you be specific. That you want help in facilitating your ability to have two weeks off every three months where you can be completely away and yet they are taken care of.

Caretakers under these circumstances need breaks because it's wearing, just as... well I will not give an example... you need breaks. And you need to feel a right to those breaks. You'll come back refreshed and able to be for them that which is nurturing without feeling so much resentment and without feeling the great deal of frustration that you have felt. But one thing you are doing that is a total waste of your energy is feeling bad for them. Because all it does is undermine your peace and your stability. It does absolutely nothing for them. It's like parents who suffer for their children as they're reaching their upper teens and early twenties and are struggling with the adjustment with life, you see.

The parents have already done their own struggling and worrying about growing up. They've already done it. Now it's time for the teenagers to grapple themselves and come to terms with things and it's not the parent's part to suffer for them through this, if indeed they're suffering. You see what I'm saying?

So, I encourage you to be alert, mentally alert to your own habit so that when you begin to hurt for them you can say, "oops! No, I'm not going down that road. I'm not going to engage my mind this way because it does them no good, it doesn't relieve them of anything, but it wears me out and makes me less available to them with perspective and love." You see? So you're going to have to use a little, I'm going to say, mental discipline. And then see to it that you get breaks. You haven't given yourself permission to do that. I'm giving you permission to give yourself permission. I'm telling you to do it. I'm more than giving you permission. You need it and they need you to have it.

I will tell you something else: The love and compassion that you give is honorable. And we joy in it. But you know early on I told Paul, "you may be here to serve, but you're not supposed to be the main dish." And I want you to remember that. It's not an insurmountable problem. You will find balance returning if indeed you will see to it that you get breaks. And don't say, "I have no way to do it! I can't do it!"

QUESTION: I was going to say that. I was thinking that!

ANSWER: You don't want to argue against your good. You don't want to argue against what is principled. You don't want to argue against what is going to save you so that you can be available. What good are you if you're in the funny farm because you didn't take care of yourself? What good will you be to them? You've got to see that it's very practical. And if you need to get some sort of aid to do it, look into that and be open to that. Maybe you can't see how to do it, but the minute you accept the fact that it's essential then you will begin to find doors opening. You are worth it! And you're worth it to them to maintain your sanity. And you don't have to bear it all by yourself on your two puny little shoulders.

It's time for you to sort of stand up on your haunches and say, "this is the way it has to be." And then let the means to do it unfold because you have with

commitment aligned yourself with what is intelligent, sane, practical and loving for all concerned.

This is not something to be wimpy about and then think, “well some day in the by-and-by I’ll get my wings for all the sacrifice I did.” You will not get wings for being stupid! No matter how much you tell yourself that what you’re doing is really loving. So you will find that when you approach this with common sense and intelligence—and what I’ve been telling you is absolutely practical—when you approach it with practicality and without apology and without argument against it things will begin to change so as to allow it to happen.

You have support for this because it’s in alignment with intelligence (what I’m telling you). And when you’re in alignment with intelligence the universe conforms in support of it. And I’m telling you to have the courage to watch the universe conform to it by not talking it away.

Do you have a “yes, but”? We might as well get them all out!

QUESTION: It seems very difficult to do.

ANSWER: Well that’s just a concept. That’s just a thought. You could just as easily say, “That might really turn out to be easy. I don’t know how, but that might just turn out to be easy.” You see? That’s another thought. But that thought lifts and opens you up to possibility. But when you say, “that sounds really difficult,” all that is is a thought that you have expressed. But what does it do? It’s confining. It’s limiting. Don’t put that word in the air. Put another word in the air. You can say, “I don’t know how it’s possible, but that just might be possible.” It’s another idea, but it’s an idea that opens you up to change from what you’ve been experiencing. The other thought will keep you bound.

And you will get support. I tell you that you will get support that you will be able to feel from now on. You might even feel prodded in your mind or in your being to take hold of what I’ve said even though it’s too hard to believe that it’s true. And I encourage you to pay attention to the prods because they’re coming from your Brothers and Sisters who have a clearer perspective than you and are pushing for your relief, so that you might with less confused love be able to be present for these two who need your care. Okay?

QUESTION: Thank you very much.

ANSWER: I wanted to give you a hug. (applauds, while they meet for a hug)

ANSWER: You know guidance isn’t always fun. Sometimes guidance pushes you into freedom you don’t feel you deserve. Sometimes guidance calls for you to be in a way that seems too aggressive, or to express a confidence that you’ve never felt before because it’s your Birthright not to be as confined as you’ve experienced yourself to be. And so I just want you to know that when you ask for help, sometimes the help promotes change that you don’t think you’re ready for. And yet the guidance and the help that’s given always presents what

you are ready for with great sensitivity to your current capacity or your current level of fear so you aren't thrown into panic as you violate these limits of fear that have been governing you.

So because the love of the Father coming to you as guidance, promotes healing, it's going to promote you into greater experiences of freedom than you were able beforehand to conceive you could embody and express.

Sometimes people ask Paul, "how can I get in touch with my guide." And part of Paul is happy to tell them, and the other part of Paul says, "you don't know what you're asking for."

But in one way or another all of you get caught in habits of limitation and you become comfortable with them, used to them, and they make no demands on you and yet you're living life at half-mast, or half power. Transformation and healing means having more health and more fullness of experience become more available to you and so you're going to have to actually experience change—being in a new way. And sometimes it's a little bit scary to venture out. But like I pointed out to Paul at another time, I don't stand behind him and guidance doesn't stand behind you and push you forward where it looks like there's no place for you to step, but just emptiness. Guidance stands in front of you and invites you forward. And by standing in front of you demonstrates that there is a place to stand, and then lets you move forward millimeter by millimeter if that's all you can dare to do it.

But I would be doing you an unkindness to say anything less than I've said to you today. And to say, "well put a rod up your backbone and get a stiff upper lip and make the best of it, you'll be able to do it," that's not freedom, that's not the answer. That's not your Birthright.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I've got like multiple allergies and sensitivities. And I'm on a very meager diet, and I'm losing a lot of weight. And I feel as if I'm just wasting away like on the physical [plane]. Is there anything that I can do like to help myself? I have taken alternative medicines and treatments, unorthodox, but nothing seems to help. And it has been about six years now.

ANSWER: Two things: Not only does each one of you have a guide, one who is totally Awake, standing at your service, you also have me standing with you at your service. And then in addition to your guide there are those Awakened Individualities who work in conjunction with your guide on your behalf—I'm going to say—relative to your physical well-being. They do not manipulate the body, but they stand helping to uncover whatever beliefs are blocking the normal function of your body and facilitating their release. And so what I encourage you to do every night when you go to bed is to just say, "will my healing team please address this digestive problem. I would like a healing session. And I would like it

to be maximal.” Not that the support that is given is less than maximal, but by saying “and let it be maximal” it is a matter of your giving permission consciously for the healing to be maximal.

Now in addition to this when you eat, and before you put a bite of anything into your mouth I want you to bless it. I want you to thank God for this bite to eat. I want you to thank it for whatever its Real Meaning is. And I want you to remember that I am telling you that because God is indivisible God cannot be conflicted. And therefore, the Kingdom of Heaven which is the only thing you are experiencing at this moment, even if you believe otherwise, because this is the Kingdom of Heaven there is nothing in it that can have a conflicted effect. And therefore, this food that you are going to be putting in your mouth and swallowing has not the capacity, truly, divinely to conflict in any way with your body.

So I want you to express gratitude for the bite of food that’s on the fork. I want you to thank God for it. And I want you to remember consciously that it has not the capacity to act at odds with you in any way. Because if it exists at all and if your body exists at all it exists as the unconflicted presence or manifestation of an undivided God.

Psychologically you could say that this will reduce fear, which will make it more easily digestible. But this is not psychology that I’m talking about. The more you can dare to look at your world—even as specifically as the bite of food on your fork—with the curiosity to experience what of God is expressed here, that is the way you can get past medical definitions of it, scientific definitions of it and false beliefs that you have acquired about what it must be. And in that way begin to experience the harmony that all of this is expressing. You see?

Now I don’t care how many years this has been going on. As I’ve used the example before: If you have a bomb shelter that had a light bulb in it, but it had been closed up for 20 years, and you finally went down for some reason and opened the door and turn on the light, it would take but a fraction of a second for the darkness to disappear. Twenty years of darkness has not built up a strength of presence that would hold back the light when the light went on. And six years of the presence of some condition does not acquire substance and therefore some permanence of presence that will be difficult to dissolve in the presence of clarity of mind and conscious expressions of appreciation which are forms of love.

So it doesn’t have to take a year to get over this. It doesn’t have to take three weeks. What I am saying is: do not say, “well, this has been going on for so long that it really is going to take awhile to go away.” When the light of truth goes on, that which had no substance—true substance—must end up not being anywhere to be found, you see.

Your body is your friend. Your body has a function. And that is to identify the presence of your Individuality perfectly. And your Individuality is the

presence of God. So at the bottom line, the function of your body is to identify the presence and movement and meaning that God is, right there perfectly.

So don't hate your body, and don't try to rise above it and don't try to get beyond it, you see. It must be brought right into the middle of the presence of God. It must be equated with God, not left on the outside. And then the same thing with anything you put in your mouth. And I do mean anything, including poison. That is an extreme, but I do not suggest that you try, because the clarity needed for that because of the beliefs about it is great. But my point is that there is no substance that you can find anywhere that can act in conflict with your body, because either it's all God perceived clearly or through a glass darkly or it's God seen clearly or seen through a glass darkly. There is no other choice, you see!

You see your body has no capacity to act independently because its whole function is to identify the presence of your Individuality perfectly. It's incapable of doing anything else. But all of you can by means of fear and worry, I'm going to say you can seem to bias the function. You can't truly, totally override it, but you can bias your experience of it so that you experience distress. And what we're talking about is getting rid of this tendency to bias, so that the divine intent can reemerge because you're not interfering with it anymore. So it's important for you to understand that your body is your ally because it has only one purpose—to identify you perfectly.

If you will get out of the way and let it do that, you will find it returning to its normal function. In other cases you will find healing occurring—shortened limbs becoming extended, blemishes disappearing, enlarged breast for small busted women... (someone giggles) Did I get you? So that symmetry and balance and the beauty that's inherent in the Movement of Love that God Is, is embodied.

So there's great benefit in having a new sense of what the body is and what its function is and who this you is that it is identifying perfectly. Because it's not just a puny little human being that it's identifying perfectly, it's the presence of what God is being right there that it is identifying perfectly.

So you are embracing a new concept of body and a clearer idea of what you Are. And when your thought is in alignment with truth with what is Really going on, as I said before, it will seem to you that the Universe conspires to conform to that evidence, or that manifestation. It isn't that you have exercised power, but by getting your beliefs out of the way there is nothing distorting your experience of what's Really going on. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I wanted to talk about the subject of special relationship as the Course actually talked about this. A couple of years ago I had an encounter with somebody which was a major change in my life, because it was...

ANSWER: What do you think the special relationship is as defined by the Course?

QUESTION: Well, it would seem it would be a relationship where you delude yourself into thinking you love somebody for the purpose of control.

ANSWER: Exactly!

QUESTION: Hmmm! Okay! Well, I had an encounter which had a major effect on me. In fact, it led to me being here because I started listening after I met a person who had quite an effect because of an experience of Oneness. And I held on to this extraordinary feeling of love, which I felt was really good because it seemed to be for everybody I met for a long time afterwards. But I eventually killed it, I think, by sort of being bitter and things like this.

ANSWER: That will do it!

QUESTION: It did! And it was amazing because I didn't think it would really happen, that it would die, but it did. And I've thought a lot about the person concerned since that and wondered if I should make contact. And I ask about it and I do get wonderful guidance, but I simply won't listen when I ask about this issue. And I felt I couldn't avoid listening if I ask you.

