



AN EASTER DIALOGUE

Kingston, Washington
April 12, 1998

B- 10

RAJ: For how many of you is today a special day because it's Easter?

[Many hands are raised.]

I want to share a poem that epitomizes the meaning of Easter:

Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again.

Surprised you! Now, here's another phrase that epitomizes the meaning of Easter:

"If this cup can pass from me, let it. But, nevertheless, thy will, not mine, be done."

It's Humpty Dumpty that says, "Let this cup pass from me." It's the built-up sense of self, the ego sense of self which has lifted itself up into an arrogant self-satisfied position, that says, "Don't let me fall." And yet, until it falls and can't be put back together again--which is the meaning of crucifixion--resurrection can't occur. Everyone is grateful for the meaning of resurrection, but you cannot forget that it's the flip side of crucifixion.

I'm so glad there is a nursery rhyme like Humpty Dumpty to convey the meaning of crucifixion, because it's funny. It's not serious. Crucifixion really means that experience which one has when (s)he has arrived at a point where

(s)he values her opinions less, her best judgments less, her sense of her goodness less than what the Father's Will for her is. Crucifixion is simply arriving at a point where you're able and willing to rely upon a source other than your own best thinking.

"Oh, well, there are lots of things I *can* do, but when I do come to something that I know I can't do, I'll listen for Guidance."

Well, Humpty's still up there!

Crucifixion doesn't mean being killed. The meaning of crucifixion is not heavy, dark, sorrowful, grievous. It lies in the phrase, "Nevertheless, thy will, not mine, be done." Do you see what I'm saying? The crucifixion happened in the *garden*, not on the cross!

I will be perfectly frank with you: I said those words for the benefit of you. I said those words for the benefit of my disciples. I *had* no doubt, because that is not the point at which I Awakened. Full Awakening occurred when John baptized me. But, there was a purpose to be fulfilled in what you have come to call the Passion of Christ. And the purpose was *illumination*. Illumination (the light dawning in the world) of not only the eternality of Life, but of the nature of every individual human consciousness that each of you calls your "self"--the path Home, if you will.

It starts with each of you arriving at a point where you are not so self-satisfied with how you are able to cope with life, and you choose to *embellish* your ability to live well by *taking on a partner* in "the business of life," *the Father*--letting the Father back in, and asking for His guidance, for His wisdom, instead of relying entirely upon your own.

Now, many of you pray, and many of you understand that prayer means *listening*, not petitioning. Prayer means being still and listening for an answer. And this is the beginning of crucifixion/resurrection. What's happening when you do that? You're beginning to glorify God *in the world*, because you are letting God in and letting what you learn find expression in your daily activities. When you listen for the Truth, you are listening for "the Father's Will," and when you hear, and live according to what you hear, the Father's Will is expressed on earth "as it is in Heaven," and the Father is glorified. Not just you.

Humpty Dumpty glorifies only himself. That's why his wall is so high.

Glorifying *God* isn't singing praises. It's being the place where the meaning of God's Will finds expression *in you*.

I said many of you are beginning to do this from time to time, and that's the beginning of crucifixion. The *end* of crucifixion comes when you are willing not to hold out even a minute in your day to do what *you* want to do. When you sacrifice the *last* second out of every twenty-four hour period that you want to take to do what you want to do--to be Humpty Dumpty--then the capacity of

Humpty Dumpty to be put together again is forever lost, and resurrection is your experience.

How many of you watched the movie, *Air Force One*? Paul watched it last night and, as it turned out, it would not have been a movie he would have normally picked for the evening before a Gathering because there is not a lot of peace in it. It is a story about the President's plane. The President and his wife and daughter are on the plane, and it is hijacked.

For Paul, there was a key line in the movie, and it's one that helps in understanding the meaning of Easter for each and every one of you. The President was held hostage, not just by virtue of the fact that he was not free to act on his own, but he was also held hostage by threats to his wife and his daughter. The vice-president and part of the White House staff had to decide whether or not the President was in a position where he was able to act as President, fulfill his function as President, which really has a global frame of reference to it. And it was suggested that he was acting as "husband" and "father" because of the threat, and as a result "was *not* able to act in the capacity of President." An interesting thought!

As an ego, each of you is a mother or a daughter, or a father or a son, or a brother or a sister. *This is Humpty Dumpty*, because you are the Christ *not* conscious of your capacity to act as the Christ in the context of Heaven right here. And as long as you identify yourself as father, mother, daughter, son, brother, sister, with allegiances to your family at this level, you are incapable of acting relative to the Brotherhood--the Sons and Daughters of God--in the context of God being All. You are not able to act as the Christ. You are not able to feel yourself in your Christ-hood. This is very important.

As part of the "Passion Play," if you will, Mary was present, and I was asked, "What about your mother?" And I said--[you see how this fits in?]"Who is my mother, and who is my father," because I wasn't there as "son." I was there as the Christ. I promise you, if I had been there as a "son," causing grief to my mother, there would never have been a resurrection. You see? Like the thief, like Humpty Dumpty, I would have simply died like everyone else.

Who is my mother? Who is my brother? My mother *is* my brother. And my sister is my brother. The Brotherhood of Man, all of the Sons and Daughters of God are my equal. And my relationship to them is in a *universal* sense. But the point of it is that *so is yours!* The experience of your relationship with everyone else on this planet, awaits you in its Reality *as a universal experience in the context of the Allness of God*, and not in the context of well-decorated Easter Humpty Dumpties.

When the President can function as President, rather than as father or husband or a relative of someone that there's a personal attachment with--which

can be used as a means of threat and control--then, if he is a good President, the *whole world* is blessed, because that's the context of his function. And it's the context of *your* Function!

This is good news. Smile! It is a happy thing! Don't ever again let the topic of crucifixion be an agonizing thing for you to think about. All it is, is you, arriving at a point where you're willing to say, "Beyond what I already know, I have some *curiosity*. I want to know more than I already know." The minute you become curious, you become, you might say, a pregnant question mark. And if you stay silently in that state, you will find yourself filled with the Truth. You will find revelation occurring.

Now, is it going to be revelation about the unknown? Yes. But it's also going to be revelation about how to be the Christ--about how to be the *President*. It's about being able to be appropriate in the moment you're in *with your brothers and sisters* in a way that is transforming for them. It is the President, being able to perform his function, and it blessing everyone. It is you being able to be the Christ fulfilling your real Function, and blessing everyone in the most practical of terms *right here*.

I want you to think about it for a moment.

When I was on the cross, I was taunted: "Look at him! He says he's the Son of God. How ridiculous! The Son of God on a cross with nails in his hands." They taunted me. But who did they taunt? The taunted Humpty Dumpty! They taunted the ego they thought was there. You see?

The quickest way to get any of you to abandon your clear connectedness with your Knowing, where you are experiencing how to be the presence of Love and extend It, is for somebody to attack you *personally!* "You idiot! Who do you think you are?" "Don't try to tell *me* what to do. I challenge you!" And if you're not securely grounded in your connection to the experience of how to be the presence of Love, you will kick into old habits of reaction as Humpty Dumpty. And you will feel, if nothing else, offended. "How