ANSWER: It's very simple. Do not touch this relationship with a ten foot pole. Do not make contact. Be grateful for the blessing that has come as a result of the Holy Spirit being able to turn the problem to your advantage. But don't give the Holy Spirit another problem to turn to your advantage by going back.

When you feel tempted, refuse the temptation and then do not dwell on it. Shift your attention to something else. Give your attention to something else. Engage in an activity that will occupy your mind. Let it go.

QUESTION: Okay.

ANSWER: Now that wasn't so hard was it?

QUESTION: No. (giggles)

ANSWER: You do understand that Paul often neglects to ask me questions because he's afraid of what the answer will be. Forgetting always that the answer does not put him at risk or in jeopardy and will always be congruent with his integrity and his peace and his experience of well-being. The same is true with you.

Something I tell him is, go ahead and ask the question, let the ego object later. And of course, if he does that the clarity is so great that the ego has no chance of successfully objecting, and the objection doesn't come up. You can always disagree. When you ask for guidance and get it you can always disagree, except that when you get it you will find yourself most usually happy with guidance. And when you are not there will be something about it which will be congruent and then you will simply ask your "yes, but's" about the things that seem incongruent until those have been made clear.

That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you Rajpur.

ANSWER: It looks like you are reading your question from your checkbook.

QUESTION: I wish! No, I love so much sometime ago when you said, "Love will undo time and uncover eternity." And I would like you to please expand on that a little, as I have a real wish to explore the absence of limitation and understand more of cosmic time.

ANSWER: Let me put it this way, the undoing of time and the uncovering of eternity are nothing but side effects, not goals. It's the love that is the issue. It isn't time that you suffer from, it's the absence of being the fulfillment of your function, which is to be the presence of Love. It is a common flaw to seek spiritual advancement so as to have the experience of timelessness or eternity or as was brought out earlier formlessness and unity. But as long as the attention is there one isn't present with the meat of the situation, which is always in the here and the now, which is being the presence of Love. Because once you let your function come forth fully, the fact that time disappeared and eternity is uncovered will be of no significance to you because of the fact that your capital "P" Purpose is uninhibitedly fulfilling itself. This is a poor way of saying it, but when your capital "P" Purpose is fulfilling itself you will be so full of your Self, with a capital "S", that whether time has disappeared and eternity has come will be of no consequence.

So stick with what matters, which amounts to, in whatever way unfolds to you, connecting with the impulse of love that is always occurring within you so that you may know from its presence how to be with the grocer or the department store clerk or the spouse or the lover, you see. The rest will take care of itself. And I truly encourage you not to get sidetracked by things that seem as though they would be profoundly meaningful when they will simply be whatever they are—no more time, the presence of eternity—but no big deal! Because what is a big deal your being the presence of what you are without hindering it in anyway is of consequence.

That's the end of the answer.

QUESTION: Hello.

ANSWER: Good afternoon.

QUESTION: My mother's just been spending a week with me and from time to time I found myself almost overwhelmed with my reactions against how she is and how I perceive her. And it seems as though there's even a hatred coming up in me for her neediness, for her questions, for her way of wanting communication. And yet I also know that these are my

characteristics too. And that distresses me. And I've prayed a lot for that yet and asked for help and yet somehow I think I'm still a little stuck in the stress of...

ANSWER: There's a little bit of a justice issue here, "If I can't get it why should I give it to her?" "Why should I satisfy her neediness when my neediness isn't getting equally satisfied?"

Now, the solution is the same for both of you. Give what you are needing. It isn't that not getting what you need is the problem, the problem is that you're not giving what it is your function to give. What better thing do you have to do than be present with and for another with love?

The only alternative you have is to withdraw, not engage in being the presence of love and then attempt to manipulate other's into being the presence of love for you. And yet the frustration that would cause you to compulsively manipulate another to provide you with love is not caused by the absence of another one giving you love. It's caused by the fact that you are withholding your function.

Now you really have nothing better to do, as I said, than to be willing to be present for and with your mother with love. However, at the same time you have to see to it that if her demands require you to override your integrity, as we were saying earlier, you have to say "no," you have to be unwilling to do that. And what you have to come to understand is that your refusal to abandon your integrity is an act of love—that abandoning it and pleasing another ego is not love.

But your abandoning your integrity in your relationship with your mother is not really the problem, it is really the justice issue.

QUESTION: Right, I've actually had enough experience of miracles for myself to know the value when I can shift my perception, you know, to know how much better I feel. And what distresses me is that I can't do it with her, it seems so much bigger.

ANSWER: Won't... don't say can't—won't. That's why I brought up the justice issue, you see. If you will drop the justice issue you will find that you can. (There is laughter here because Raj was using their accent on the word "can't" and "can".)

If you know where the issue is you can deal with it. If you don't know what the issue is you can fish around trying to find the issue and do this and it doesn't work, and do that and it doesn't work. The issue is justice.

And I'll let that percolate and I'll encourage you to let it percolate. There is no serious reason for the two of you having this conflict, except getting even. "I can't have it, you can't have it."

QUESTION: Na, na, na, na, na!

ANSWER: You see? So don't think about it too long. Let it be present almost like a grace-note and then get past the grace-note and enjoy the rest of the visit.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you. Would you explain to us the difference, if there is one, between disease, which I think I understand about, and mental illness, where that seems to take a loved one out of the reach of being helped.

ANSWER: I must be sensitive to Paul here, and he is still adjusting to the change in the time zone and I can say is running out of steam. I want to address this question. And so we are going to break 15 minutes early tonight. But we will begin tomorrow morning with this question.

QUESTION: Thank you.

ANSWER: You are welcome. I have enjoyed being with you all today.

PAUL: And this is me Paul, I have too. And I'm surprised that he's cut it short, but I'm(?) I think he may be right. So we will start tomorrow morning at 10. And I'll look forward to seeing you all then.

ANSWER: When we first began holding gatherings, the groups were in size from 20 to 35 people and we could all sit in a circle. And as the groups have gotten larger that becomes unworkable. But I would invite you to feel as though we are all in a circle, all being equal members of this gathering, because in fact, that's the way it is, even though it seems as though I am speaking to you and even though at times one could consider it a potential for adversarial dialog and that is not the meaning here.

We ended the day with a question that didn't get answered. Do you still feel like asking the question?

QUESTION: My question is whilst believing I understand the relevance of illness as dis-ease, would you say something about the purpose of mental illness when it appears to take loved one's beyond the help of those around then who would want to care for them.

ANSWER: Well, first of all, let's be very clear that illness whether mental or physical does not have a purpose. In terms of A Course In Miracles, a problem—whether it's illness or whatever kind of problem—is an illegitimate imposition upon a Son or Daughter of God. And the fact is that the Holy Spirit can turn that problem to your advantage. But that is not because the problem was there for your benefit. And I say this because it's important not to value problems, even though as a result of the Holy Spirit turning it to your advantage you might have learned something and benefited from it. At the bottom line, when a problem is experienced it should be lightly but firmly dismissed as an illegitimate imposition upon you, in which you are not going to participate. This is very important. It's very important.

Now, in order to approach the answer to your question I must back off to a larger framework. The first thing that you must all dare to consider as a possibility is that no matter how you perceive yourselves at this moment, no matter what you perceive yourselves to be, you are the direct and perfect expression of God. Your perfection does not await you in the future. It is present because it is inseparable from you right now. It awaits a shift of perception and that's all. It does not await growth. It does not await the refining of your Soul. It does not await anything other than a willingness to perceive it, a willingness to experience it, a willingness to, perhaps it would seem to be foolhardy, irresponsible, as we were talking about yesterday and daring to accept another possibility than whatever circumstances and definitions you have locked yourself into at the moment.

This means that right now, as all of you sit in this room, you are experiencible as exactly what you divinely are. As I—and this does not apply to Paul because at the moment even though his eyes are open, he is not seeing it—the fact is that I can see here what I can only call bodies of light, not only bodies of light, but what you would call clothing is illuminated. Because the substance of your bodies and the substance of every object that you see is Living Love.

Now this is the fact at this instant. The problem is that you have forgotten this. Now the question is how did this lapse in memory occur. It's helpful to understand. It occurred we will say, when one of the Sons or Daughters of God had what the Course calls a mad idea. It really amounts to an attempt at individual originality. “Well, suppose I were to look at everything this way, instead of the natural way? Suppose I were to look at everything from this standpoint?” And then that one played with this imagination, this fantasy that was concocted and found it fascinating and said to another of the Sons or Daughters of God, “Hey, there's quite an experience available to us here if we just use our imagination a little bit. Come on along and try it with me.”

And so the two tried it and created their own definitions of everything, and mutually agreed that they would find it valuable to join together in this new perception of things and have this wild experience, much like people who take LSD or other drugs and find that they have this incredible experience, even though with drugs it isn't a mutual or shared experience.

And so in that moment they join together in a mutually agreed upon definition of everything that was different from the meaning the Father was expressing by the creation of that thing. Then although they were having a fascinating experience (and I use the word fascinating on purpose because when one becomes fascinated by something their attention becomes closed down, they begin to compulsively give their attention to that which fascinates them) and so as they joined in the experience of this fascinating perception, something happened. Because they were choosing to see things with a little different bias than God was giving it, they found that they lost the experience of their wholeness, they were

denying the infinite view, you might say, in favor of a narrower biased view of the only thing there was to experience, which was still the Kingdom of Heaven in God's Creation. And in the absence of the experience of being infinite they had a new fascinating experience. And that new fascinating experience was an experience of fear, because now they felt tiny, inconsequential in the midst of all the other definitions that they had given everything.

Now, with this experience of fear they felt a need for self-protection and so they began to tighten up. And their bodies of light began to—to their perception—become denser and denser and denser. And the experience of the illumination of themselves and everything else became endarkened and solid. The reason being that in indulging in the fascinating experience of redefining everything else they found that they were obligated to have a new definition of themselves as authorizers of the meaning of everything. And that stance of individual, independent authorizer constituted a denial of who they really are. They had to ignore their divine being and their infinite view, which was the Father's point of view about everything.

Now defense is the means by which one protects one's self against, what? The experience of Sanity, the experience of God's point of view, the experience of what everything really is. You see? In a state of self-denial one can never be comfortable. Because no matter how insane one's perceptions become none of you ever stopped being the Son or Daughter of God that God is expressing at every single moment perfectly.

So your Sanity forever remains, because although you can bias your perception of it by indulging in imagination you can't stop being the same one that God created you to be, because you don't actually have the authority to author a new creation. You see? So your Sanity being ever present causes your fascination with insanity to be an uncomfortable experience because it's unnatural. The more uncomfortable you become the more you engage in self-protection as long as you insist upon commitment to your fantasy that you have created about everything that's real.

So do you see that at the bottom line the defense against Reality that your commitment to your biased perception brings into play is inseparable from self-denial. If you are engaged in self-denial your ever present Sanity is always going to be equal to the intensity that you bring to your commitment to your fantasy, your imagination, your dream that you have created. And the more dense you make your body the more uncomfortable it becomes and you ultimately find yourself experiencing dis-ease.

Now at the bottom line, whether we're talking about mental disease like Alzheimer's or physical disease which seems to be independent of the mind, it's all mental. And it's all the result of the constant act of self-denial that you're engaged in when you live your life with commitment to your beliefs about who you are, and

when you are not engaging any curiosity whatsoever as to what the truth about you is, about what the truth about these flowers is, about the truth about every garment you're wearing, etc.

At the bottom line, disease whether it's mental or physical is an aberrated manifestation of self-denial. And the only correction there is to it is self-love. Now even if you approach an illness, a physical illness, from a purely psychological standpoint without considering in any way that you are a divine presence, but that you are just a human being who came from a sperm and an egg who has the potential to be healthy, if you become ill what happens? There is a point at which all of the other things that you think are important have to be abandoned so you can take care of yourself, even if it means going to bed and getting rest and seeing to it that you are getting good nourishment, your attention has to be brought back from all of the other more important things—that you thought were more important—and you're left with what? Having to pay attention to your own needs and taking care of them. And that is even humanly speaking an act of self-love.

Now if you still believe that all there is to you is human beingness, of mortal humanhood, you can only really have the hope that the self-love that you're giving yourself, in caring for your physical problem, you can only have the hope that that can restore your health. Because you really have no proof that total healing is your Birthright, you see, that's not part of your biased perception of who and what you are. But if you will begin to consider the possibility of what I am saying is true, that you never did come from a sperm and an egg, that your Source has always been the authority of God, that God expresses in being what God is, then you have a whole new paradigm, a whole new arena in which to consider yourselves and in which to consider what the possibilities are. If you have never for an instant been less than what God created you to be, and if you have never for an instant been different from what God created you as then the potential for return to the unobstructed conscious experience of what you divinely are becomes your Birthright and not a fantasy.

The interesting thing is as one shifted commitment from God's point of view to his or her fantasy about everything God had made, the fantasy became what was real and God's truth about you became fantasy. That's the way the perceptual shift happened.

So I have to say to you, I want you to consider something quite fantastic. And that is that you are at this very instant exactly as God created you to be in all of your perfection. And the experience of that is available to you at this instant. And all it takes is a shift of perception. And that right now this room is illuminated by the light of your bodies as well as the light of the substance of everything that you are seeing. And it's not just that it's light, it's that the light is Love—Living Love.

And so everything that you are seeing right now including even the empty space is to one degree or another illuminated. It is love. It is loving. And it is an experience that is exquisite. It is an experience that is bliss. It is an experience that is going on fully at this moment. But in your commitment to your limited sense of yourselves it is escaping your attention.

The simple fact is that whether you call a disease a mental disease or a physical disease, what it is is the evidence of active self-denial engaged in with commitment.

You talk about loved ones being removed from your experience by virtue of mental illness. You might look at it from our standpoint: All of you who are committed to your biased perceptions are mentally ill and are unavailable to us. Because although we're here and although we tap you on the shoulder, you say, "I'm too busy! This is a really good part of my dream! I must dream this to the end." And you are unavailable to us. You are unavailable to your Brothers and Sisters, who are not off in a spiritual realm someplace that you will someday attain, but are right here in the Kingdom of Heaven just as you are right here in the Kingdom of Heaven having your daydream, so to speak, your distraction from us and what is Really going on.

So if the answer to illness is self-love—and I'll take it a step further by saying—if the answer to illness is capital "S" Self-love, the Self that you divinely are, then even though you all think you're quite well I encourage you to consider the possibility that you might not be, which really means that there is more of Reality available to you to experience than you are experiencing. And so to say you're not well is not a put-down. It simply means that at the moment your perception of All That Is is very limited. And you are being invited to consciously engage in a curiosity to experience more of All That Is, divinely speaking, than you have been. It is in this way that you begin to wake up.

Now as surprising as it might seem your problem is one of feeling separate. What creates the difficulty is that you have become addicted to your separateness. And the potential to become a really super creator of better and better illusions, with more and more excellent independence. And so since you have an addiction to the potential pride that awaits you at having become a perfect creator, waking up seems to constitute a sacrifice of all that is really important to you.

Now you can get by this dilemma by not engaging and by not attacking your potential for being a better creator. Let your desire to be a better creator of order and the meaning of the Universe, let that be. But in addition to that begin to just be curious. You have the capacity to be fascinated with things. I now encourage you to indulge in fascination with, "Oh, what might this table really mean? Oh, what might the real meaning of this leaf be, divinely speaking? What might the Father be expressing of the fullness of His Love in this particular form?" You see?

When you look at your brother or your sister, look at them with curiosity to see, “what of God is here—in spite of what I’m sure is there—what of God might be here that I’m missing?” And this will not arouse the defense of this part of you that wants to be a perfect creator. And I will tell you that by virtue of practicing this curiosity and being open to surprises daily, the occurrence of those surprises will begin to feel more desirable than the fascination you have had with becoming a better and better independent authorizer of the meaning of life. You see? And you’ll find a natural tendency to shift towards your Sanity, you see, than to continue in your old patterns.

If you go away from this weekend without remembering anything other than this it will have been valuable. Everything is as God made it. You are as God made you. You are the presence of the purpose that God has expressed right now in your fullness without flaw. Therefore it’s not something you can grow into, because you’re already there. All that has to happen is a willingness to abandon your confidence that you know what everything is. You see?

You could say that instead of having more to learn you have to take all of your learning and be willing to let it go. Because your learning about what everything is is what is standing in the way of your experiencing what everything is.

Now there may be those of you in the room who are saying, “I have no physical problems, I’m very healthy,” etc., but are you beautiful? Is your body the expression of symmetry and loveliness of form? Or are some of you short-waisted, flat-busted (Paul snapped his fingers—this is me Paul going like this. I’ll go ahead and say what he is saying) small dicked? Then there is room for a greater experience of perfection in every way. And so you can look forward to what I will call healing, even though what will be healed isn’t something that you had thought of as being wrong. Everyone of you is utterly beautiful to behold. And if that beauty isn’t apparent to all of you then that is one of the aspects that awaits you, that is one of the experiences that awaits you. But again, what I want you to understand is that right there I see the beauty of symmetry and you (talking directly to someone—maybe questioner) are a little taller than you are, among other things. (giggles)

So the reality of you isn’t something off in the future to be gained, it is right there. And if everyone else in the room were clearer they would see it even if you still saw what you see there. You see? So the thing is though if everyone else was seeing it you would not have much support in this group for your biased perception of how you appear and there would tend to be a spontaneous shift of perception for you. So this is where the part is that each of you plays in everyone else’s Awakening. Because as each of you becomes clearer minus the misperceptions of everything, it lessens the density of everyone else’s fascination with their biased perception.

All of you have heard of instantaneous healings, some of you have experienced instantaneous healings, and whenever an instantaneous healing occurs it's a proof to you that there isn't a dense physical body here that must be changed into a better dense physical body. It's a demonstration of the fact that it never was a dense physical body and that that person allowed a shift of perception—stopped arguing against the experience of his or her physical perfection—and the bias was released because it's that bias, it's the same bias that a drug provides. The wall is no more fascinating when the drug user looks at it through the eyes of the drug than it was when he was undrugged. You see, it was still exactly what it was. So what's right there, what's right there, what's right (probably pointing to people and/or things) there is exactly what God is being. It isn't changed whatsoever by the bias, the twist, the shift that has been applied to it through the use of imagination. And so the minute the little bit of the imagination is abandoned the misperception disappears and the person is “made whole.”

Now, that means that a body was never manipulated from disease into health. It means that that mental quirk that caused a distorted perception of the body was released, no longer valued.

So, Self-love with a capital “S” is what is essential to the apparent correction of deformity, lack of proportion, disease, the effects of disease and so on.

PAUL: I'm sorry, this is me. I lost it. We will back up.

ANSWER: It is obvious that a sick physical body has not been manipulated into a healthy physical body. The shift has occurred as a result of a quirk of perception having been released. The reason I am bringing this up is because so often metaphysics suggests a mental way of manipulating matter into better matter. And thus healing of the physical body through metaphysical means has become the focus, when it has nothing to do with manipulating the body at all. It has to do with addressing the quirk that has caused one's perception of himself or herself to be seen in a distorted way.

At the bottom line, what you call disease is nothing more than the distorted perception caused by a mental disease, if I may put it this way. And so what needs to be addressed is the quirk in the mentality that has locked everyone into a sense of limitation, which never has actually been occurring. And to bring the point home again, the answer is capital “S” Self-love—an awareness existent in you that no matter how you perceive yourself or others you are at this instant the ultimate that God is expressing at every instant and is appearing as you. And the second part of it is, to then engage in curiosity to see it, to see it as though it's available at this instant to see. And not to get hung up on why you're not seeing it.

The moment you get hung up on why you are not seeing it, you are distracted from being curious. And it's like looking for a skeleton in the closet—you will find an endless string of skeletons. Because in order to find out why you're not seeing it you're going to have to use your imagination and your

imagination will bring up more and more and deeper and deeper skeletons—so it says. When all you have to do is persist in curiosity when you look at the person next to you, when you look at yourself in the mirror, when you look at the flowers, when you look at the rock in the garden that needs to be moved. “Ah, what is this thing, this rock? I think it’s a piece of granite that came from the evolution of the Earth and so on and so forth. But if all I can be seeing is some part of the Kingdom of Heaven, then what is its capital “M” Meaning?”

You know something? Every single thing you see has Meaning, with a capital “M”. And it is as alive as you are even if you call it an inanimate object, because the intelligence of the intent that set that into motion in that shape is God, and is embodied there you might say, and has the means of communicating to you its Meaning. Because although you have excluded it and said, “this is different from me,” it hasn’t excluded you and continues to be the presence of love, loving you, that everything is. And when you say, “I wonder what the Real Meaning is,” and you say it with some genuineness and fascination with the possibility, but you neglect to use your imagination to come up with the answer, that rock will express its Meaning to you. And it’s a marvelous experience. Because little things like a rock in your garden can be the places where the unity of All That Is can register with you, you see.

Don’t look for the Kingdom of Heaven in a holy book. Look for it in a rock. Look for it in a slug. Look for it in a rusty nail. Look for it in whatever your eyes fall upon, including a holy book. But don’t think that the holy book is a more holy place than a slug or a rock to have the meaning of the presence of God and the meaning of what you are be illuminated. The ultimate is right now. It’s going on uninterruptedly. And like those with Alzheimer's disease, many of you just aren’t noticing it because you’ve forgotten to be curious. You’ve forgotten that there’s something like this to be curious about, so why would you?

So I’m handing you a sort of double-edged message here, because it is as though I am saying you’re sick and you’re perfect. But if you didn’t know that there’s a perfection beyond whatever your concept of perfection is at the moment there will be no curiosity to see it.

And before we take a break, I’ll say this also: The Kingdom of Heaven can’t force itself on you. Those of us who are Awake cannot force Sanity on you. We cannot force you to listen. We cannot force you to hear. We do not have the prerogative to interrupt whatever you choose to give your attention to. More than that, because over what you would call your experience of time, we have tried and you don’t listen anyway because of your commitment to your bias, whatever the current bias is that you are experiencing.

You moved away from the clear perception of Reality by choice. And you’re still the Sons and Daughters of God. And in your perfection you are creating a fascinating dream, which hasn’t altered the perfection of what you

divinely are. And because you weren't kicked out of the Kingdom of Heaven you don't have to be invited back in. And the only way you'll come back in is because something in you has begun to remember that there's more to experience than you are experiencing. And your commitment has begun to shift from your daydream, or your fascination with your definitions of everything, to having a clearer experience of who you really are, that place in which you can experience the wholeness of your Sanity. And that is the only thing that will bring you back Home—your decision.

You are hearing me today because you are curious. You had a curiosity before you came. And as soon as there is enough curiosity for a connection to occur then you will find yourself being reminded, being encouraged, being invited, but not being pushed.

Who has the microphone. Would you pass it to the fellow behind you.

QUESTION: I would like to ask a simple question from the... is it quite possible to become a way out of all this, while still functioning adequately and improving your functioning within the context of the world that's dreamed...

ANSWER: Absolutely! Absolutely!

QUESTION: That's all.

ANSWER: Yes! Yes you will find that you will not become dysfunctional in terms of everyone else's awareness of you. They may think you're a little unusual. There are those who could look at Paul and say that the way he is living his life is unusual, but it is not interfering in any way and his presence is benign and for the most part constructive. Many would say it is transformational for others, for them. No, you know why? Because the presence of God is fundamentally intelligent and fundamentally harmonious. And so intelligence and harmony is what one finds himself or herself more clearly expressing in the world. And intelligence is recognizable to everyone. Harmony is recognizable as harmony to everyone.

So, you may hear of individuals on their spiritual path who become so odd that they feel threatening to others, or they fit in so poorly that they stand out as oddballs, let's put it that way.

These individuals are one's who have taken their desire for spiritual growth and used it to make their dream better, rather than letting the experience cause the release of their dream so that all of the things they had already been dealing with in experiencing in their world they were more in harmony with, and functioned better with because they were in better alignment. You see. I understand that the fear is that if one becomes a true spiritual seeker that he will fit in less and less and less. But exactly the opposite is the case—right here.

So, thank you for your question. And this is why we didn't handle it last night.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Raj, for the last year and a half I have been following what I call my sensing into what is right for me to do. And I tend to trust that, rather than any guidance, because I'm never sure whether it's coming from me saying what I want it to say or I tend to trust the sensing more. And it's led me into a way of being rather than doing. I was a frantic doer. And it's wonderful. I'm having a wonderful time. But there's always a voice in the back of my head somewhere that says, "you're opting out. You're being irresponsible. You're not serving. When are you going to do something useful." And that makes me feel uncomfortable. And I suppose my question is, am I on the right track in following just this sensing, or... I mean if I'm on the right track it's fine, and I'm willing to follow whatever the guidance is. But I don't want to be going further and further on this track if I'm following the wrong guidance.

ANSWER: You are not on the right track. And I encourage you to continue to feel into this sensing as you put it. Guidance is not always in words. And you are allowing guidance to occur by paying attention to this sensing of what is appropriate. This is wonderful. I encourage you though in addition to this to be interested in having insight, so that there might be, what I'm going to call processes of clarification that occurs in your mind where specific, I'm going to say specific understanding transpires that originates outside of your best reasoning. So that rather than replacing in anyway, the sensing that you have been paying attention to your experience of guidance is embellished or increased, you see. But don't stop what you're doing. It is on the beam.

ANSWER: You are welcome.

QUESTION: Thank you.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: For the past fifteen years I've worked in the field of pediatric terminal care work. And I'm at a point where I feel I'm being asked to make a decision whether to remain there or to move into other fields of work. Could you speak to me on this please.

ANSWER: You are not finished here yet. Your gift is not complete yet in this area. And the best is yet to come. I am glad that you are not locked in, that you are not compulsively moving on this path. And that you are opened to recognize when the time to stop or to shift has come. But it has not come yet. And this is a blessing for you, but even more it is a blessing for those you will be working with.

The flower has not opened fully yet to its full bloom. And I want you to be there when it does, not having left beforehand. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I've got a vision of what I would like to do for the world. But I'm scared in case it's just my ego that's been taking over and saying, "yes, this will make you feel good. This will make you feel better." And I'd like to know that what I thought is true or not.

ANSWER: It is. You are right on target. You're right where the movement of fulfillment would have you be. You may dare to trust the feeling.

Now there have been two or three questions here where I have told everyone that they are on the track. I promise you if you weren't I would say you're not. I'm not just buttering you all up by giving you good report cards. That's the end of the answer.

QUESTION: I would like to know whether I'm on the right track too.
(laughter)

ANSWER: In what respect?

QUESTION: I would like you to perhaps explain to me the nature of dreams. And I feel that I am very much in touch with Jesus. And I wonder if that is true?

ANSWER: Indeed. And I will confirm it to you at another time directly. Yes, yes, yes! That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I wonder if you could tell me the next step from my getting here, because I seem to be sort of in between at the moment.

ANSWER: I'm sorry, could you say it one more time?

QUESTION: Could you tell me the next step that I should take for my two year(?) I'm in between at the moment.

ANSWER: You're not actually at the turning point yet. That is about two months away. I encourage you to not try to create the next step. It is going to unfold quite naturally and come to your attention. It will be one of those experiences that you will stand in wonder at afterwards, primarily because you will have allowed it to happen rather than make it happen. And in the wake of having allowed it to happen and having found how fulfilling it is it will confirm to you that you can dare not to be in charge all the time. Don't let impatience come into play here. There is a statement in "A Course In Miracles" which says, "infinite patience brings immediate results." And infinite patience sometimes can seem to be a thing that you must practice that is difficult, but what it really means is neglecting to be impatient.

QUESTION: I'll have to work on that one.

ANSWER: Yes, well don't work too hard at it, it's supposed to be effortless.

QUESTION: Thanks.

ANSWER: You are welcome.

QUESTION: Hello. Raj, could you tell me why you use the Father when you speak of God?

ANSWER: I do not always speak of God as Father, I often speak of God as Father/Mother, He/She and so on. It has no particular special significance that that is the word that is used, as opposed to Mother or He and She.

QUESTION: Or even neither, as it were.

ANSWER: Yes, or even Goddess.

QUESTION: Cheers. I'm involved with the distribution of development and a community of(?) I'd like to know.

ANSWER: I'm sorry. This is me Paul. It's being difficult for me to understand what you're saying. And so if you'll start over again.

QUESTION: Cheers. Hello, Raj.

ANSWER: Good afternoon, morning.

QUESTION: I'm involved in the distribution or use of grant aid for urban development in a community of around here it's(?) At present it appears to be a group that can come together to say no to something. Who can create movement from there, or is there anything that I can do to create movement from there to position where people are coming together to work by creating answers appropriate to the needs of the area? Is the question especially clear?

ANSWER: Yes. What is going to be called for is persistence, persistence without reaction. When objection is stated by anyone it is often heard by the listener as a challenge as an argumentative stance, as a call for reaction. And your best response is to more actively persist in expressing what you recognize to be the simple truth, or shall I say the simple intelligence of the situation.

Sometimes those who are objecting simply need to hear the new viewpoint expressed multiple times without an emotional charge being associated with it. In the States the major advertisers for television are aware that a new advertisement has to be heard or seen six times before it registers with the viewer. And so you must be willing to persist in representing just the simple facts intelligently in a repetitive manner, and not assume that the fact that it hasn't been heard means there's something wrong with your communication, or that you are not with hardheaded, obstinate people.

And then secondly, or actually this would be the primary thing, let your motive be love. That's the reason you would express what you recognize to be truly helpful, fulfilling, bringing a better sense of order to things and so on. And let that expression of love keep its character, rather than letting frustration transform it into anger. You see. Because as I said yesterday, you really have nothing better to do than express love. Because that's what's transformational.

That is what is meaningful. Anger is nothing but a block to transformation of any kind.

So the key here is patience and the willingness to care enough about everyone else to persist more actively in expressing the clarity you have to bring. Recognizing that it sometimes takes time for clarity to register as clarity. And caring enough to say it as many times as is necessary.

Early on in my conversations with Paul there was a point at which he realized he kept asking the same question over and over and over in a thousand different ways. And that in continuing to ask it meant he obviously was resisting the answer. And he was worried that I might be offended at being asked the same question. And I told him with utter sincerity that if I had to say it 10,000 times before it registered with him I would be more than happy to do so. And that is the attitude I want you to dare to embody here. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Good morning. Well my question probably has something, which has to do with our being in France—we bought a farm, my husband and I. And I'm dealing with a great deal I think feelings of anger towards the attitude of France towards nature and towards communication with others. And from four different sides I got the book from Joan of Arc, and somehow it feels like there is a message there and I don't grasp it. I'm dealing with that anger. And could you maybe a little give my clarity about what she symbolizes or what do I have to see in that? Is there something to see in it?

ANSWER: Well, I'm not particularly going to address the meaning of Joan of Arc in your life. But I am going to address a certain arrogance and snootiness in you. You must think pretty well of yourself to be able to justify being angry with anyone, much less the French—not to say they don't invite it. And that's not a judgment. It's not a judgment of you and it's not a judgment of the French.

How can you be an agent for change? Well, if you want to be an agent for change you have to be like a spring, whose function is to simply be the place where nourishment comes forth and has no say so whatsoever as to where that nourishment will go and what it will nourish, but just let's the nourishment flow. Just let the love flow. That's your function. It's not your function to say it should go to this valley or that valley, or to this particular grove of trees, or to the French grove of trees. But it is to be that place in which the gift is made. And just let it flow and flow and flow and flow. You see your success has nothing to do with whether or not the value of what you are doing is recognized. It also has nothing

to do with whether anything grows as a result. It's inevitable that there will be growth. But your success has nothing to do with whether it happens.

Your fulfillment—the fullness, the wholeness of you—will be experienced when you are no longer enamoured with results. And if you are not enamoured with results then you will not have the occasion to be angry when there aren't results or when the results are slow.

You really must come to the point where the making of the gift is itself the fulfillment. And you will find that a great load of responsibility will slip off your shoulders, that has caused you to be tense carrying it around. That's not where it's at.

And everybody is French. (giggles) And everybody's English. Everybody is everybody. No one country has a greater claim to the ego. So everyone is equally loveable.

Self-righteous indignation feels so good but it's not your function, and it's not love, and it isn't really fulfilling. It's a temporary hit. It gives you a temporary high that has to be replaced like a drug over and over again. Don't waste your time with it.

QUESTION: Thank you.

ANSWER: You are welcome. Heaven help us if the sun thought that the only worthwhile reason for shinning is if people, all people were actually enjoying it.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I have a lovely two and a half-year-old son. And I really love him. I do delight in him and yet if I have to spend a certain amount of time with him I really despair. And I wonder where that comes from, because I feel I'm missing out on a lot of his well being, special being, growing up. And that makes me really sad.

ANSWER: Your despair is around?

QUESTION: It's difficult to say. I think it is around spending a longer time with him. Maybe I'm not able to play.

ANSWER: You despair when you have to spend more time with him?

QUESTION: Yes.

ANSWER: Yes. What you are coming up against is realism rather than dreams, rather than idealism. You have had a concept of what a good mother is. And the reality of things doesn't match your concept of what a good mother is. You are not incapacitated in your capacity to be a mother. The fact is that you are more than just a mother. You're also an individual in your own right. And there are times when it's not appropriate for you to be one hundred percent available to him, and you are not neglecting him. And your feeling of uncomfortableness is actually wisdom.

Thank God you can't live up to your expectation of yourself as a mother. Because if you were able to do that you would probably raise a wimp.

Your relationship with him is quite healthy, and truly normal. It's like "wake up to life," this is the way it really is and the concept is an unfair concept to you. You're quite all right. You're quite well balanced in this respect. It's just that it's not jiving with, its not matching the concept that you had.

Do you have a "yes, but"?

QUESTION: Not really. Thank you very much.

ANSWER: You're welcome.

It's always a wonderful thing to be able to tell someone they're just fine when they thought they weren't.

Now if you insist on continuing kicking yourself around the block because you're not living up to your expectation, then you might need to ask yourself what you're getting out of it—in other words, if you continue to criticize yourself—what the payoff is. Because that has nothing to do with how well you're taking care of your son or your child. Maybe getting your stripes, you know if you whip yourself a little bit, punish yourself for not living up to what you ought to be exalts you, don't play into that kind of thought either.

For you to be doing anything other than enjoying your relationship with him as it actually works out to be, is to be distracted by irrelevancies. And if you're suffering from those irrelevancies that is just nonsensical. So stop it! That's all! It's really easy.

QUESTION: Hi, Raj.

ANSWER: Good morning.

QUESTION: I'm quite frightened to ask you this but I don't really know if I'm going to put it well, but over this last year there's been quite a lot of quite magical things happened. Not nice things. Unexpected! And I talk to you a lot about these things and the troubles that I have handed over to you. And then I agree to take them back and I reason that I could fiddle with them. And then I hand them back again.

And recently a relationship that I have invested in...

ANSWER: You just think that you take them back and fiddle with them. You aren't able to get hold of what God is doing really.

QUESTION: That's a huge relief. I've had to let go, but the relationship has changed a lot about eight weeks ago. And I have a lot of pain around that. And I keep trying to hand that over to you. And sometimes I don't. And I want to get rid of this pain. I want to move on. And I miss this person terribly.

ANSWER: This person is not yours to possess, and never was. You are going to have to just let go. And when you are sad go ahead and feel sad. The more quickly you allow the sadness to come the more quickly it would go.

Don't try to do this perfectly. I mean don't try to deal with this spiritually and flawlessly if doing it that way doesn't allow for you to feel sad.

You know when you dare to be real, when you dare to let bubble up whatever will bubble up, instead of saying, "Well, I thought I was more spiritually advanced than to have to cope with that." When you don't stuff things by trying to be spiritually correct you'll find that the aspects of your humanity are very life affirming for you. And so if you don't stuff what you call sadness, and you let it come up, it literally constitutes a release. If it's not resisted the release gushes out and it's over. And what was released never has to be released again, even if there is a little more a little later to come out. And when you allow that to happen naturally you remove more gracefully through this period of adjustment.

If you want to move through this more quickly and more gracefully then don't resist what naturally emerges. Embrace it, allow it and you will do just fine. Don't say, "well, I shouldn't be feeling that." You are feeling it. And if you don't block it then its purpose or its function will be served. And its function will serve you in terms of reestablishing your experience of your wholeness.

QUESTION: Can I do it, it's not a "yes, but" but a "yes, and?"

ANSWER: Yes.

QUESTION: Which is because I'm finding this very painful. And I know this is a very human thing to ask you, but could you give me some idea of the time scale? Because it seems to be going on... You know, I feel like I'm being crucified. And I know I'm doing that. But I'd like to move through it.

ANSWER: No, I won't. One of the reasons is that if I give you a time frame part of you will feel relief and the other part of you will say, "oh, I should be doing better than this if it's going to end by this time." And it will create a state of tension.

What I want you to do is to dare to trust the nature of your humanity and let—be allowing. The pain comes from resisting it, not from the fact that it's happening. And that's the key.

That's the end of the answer.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: My question is about: I run a coach house and next to the coach house is the settings (not sure about that last word) that to me is asking to be redeveloped along side the coach house. What I'm seeking clarity for is, is this an ego trip of mine or can it be used in service. What I don't want to do is to take more energy away from what I'm already doing—from ego rather than from service.

ANSWER: I'm going to put it this way, it is a wonderful concept of an extension of love, but the idea isn't coming from knowing what is appropriate. It is an imagination of something that is at its source loving, but it is not what is in

the process of unfolding and being manifested. It is appropriate for you to stay with the coach house as it is. Expansion is not territorial, and expansion of grounds is not what is unfolding. That is not part of the fulfillment at this time. And the key words are “at this time.” That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I first want to thank you for your(?) yesterday. And I’d like to share that I had a good night, and in the morning I was waking up early and the(?) but it was not fearful. And thank you very much for that(?).

ANSWER: You are most welcome.

QUESTION: And today I have a question what (someone’s name) and (someone’s name) were sharing about sexuality and love. I remember when I was about seven years old and I was in a Catholic Church and I had a feeling of Jesus coming inside me. And it really was a feeling of “Oh, I know what love is about,” unconditional and so on. And I think later, growing up and being confronted with sexuality, and seeing what people say to me about what is love in this world, it was very confusing as well as difficult I think. Well at the moment I’m rather quiet with it. But I feel that the body is asking for that expression by sexuality, maybe that’s special for me, I just don’t know. But it’s like coming up as an energy. But it’s not always managed exactly for instance in my relationship. It has something to do with(?) from my feeling and especially for what is really love expression, in that respect. I would ask you for a comment please.

ANSWER: Intimacy, undefendedness is communicated in a variety of ways—through a look, through a touch. Love finds expression through looks and touches, actions. Love needs to be the context of intimacy, sexual intimacy. Sexual intimacy is just one avenue of expression of love. A smile is also. And wouldn’t it be sad if people said, “well, I’m trying to rise above the expression of intimacy through smiles.”

Whatever inhibits the breakdown of separation—the breakdown of the walls of separation—whatever inhibits the breakdown of the walls a separation is not to be valued. And so it is inappropriate to say, “sexuality is evil. Sexuality is animalistic. Sexuality is unholy, and therefore because I care to pursue a holy path I must abstain from sex. And if I find myself experiencing sexual feelings, this must mean that there is something wrong with me.” Heavens aren’t you sometimes spontaneously moved to smile? And yet if that were the expression of intimacy that had been deemed unholy, well you see, the spontaneous inclination to

smile is no different from the spontaneous inclination to be sexually close. It's the judgment against smiling or against sexuality that is what is wrong.

Your motto could be for the time being, "let there be sex in your life," when you feel inclined to be intimate and to be expressing your love, just as much as with your smile or your touch or any other expression of affectionate caring, which can even involve the sending of a birthday card. Just let love imbue this opportunity to be together. And let there not be some area of your life where you are saying, "I disallow myself from expressing love in this area. Don't inhibit your function, which is to be the expression of love."

QUESTION: Well, I'm in a relationship that has so much to do with communication, I mean togetherness, and I feel that sometimes I want to express my love but I feel that when I focus then maybe that's inappropriate to do that at that moment.

ANSWER: Well, what is your reason for communicating? Are you communicating to get or to give. Are you being close to get or to give? Are you being intimate to get or to give? If you're being intimate to get, then you're really the only important one in the picture and therefore there can be no communion, there can be no love. So when you find yourself feeling the impulse, let us say, to be sexually involved, remember then at that point that this is an impulse for you to give, to be present with your partner for her, or for whoever the partner might be.

You will find that if your motive is to be present with and for your partner there will be very little communication problem, and an awful lot of love. The ego says, "well, what about me?" Fortunately you are not your ego. Fortunately you are that presence of God which is itself the Movement of the expression of Love. You cannot escape the fact that when you are truly being loving, when you are truly giving, others can't help but respond with joy to the experience of being with you. And that will be felt by you as love.

So both of you have the opportunity to learn how to be the spring.

QUESTION: I have a question regarding discipline in meditation. I like to meditate. I enjoy it. I feel at home, but more often than not I don't do it, because in the morning suddenly I want to work in the garden before and then it's too late. And in the evening I suddenly feel tired and I go to bed. Or even during the day when I want to meditate I decide to clean up the room first, maybe do the kitchen and then the impulse is gone. So this is not the problem when I have my good days, because then I'm almost constantly connected with each flower I see or bird I can see or good food I eat. But when the ego dynamics take over and the vision gets narrow then maybe I think sometimes it would have been good if I had a certain discipline in meditating. So could you advise me on that, Raj?

ANSWER: Well, of course, if we talk about discipline it's going to scare almost anyone off, isn't it? So let's not approach it from the standpoint of

discipline, let's approach it from the standpoint of common sense. To wait until the end of the day to meditate is like tuning your violin or cello after the concert is over. You see?

So if you want your day to be a symphony that is exquisitely beautiful you will tune your violin in the morning. That is not to say that you cannot let the activity of gardening or the activity of housecleaning be in itself a meditation. But if you're just straightening up that's an entirely different matter. If you can allow every movement you engage in as you clean up to be a conscious act of love arising out of peace, an awareness that you are not just making things physically attractive or organized, but that you are allowing into expression divine harmony, being aware of where each thing fits and putting it where it fits because that expresses love, then the activity can become the meditation. But even if you engage in what I would call a moving meditation I would still encourage you to take time for a meditation when you are being still.

Why wait to be clear until every reason you have for being clear is already attended to? Literally this is the way you bring love into your day. And so see it as an expression of love rather than a discipline and see it as tuning your violin before the concert. And this will make quite a bit of difference whether you engage in a moving meditation or a sitting meditation, you will be meditating a lot more without the sense of holding yourself to some kind of standard.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I asked a question yesterday and said that I would like to maybe come back to it at some later period. And this feels to me the right period. And I feel quite nervous about it. In my earlier question I talked about congestion at various levels, doubts and skepticism. And I was reflecting on that during the evening after meeting. And what I saw was that I really struggled to be able to determine the difference between my guidance and my ego. And because I struggle, that drops me into fear. Because I drop into fear I get stuck. Because I get stuck I feel parts of myself dying on various levels. So I suppose my question becomes how do I distinguish between my guidance and my ego.

ANSWER: It's really simple. Truly I'm not just saying that. It's just a matter of practice, practice, practice. In other words, doing it and doing it and doing it. Literally for Paul in the very beginning he had no assurance that what he heard me saying wasn't coming from some very creative part of himself. But as he persisted daily, and very often two or three times a day because of the severity of the problems he was going through, he found after approximately three months that

he could begin to tell the difference between what originated with him and what originated with me.

He found the best way to describe the difference to others was that it was like sitting in a classroom—a University classroom—where the seats are on a slope, and where on the podium there was a blackboard going across the full width of the room where equations or information could be written with chalk. He found that when he was thinking, when what was occurring in his mind originated with him, it was like writing on the blackboard. But that when I was speaking the chalk marks were about three inches in front of the blackboard. This was not a significant difference when sitting in the auditorium itself, it is something that could only really be noticed if one were to move back and forth so that the distance of the chalk marks from the blackboard could be easily seen.

Now, at first the difference will be subtle and it could take you some time, as it took Paul three months, before the subtle differences become noticeable. But as you persist further and further the whole feel of the communion will become quite apparently different from when you are thinking. There is another helpful factor and that is when you are thinking there will always be a certain unsettledness in the pit of your stomach, actually in that area where as a child you had a sensation when you were going down in an elevator. And when you are hearing from your guidance there will always be absolute sensationless peace you might say, in the area of your solar plexus.

Now the interesting thing is that in spite of the fact that the guidance—if you look at it truly—in spite of the fact that the guidance is obviously not something you would have come up with yourself you will still find a way to argue that it probably is your ego. Understand that that's just the way it works, until you have persisted long enough for the difference to become subtly notice and then increasingly clear. It just takes persistence. And as I have said before, you must persist on the chance that maybe it's not you making it up. That's the way it will seem, as though it's just a chance that it's not you making it up.

Now interestingly enough, this doubt persisted with Paul, not so much when he was speaking with me privately let us say, but when it came to the time when we began to do gatherings which was a full two years after his first conversation with me. He would sit down just as he did after lunch and privately he would say, “well, is this the time we find this whole thing is a farce.” And he also even was “intelligent enough” to consider that the fact that everyone else seemed very delighted with what happened in the gatherings simply meant that they were as deluded as he was. And that it was just a mutual admiration society that was out of it—not well grounded.

Somewhere between the end of the second year mind you of our having numerous continuous conversations he arrived at a point where he decided that if this was him it didn't matter, because it was so valuable. And at that point his

skepticism was released. It's very clear to him that it isn't him. But it's also very clear to him that he's not uninvolved in the process. And I have explained to him that the more consistently he remains with me the clearer his chances become to remember that what he is experiencing with me is his Birthright to be experiencing "on his own." In other words, without leaning on me. And at that point he will simply be in his Right Mind on an ongoing basis, no longer leaning on me, but also not disengaged from me, because unity is the eternal fact. And we will always be together. But at this point by his staying with me and learning to get the feel for being in balance, much like learning to ride a bicycle, by staying with me and learning to get the feel for being in balance he will remember how to be it without my help.

So persist on the chance that it isn't you making it up. And as you persist, the difference will become more apparent to you. This I can assure you of. But also understand that there really is no way for you to suddenly abandon your skepticism. Does that answer your question?

QUESTION: There's a "yes, but."

ANSWER: Fine.

QUESTION: Which is just skepticism again. And I'd like to sit with it some more. Thank you.

ANSWER: You what?

QUESTION: I'd like to just sit with it some more.

ANSWER: Oh, and later on perhaps come back with a "yes, but." This is fine, you are welcome to do that.

QUESTION: Hello, I have been diagnosed as having cancer. And I would like to know what I can do to get rid of it.

ANSWER: Well I would consider getting a second opinion, but not from a doctor. I would encourage you to get a second opinion from the Voice for Truth within yourself. And I would encourage you not to assume that the diagnosis given is based upon anything other than a limited perception, and therefore cannot be considered totally authoritative.

Do you have a pencil and paper? Would you get it out, and anyone else who would care to write down what I am going to say is invited to get a pencil and paper out. "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary." And now I'll restate it so you can see whether you got it all right. "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary."

Now, in light of what I said earlier about no one really being able to be an authority, I want to clarify that this statement here is not for the purpose of putting you in a position of power. It is rather a matter of bringing your thinking into alignment with what's already established as the function of your body. It is the

purpose of your body to identify the presence of your Individuality perfectly. That is its function. And so when you authorize it to release whatever isn't necessary to its perfect functioning, you are giving permission for it to do what it is already its function to do. What you're doing is saying, "I'm willing to bring my thinking into alignment with the way things already Really work. And then when you say, "I withdraw any prior conscious or unconscious authorization to the contrary" you are once again releasing any residual fears or hates of your body, anything that would tend to get in the way of you experiencing your body perfectly.

Now, I encourage you to make the authorization daily, or nightly if you will, with the understanding that your body can't help but appear to improve because you are not insisting on energizing fears and doubts engendered either by your educated sense of what cancer is or fears engendered by the authoritativeness with which the doctor pronounced your condition.

If your doctor was more enlightened he would be saying something like I have said which would elicit an entirely different response from you and allow for an entirely different result from your body, you see.

Your body hasn't forgotten how to be what it was formed to be. And its form was established by God.

You see, if God cannot exist without being identified as what we call Creation, then your Individuality cannot exist without that which identifies it. Therefore, it is an eternal fact that you will always have that which will specifically identify your Individuality.

So, if that is the case, then your body is your ally because it's inseparable from you. And its function is to identify you flawlessly, meaning literally—that if ex-rays were taken they would show no disease there. This isn't any mumbo-jumbo system where somehow you can feel good while you're sick, somehow not suffer from your infirmity, you see.

Individuals like Deepak Chopra and others fully recognize that the body functions always in a life-affirming mode. So when something seems to get out of balance it is natural and inevitable that the body will reconfigure, you might say identifying that which is life-affirming, which means normalcy. So do not become afraid of your body as though it separate from you can do something against you else that fear of your body will become justification for being upset with it and denying it, when what needs to be done is for it to be embraced—embraced in the context of what is Really True about it—which is that its function is to identify the presence of your Individuality perfectly.

Now, let us say for some reason you did not manage to embrace this idea and you passed on, I will tell you that the first thing you will notice is, voila, you're still there. And I will tell you that the one physical disease that you will never be subject to again will be cancer, because you will see that it didn't get rid of you. You will never be afraid of it again, and therefore there will be no

occasion for an experience of it ever again. You will be healed of the belief that such a thing could actually kill you or change you in any way.

Now if you're going to recognize that (I do not mean this literally) but if you are bound to recognize that if you have passed on then why not get about the business of recognizing it now? Do you see what I'm saying? And it is the same with any other disease. It's the same with any other deformity. Paul has had his appendix removed, but if he passes on he'll find that it's there again. Now why not have the realization of that now and once again have his kidney now—not his kidney, his appendix. (laughter)

If you're going to learn something later on, why not learn it now? And when I say learn it, I mean why not provide the environment within yourself for the shift of consciousness to occur that's called for in order to experience the correction of anything that seems to manifest which is inconsistent with your Birthright.

Now all of you have guides. You have never been unaccompanied since you decided to have or employ a biased perception of the Kingdom of Heaven. One of your companions is the Holy Spirit. And the Holy Spirit is simply your divinity held in trust while you dally with the ego. You can't get rid of your divinity. So if you choose to put a boundary around your awareness and say "this is me and none of the rest of me is me," all of the rest of you remains and is called the Holy Spirit. This Sanity of yours is constantly working to undermine or disintegrate the fence you have built between your present sense of yourself and It, the rest of yourSelf.

So, if you realize that you are never unaccompanied by that which is utterly divine and which has the intent to reconnect you with what you wholly Are, then you can ask for help and know that the help will be there and will be experienced if you even skeptically will allow for the possibility that the help will come.

Now you also have what we've referred to as guides, an Individuality who is entirely Awake, who has been assigned to you at the moment of conception in what you would call this lifetime, standing there with you ready to respond the moment you desire to reach out for help. And in addition to this Individuality, there are other Awakened Individualities who stand with your guide, in cooperation with your guide, on your behalf relative to the clearing of your sense of body, which would be called healing. And for lack of better words Paul has come to call them the "healing team."

Now when you retire at night you can ask your guide—you don't even have to have established an experienced two-way communication with your guide, anything you address to your guide your guide will hear—you can ask your guide to have your healing team address this issue while you are asleep. And although they cannot override your free will, I would encourage you to authorize them to address this problem with maximal healing power. It's not that they would ever withhold and not provide maximum regenerative health, but by authorizing it, by

saying “I request it,” it reduces the degree of resistance that you might otherwise have in play. You understand what I mean?

You are all companioned with by mighty companions. And it’s true! And all it takes is a little willingness to let them help. And so I encourage you when you go to bed to state the authorization that you wrote down and ask your guide to have your healing team address this health issue. That’s what I would suggest.

And then if you want from time to time—as I said that I suggest you get a second opinion—I would suggest that from time to time maybe you sit down and take some time to become relatively quiet in your mind, meditate, even if it’s not a formal meditation, and then ask, “is this diagnosis from Dr. So-and-so true? Should I believe this?” But ask the question and listen for the answer so that you have an experience of Something with a capital “S” being with you in this. You see. Don’t just rely upon your inner assurance from within yourself that this can’t be true, because then although it’s true what you are believing, in other words your conviction that this can’t be true doesn’t allow you to have the opportunity to experience that you’re not alone in this. Do you see what I’m saying?

Truly, every step of Awakening that you engage in will involve an increasing awareness that you are not alone. And so waking up always involves the discovery that you’re with others. It is a progressively less private experience. And as I said earlier, it’s only in this very isolated separated sense of yourself that fear seems to come into the picture as a real element of life. And so as you give yourself more and more opportunities to be responded to by asking for help and getting it, by asking within for an enlightened answer from an enlightened One and you get the answer and get the confirmation of not being alone, it will reduce the general level of fear, what has tended to govern your physical experience and everyone’s because you thought you were alone. You see?

That’s the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good evening, Raj.

ANSWER: Good afternoon.

QUESTION: I would like to know if you could give us a few words about the life of Jesus from the age of 12 say to 30, about which the Bible was profoundly reluctant to throw any light on? And secondly, after the resurrection did he travel to India and did he die there at the age of over 80 as some researchers have written about?

ANSWER: First of all after the resurrection I did not appear any longer on the face of the globe. My travels to India occurred during my 12th year on. I am not incline to elaborate now because you have me here now, at least in this manner today. But you also, all of you, have me available now as a direct inner experience. And I would appreciate your being interested in a present time real

communion than about historical aspects. Because the issue now is the same as it was then: Waking up out of a biased perception of reality that causes you to suffer from the ignorance of what Reality is. And even when I address you from within I will in most instances decline to speak of my life as Jesus unless speaking of it specifically relates as a trigger to your insight and understanding now.

Before my very first conversation with Paul I presented myself at Susan's, his wife's, bedside, which scared her to death. Subsequently once I started talking with Paul he in his time of skepticism asked me to appear to him so that he might know that he wasn't going crazy and as some kind of objective proof that it wasn't just his imagination, or that I would make his pack of cigarettes disappear since they weren't good for him anyway—and just anything. And I neglected to do that, which he felt was unfair, because if I had appeared to Susan why not appear to him.

I explained to him that I would not appear to him until my appearance would not make any difference to him. Because in the first place I'm not the form that he would see, even though the form is that which identifies me just as I have said that your body identifies your Individuality perfectly. But if he saw a form he would in his mind from that point on, because that's where he is now, relate to me as a figure when I'm intelligence which is unconfined. You see? And until he has this experience clearly so that the form would not distract him and cause him to look in the narrow way that he looks at all bodies, I cannot do it. You see, the Christ always appears to each of you in the manner that effects "your transformation, your Awakening."

There are times I have spoken to Paul about my mother, Mary—just briefly—I have shared it with other's too, specifically she was just like any other Jewish mother, difficult to live with. And especially difficult because she never let me forget my divinity. And I brought it up before because when people have asked about parenting I have pointed out to them that the best thing they can do as a parent is to constantly remind their children that they are divine—constantly reflect back to them that they are more than just the human being that they are learning about in school., etc. Anyway, that is why I don't get into discussions about what happened between my 12th year and my 30th year—it's not relevant now.

All of you have concepts of me based upon the past, based upon historical writings. And I understand that you're about the gaps in the historical writings so that you might have a truer historical sense of me. But just as I have said that God is a Living God, being the Movement of Creation now, that God did not create the universe 4 million years ago like some perpetual motion machine and now it's just functioning the way He impulsed it back then. The impulse of Creation is always now and the Kingdom of Heaven is always brand new. Just as that is the case, the Christ is always now and will relate to you in the now wherever you are in your growth, wherever you are in your willingness to let in more of Reality with one

function, and that is to invite you to let even more in, even more rapidly than you might spontaneously do it.

So I'm not avoiding answering your question. I could, but it doesn't fulfill the purpose of my function now, which has to do with addressing each one of you today with whatever your current mindsets are and inspiring you to let go of your commitment to those concepts so that the truer concept might register with you. You see? Do you have another question that I might answer for you.

QUESTION: I had an idea that I would, so maybe your question for me is correct. What I'm looking for is the warm breath of truth to blow away some of the destined cloudiness of orthodoxy which has been hampering our development. That's in my opinion.

ANSWER: Well, have you felt the breeze? You know, orthodoxy is a head trip. Orthodoxy is nothing more than sets of ideas held together by concepts and commitments. The only breath of fresh air you'll ever get is what will come from your heart. The heart is simple, but you have to feel for it instead of think for it. And in order to feel for it you have to stop thinking so much. You have to value having an experience rather than a clear idea. And the best way to do that is to practice thinking less. And in its place having a curiosity, as I've said before today, to have an experience. Do you see?

I've told Paul and I've told others before, you will not understand your way into the Kingdom of Heaven, you will feel your way into it. And so with all my talking it isn't really the words and it isn't really the ideas for you to go home and mull over and work over and organize and classify and understand. More than anything, if there is Movement as a result of our communion it will be because of the unuttered love that has been expressed, you see. And which has been being expressed while the words have been spoken. Because I'm communicating on more than the head level whether you realize it or not.

So if you want a breath of fresh air, don't look to theology, don't look to doctrines, look to that vulnerable, undefended place in you that is scary because you're not in control when you're in touch with it, and gingerly let yourself into it—feel into it. As I said, the Holy Spirit, which is that of you which you have disregarded in favor of your tinny sense of yourself, it is always looking for a weakness in the wall of your ego defenses. And so when you dare to be in a place where you're not well defended by your ideas, that provides the weak spot where the rest of you can penetrate.

Everyone would feel very secure if they could logically think their way into the Kingdom of Heaven. The reason it would be easy would be because you don't have to become undefended to do it. You don't have to become vulnerable. And yet that's what the heart is. It is vulnerable in that it isn't defended. But because it isn't defended it's the place where love can infill you and remind you that that is your nature. And then you become a transformational presence, not by design, not

by anything you do, but because you are being in the world in a new way—fearlessly, you see.

When you allow yourself in that horrible place of nondefendedness, where you are utterly vulnerable and you experience the influx of love you have a spontaneous revelation. And my telling you this does not constitute the revelation because it doesn't constitute the experience. The revelation is that you are innocent because the love with which you are loved could only be extended to one who was innocent. Now what did you have to do to experience this revelation? All you had to do was fail as a good ego. All you had to do was let down your defenses and get into that awful experience of vulnerability.

Now the vicissitudes of life often push you into that place where it gets so hard that you give up. To you it feels like you finally arrive at a place where you say, "to hell with it," and it feels like the end. But in that place where you have not the energy to maintain the defenses any longer you have weaknesses in your ego boundaries that can be penetrated by what? The wholeness of you, which is the presence of God.

Now you can't go to school and be educated into having this experience. It has nothing to do with ideas, theologies, theories. It has to do with, well, becoming more human. Gastly thought! Especially for those who have been on their spiritual path. The more real and genuine you become as a human being the more humanity or humaneness there is in your experience and in the way you treat yourself and the way you treat others.

And the only way enough humility comes into play to allow humaneness to be important is when you dare to love for no good reason at all. And this has nothing to do with theories, again, ideologies, concepts. It's just being willing to abandon all the fronts, all the masks, all the roles, and letting them fall away. Again, horror of horrors, because you thought they were what gave you dignity and if they are gone and you stand there in the all-together of what you Really are, the fear is that you will obviously be worthless, ugly, not worthy of appreciation, that you will stand convicted of all you thought was wrong with you because it will be obvious. But when you become too tired to hold up the masks any longer, and you really let them drop that's when this influx of love occurs and you find yourself exonerated of all that you thought you were guilty of, not really exonerated but it becomes obvious that there was nothing ever really there for you to become exonerated from.

And then because it's so clear to you that you're just a human being like everyone else, and there really cannot be anything special about that which stands there in his or her all-together, it becomes obvious to you that this innocent one that you are, that you are so clearly aware of now and that is so loved, is just like the person next door. The next door person is no different from this innocent, utterly loved one that you are. And that's when you can begin to look with new

eyes, not because you're going to do it on purpose, but because it's so obvious to you what the truth is that there's no other way to look at your neighbor, you see. And that starts the ripple, if you will.

Now the ripples already been started. None of you are going to be the initiators of the ripple, but you will be the extenders of the ripple. And each one of you who wakes up, whether it's slow or more speedy, lessens the density of the dream—we'll put it that way—and makes it more difficult for those who are still insisting on dreaming to succeed in dreaming. It's like the sun coming up, and no matter how much you would like to sleep it becomes more difficult.

So the breath of fresh air comes not from anything you might study, but from either voluntarily abandoning the ego or through crisis failing as an ego. And all you have to bring to the process is what the Course calls a little willingness. You don't have to know how to make it work. You don't have to make it work. It's like a dam, if you lower the gate you don't have to do anything to force the water to flow over. It's spontaneous, it's inevitable and there's no work involved. The key word is “let, let, let, Thy Will not mine be done.”

And so the breeze continues to blow through the room. The breath of fresh air. The warmth of love and the inspiration to dare to explore the possibilities of the Kingdom of Heaven right here and right now. And this is a perfect time for a break.

QUESTION: Thank you Raj, for a beautiful answer.

ANSWER: You are welcome.

ANSWER: I'm going to tell you a story, an illustration of Guidance and a proper attitude towards Guidance—a true story, not a parable. As I said yesterday, when Paul and I had our first conversation, I told him my name was Rajpur. Approximately nine months later somebody brought him a copy of the Text of “A Course In Miracles,” having become aware that Paul was speaking with me and that many of the ideas that Paul had shared about our conversations seemed relevant to the Course.

And Paul spent the next couple of days perusing the book and finding places where it said in the first person that, “I told my disciples” or references that made it obvious that Jesus was obviously the speaker. And Paul asked me “Who wrote this book?” His question meant, “Should I believe that the Course was actually dictated by Jesus.” And my response to him was, “I did.” That didn't mean that Raj had written the Course, it meant that Jesus had written the Course and I was Jesus. And Paul understood that, from those two words—“I did.”

Because we had been intimately involved for nine months prior to that, Paul was not particularly impressed with the fact that he was talking to *Jesus*, because he had come to know me without having any conceptions associated with who I was. And so, we proceeded on for the next two or three years, and because he was not in awe of me, he was very real with me, and everything was fine. In other

words, we were able to communicate without my having to cut through false responses, and so on.

And then we did a gathering in Virginia Beach, Virginia, and sitting about six feet over was a young priest in seminary, and he asked me a question. And what followed was what felt to Paul like a very intimate conversation—more intimate than most of the exchanges that had taken place. And in the course of this conversation something happened in Paul, and he said to himself, “My God this *really is Jesus.*” And he shifted, not knowing it. And from that moment on, he became obedient to me. That was not a response to me but a response to his conditionings about who Jesus is—his training and so on.

As a result, unbeknownst to him, he stopped being real and honest with me. He had reverence and took whatever I said as gospel, if you will. And so I said to him, “We’re going to form a nonprofit corporation,” which he did, with my guidance, very obediently. And as the next year passed I kept giving him further directions as to the operation of the Foundation that were increasingly impossible to accomplish. But he, because it was coming from me, obediently did what I said. For him life began to be really tough, because he wasn’t paying attention to himself, he wasn’t paying attention to his feelings. He was just being obedient to me.

And after approximately a year passed, in utter frustration he sat down and said to me, “If I refuse to having anything further to do with this Foundation, this nonprofit corporation, will you still talk with me?” And he was not testing me. He was, in so many words, saying that he really did refuse. And I said, “Of course I will still talk with you.” And he said, “Good, because I’m through with it.” And I told him, “Thank God,” that I had been waiting for him to arrive at this point. And he said, “What do you mean?” And I explained to him that this shift had occurred in this gathering in Virginia Beach. And he said, “Why didn’t you tell me? I would have stopped.” And I said, “Because you would have stopped obediently, not because you felt it.”

He had to arrive at a point where his integrity became more important than being obedient. Because when he was in his integrity, even if it was constituted of some ego concepts, he was honest with me. And because of the honesty of our relationship transformation could occur. But when he was just being obedient, there was no real communication. You see? I explained to him that he had to arrive at the point of saying “No” for *his* reasons, not for mine. And it was a great turning point for him because I had also conveyed by the whole experience that in the process of listening to guidance it was imperative that he never abandon whatever degree of integrity he felt about himself.

There are many times he has been pissed off with me because I pushed for things that he felt unready for. But he was very polite during this period of

obedience. And because he wasn't bringing himself, as he currently experienced himself to be, into our communion, we could not communicate. You see?

So, my point is that as I said earlier, each one of you as you sit here is the total ultimate of what you Are. You haven't lost one iota of what God is expressing as Himself right there where each one of you is. And so, it's like your sanity that you can't abandon, you can just ignore, your integrity can be abandoned, but it can't be gotten rid of. And so no matter how caught up in a dream or a biased perception of the Kingdom of Heaven, or of yourself you are indulging in, there is always present right where you are the integrity of God. And so in giving up the ego, in abandoning the ego, you will not be abandoning that of your integrity which has always been present right where you are. You will not find that you will suddenly be transformed into someone else—a spiritual being. There will always be what I'm going to call either a gradual transition or a graceful transition in which whatever integrity *was* consciously being experienced grows in your awareness. And where your awareness of yourself grows rather than disappearing.

What is Real about you will increase in your conscious awareness of yourself. So you are at every moment of your “insanity” worthy of self-respect. And you practice self-respect by not overriding whatever integrity you're experiencing at the moment because your integrity is always Real with a capital “R”, no matter how colored it might be by false perceptions of it. Do you understand what I am saying?

So in the process of listening to guidance, which at some point it will become obvious to you that the guidance is coming from one who is divine—as Christed as I am—it does not mean that you are to abandon self-respect in order to give respect to this one who is divine and Awake and conscious of it. This is very important. You *can* do it. As I explained, Paul *did* it, but I found a way. I put the screws to him so that he arrived at a point where he could no longer override his integrity. You see? I pushed him to the point of having to act consistently with the integrity that he has even in the middle of his dreaming.

So you *can* stand in awe of guidance and you *can* defer to guidance, but guidance won't let you successfully abandon the integrity of yourself. So I am telling you this so that you might know ahead of time in listening for guidance that it is not a process of demeaning or diminishing you. You're already *suffering* from being diminished. You see?

So when you experience guidance, be real. If you don't understand something, ask for clarification. If you can't agree with something, disagree. If you get angry with something, express the anger. There have been times when Paul said, “Don't call me, I'll call you,” and didn't talk to me for three or four days. He was *through!* And then he came back, “Are you there?” And he felt me smile. And I said, “Yes.” And we went on from there.

In honoring yourself by being real, no matter who you think you are, no matter what you think is real, being yourself is essential to a successful communion and process of Awakening, if I can put it that way. Don't, . . . don't stand in awe of me. Don't stand in awe of any divine guidance that you get or the source of that guidance.

I have heard it said that the English like to put people up on pedestals and then knock them off. Well, don't do that with me. And don't do that with your guides. Don't elevate us. I told someone one time who had a bust of me on her credenza, "If you do not see yourself in me, you have not seen me." And this is very important. And it was important for me to share this with all of you today.

You have integrity, even in the middle of your insanity. And you start where you *are* so that whatever integrity you are allowing yourself to feel may be enlarged so that there is no discontinuity of the experience of identity between this point and your being totally Awakened. And that is also why I have said start with everything where you are and be curious to see the Kingdom of Heaven in it. Because it's everything that you *are* experiencing, no matter how covered over it is with misperceptions and false beliefs, that you will become enlightened about. You see? It's not somewhere else—the Kingdom of Heaven, Reality. It's not someplace else. And the divine one you are is not some place else. It's sitting right in those chairs. And the integrity that each one of you feels is the divine integrity, no matter how minimally you might be experiencing it in its reality. You see?

So, guidance will never allow *you*, any more than I allowed Paul, to further abandon the conscious experience of your integrity. So don't be willing to do it from the outset just because you find you're talking to me, or to anyone who is, for lack of better words, fully Christed.

It was a period of time for Paul that having guidance wasn't much fun and life wasn't much fun as long as he insisted on being obedient. If you defer to anyone else you will not be comfortable. But if you are deferring out of obedience because of a concept you have you also can't be told to stop, because you will pretend to stop obediently. And the only way Paul could stop was by connecting once again with the genuineness of himself. *You're* the point! Each one of *you* is the focus of our attention. We're not the focus for your attention!

So, who has a question?

QUESTION: Raj, Hi. A personal as well as particular and universal question on (?) Some years ago after a lot of trying I joined the fastest growing form of family on the planet, and that is single motherhood. I bring up my two children on my own. And what I would like to know is what that means, the discrepancies between males and females on the planet? My question has changed when I listened to you over the last two hours, and I thought well my personal time is between twelve o'clock at night and two or

three in the morning, and I get out of bed each night and I read or I cry or I write poetry until I'm completely washed out. And it is obviously then that my masks are down, when no one is actually looking at me other than the cats.

We compliment women who raise families, and as I said it's the fastest form of family on the planet. Do we need to get completely worn down to the bone day after day so that at night time we can get up and let our mask down? Or what does that mean for our dear brother's who are not able or capable to be the father's to the family, or the providers, or the partners or the mates?

ANSWER: Let's answer the first part of the question first.

QUESTION: Right! The big question!

ANSWER: What you have to stop doing is letting the masks down at midnight. You have to leave the mask down. Not wearing the masks does not mean you will be dysfunctional. And the greatest lesson that you can teach your children, not by words but by deeds, is to be unmasked and functional and truly relevantly meaningful, so that they realize that they don't have to ever put on masks. And if you take the masks off and don't put them back on, everything that you engage in during your daytime hours before midnight will not exhaust you and will not deplete you, and also will not play into any sense of pride as being a capable woman, you see.

Paul is wearing no masks at the moment. Is he dysfunctional? Is he weird? If he wore no mask when he went into a grocery store we would not talk about the Kingdom of Heaven, we would be utterly appropriate in the transaction at the check out stand and we would talk about how much to pay and paying it and perhaps being friendly and giving a cheery good-bye. And that would be divinely expressive of the Kingdom of Heaven. You see?

When your mask is down and you are not trying to meet a concept of motherhood—hello...a concept of motherhood then—you're really able to be present with the circumstance and those around you so that you can recognize what's really needed even if what is really needed is something that hadn't fit your concept. But because you are not tied up in maintaining the masks you are able to respond appropriately with less expenditure of energy.

Masks are defenses. Masks are the fences that one holds between one's self and life. Other people feel the fact that a fence is between you and them. They might not be able to say that they're feeling it. But I promise you that when the masks are off they will recognize that something is different when they're with you than there are when they're with other people.

Now, there might be a more productive way for you to identify yourself than as a single parent. And that is that you are one of the growing number of those who are desiring and allowing the dropping of their masks so that they are able to be more real and more present and more constructively responsive to what's happening in their life and those with them. And that won't estrange you from

them. And it won't estrange you from married couples with children. It won't estrange you in anyway. Whereas the concept "single parent" does—it clearly distinguishes you from, you see.

Now, women indeed are having to come out from under the classification of second class citizens. But for them to think that they are going to become equal with men is an unproductive and false assumption. What you need as a woman is to come into a clear sense of your wholeness and your integrity, as we've just been talking, so that you're not overriding it and you're not afraid to express when you are confronted with a demand to abandon your integrity in favor of someone else's idea of how you ought to be.

Men likewise, are having the increasing demand to become whole themselves, which means that they are having to learn how to feel something which women never lost the capacity to do. In feeling, a man has to abandon the valuing of his intellect and who and what he thinks he is relative to women. Men have to learn how to recognize that they have feelings. And theoretically one could say they have the demand facing them to become equal to women. And yet that's not what it's about. It's about men and women becoming whole so that what they're sharing with each other is their wholeness, not their halfness—needing the other half to compliment and complete them. This is Sanity.

If any woman insists on "women's rights" and becoming equal with men they will have to abandon the best in them, because men have abandoned the best in them. And if you're going to become equal to them, you're going to have to become like them. And it is going to be very wearing. Because the process of abandoning your capacity to feel in favor of the hard, cold, mechanical nature of thinking and intellectualizing and reasoning your way through everything is against your nature—it was against men's nature too as they abandoned it. And it was hard. And that isn't what the call is for. The call is for women to become reassociated with their integrity, which is their strength, and for men to become reacquainted with their feelings. Because until they can feel they can't let themselves into that vulnerable place we were talking about earlier, where they can be infilled with love.

Women tend to wake up first.

The second part of your question...

QUESTION: It changed already. I have a son and a daughter as you may have gathered from the way I asked before. And some years back I was quite happy to eliminate any male on the planet ever existed. But having a son myself, I like to have a way forward to help him and his sister to become whole more quickly than probably I can.

ANSWER: The only way you can do that is by not playing into their insistence upon your confirming to them their need for halfness. You've heard the saying, "You can lead a horse to water but you can't make him drink"? As their

parent you were never given the kind of authority over them that would make them drink when they are not ready. So that's not your charge. It's not your task. It's not your responsibility. The only thing that you can do is to be in your own integrity without masks to the best of your own ability, and then not support them as they experiment with the experience of halfness.

I'll tell you something else, and I told it to Paul a long time ago: Very often the fastest way to find out that you don't want something is to be allowed to have it. So when you try to protect your children from having experiences sometimes you lengthen the distance between the start of their journey and their realization that they don't want what they thought they wanted. Because they will engage in a struggle with you instead of getting on with having what they thought that they wanted and then discovering that it wasn't what they thought it was. You see?

So be careful not to protect them out of the very experience that would promote their quality more quickly. It's not your task to see to it that they don't try on the masks of halfness. But it is your responsibility not to confirm to them that that's a good idea. You see? That's also going to mean a lot less work for you. It's very hard to get a bull's mouth into the water trough, or a heifer.

QUESTION: Thank you very much.

ANSWER: You are welcome. Sometimes things are much simpler than you imagine. And you will save a lot of energy if in dealing with your kids you give them limits that are based upon the limits of your comfort zone, "I can't deal with this, and so you will have to wait until you have left home to explore it." If you say, "don't do this because it is wrong," they will say, "well, that's just your opinion." But if you say, "this activity, or this attitude doesn't work for me. And because this is my home which I have made for myself and you, you cannot engage in this activity or this attitude while you're living in my home. But once you're on your own you're free to explore this activity or that attitude to your hearts content." They cannot say, "that's your opinion," they can't argue against it and won't be inclined to because you have expressed yourself. You have said, "this doesn't work for me. This is not within the scope of what I choose to tolerate." There is less they can challenge about that. And because you are not judging them in the process, and because judgment doesn't add a tinge to your statement to them they're more likely to honor you, and there will be less argument. And you will find that you have the ability to be quite firm without using force—the force of ideas, the force of guilt, the force of shame, you see.

That's just good common sense. Something we tend to forget about in this day of modern ideas and modern psychology, which for the most part tend to cause everyone to abandon their simple common sense, their groundedness, because, "well you have to grow, it's modern times. You've got to be willing to do things in a new way." Well it will never be reasonable to abandon common sense.

It will never be reasonable to abandon your humanity and your ability to be humane in the name of progress.

QUESTION: When you came 2000 years ago as Jesus and left, the people with your message had considerable debate and even fights about what you did or did not say, from which developed Christian dogma and the churches and all the history. Yesterday here we had what seemed to me to be a dogmatic debate about what you did or did not say in The Course In Miracles. How this time do you think you can avoid those humans getting into dogmatic debates about what you're saying?

ANSWER: I am not going to avoid it and it is going to happen. But it's only going to happen for those to whom the intellect is more important than the experience of love. And even if I appeared in bodily form and told them the fact, told them the truth, they still would argue the point because that's their process of finding out that what they think they want isn't what they want. And I will not stop them from making their discovery since they are committed to that particular path of discovery.

There's no judgment called for. And it will work for them like it worked for Paul. His spontaneous inclination to be obedient brought him to the point of realization and it was okay. It was not wrong, it was just strenuous for him. And I didn't quibble with him about it. And I'm not going to quibble with those who want to quibble. You see?

QUESTION: Can I have a "yes, but"?

ANSWER: Of course.

QUESTION: Yes, but in the Christian history there's been persecution, there's been violence, there's been war. And the people that weren't intellectual got caught up in it...

ANSWER: Well, this is true of other religions as well.

QUESTION: Yes, I know more about it. And people who didn't engage in this intellectual debate got caught up in this, and hurt in this. Are we going to avoid that happening yet again?

ANSWER: Yes, we're not going to have religious wars. And there are more scribes. You know, I said to Paul early on, the message will get through like the early pony express in America. And it's going to come through in many different forms of expression because let us say the message for the Australian Aborigines will necessarily have to be different from the language of expression for a Western World Scientist.

Where everyone is at, the message will be there in language that they can understand, or which at least the potential for understanding is greatest. So there may be factions here and there who will quibble the metaphysics. But in this day and age there are too many of you who's hearts are hurting—I'm going to put it that way—which means there are too many of you who have a heart connection

even if there is resistance there. There are more people who are hungry for the experience of what Love truly is than there are those who will insist upon working everything out metaphysically or intellectually.

And so, those who insist on operating with commitment only to the intellect will find their numbers dwindling. And not only will there be fewer and fewer of them to fight with each other, they will also find their intent to quibble losing impetus, because it is going to go out of fashion. That's the simplest way I can put it. There literally are not enough years of dreaming left for organized religious wars to occur. That's the end of the answer.

QUESTION: (It was very hard to understand the words with this ladies accent) I've been listening to what you said here today. And I've been rather stuck in my head for some time now and to be honest with myself and genuinely find out a passing life of love (?). I think I've always worn some sort of mask over my emotions and feelings and consequently have this familiar apple between my ego and divine guidance. About a year ago now I moved to(?) and one might call it an impulse or whim. And having said that at the time it's only brief as a(?) and I went home down to the fence (?) and decided that I was going to buy a house up here that I'd seen just briefly as a result of looking at(?) Anyway as a result of this I was fairly sure it was guidance from God that was sending me there, for what reason I have no idea.

Since then with this battle within myself and trying to get on some sort of path I feel comfortable with God and with myself, I'm beginning to wonder now if in fact I run away.

ANSWER: Yes and no. Yes you did run away. But you weren't given total freedom to run away to just anywhere. You were funneled into a perfect place for rediscovery to occur. And you actually have run away to a place that is not a temporary stay. In other words, you run away right into your fulfillment.

Now the fulfillment of it may not be registering with you fully yet, but by virtue of my sharing this with you, you have permission to stop fussing about whether you ran away or did the right thing or not, and you can begin to allow yourself to be present where you are with a curiosity to see the fulfillment that you were kindly assured into in the midst of your flight.

I am smiling because it is going to be a delightful thing for you to discover—the reason that you're here I mean. So when you stand on the ground here in Scotland, when you sit in a chair in the house here in Scotland, let your full weight rest here instead of dancing on the tips of your toes wondering whether to go somewhere else or whether you really should be here. Stand with your weight fully placed where your feet are, or where your derriere is. And in being present in that manner you will begin to discover why you're here. Welcome to Scotland.

QUESTION: Well, I did get a rainbow when I crossed the border. I must admit that.

ANSWER: And there is one on your face at the moment... through the window... truly.

QUESTION: Thank you very much. And having said that—the welcome—I would like to say that since I’ve been here amidst this terrible turmoil that I’ve dreaded, I’ve had lot of love and support from the people here. Thank you.

ANSWER: You are welcome.

QUESTION: The work that I’m doing at present will possibly be scheduled to finish fairly soon. I work with handicapped people. So I have two questions. I’m a bit confused...

ANSWER: Have you run out of handicapped people to work with?

QUESTION: No, but they’re cutting down the number of tutors that they use in services for financial reasons. So it’s quite possible that I will get cut down and I’m confused about that. And both for the remainder of my time I’d like to know if there is more I could do to serve the people I work with?

ANSWER: No. You truly do work with them coming out of the fullness of you. And what I encourage you to do is to be at peace with just exactly the way you are being with them. Because in being at peace about it rather than thinking maybe there is more you could be doing the gift that you give will be fully given.

It is not an arrogant thing to be at peace about what you’re doing, to be pleased with what you are doing. But if there was something you could give a little more, it would be that every time you look in their eyes or every time you connect with them you be willing to recognize the Christ in them and the Father in them. But I will tell you that the love that you extend and the way you work with them inspires the Christ in them to come forth. And that’s what I want you to know so that you don’t in any way undermine yourself by feeling that you’re not doing enough. You see?

QUESTION: Am I going to be stopping doing it though?

ANSWER: At this point that is not the likelihood.

QUESTION: Thank you.

ANSWER: You are welcome.

Because not all of you are Scottish, I cannot say your Scottish welcome has been wonderful. Your multinational welcome has been deeply felt and I have enjoyed being with all of you these past two days. I have felt embraced. And whatever fear or awe any of you might have been feeling in anticipation of this weekend has disappeared. And I am grateful for that. Thank you.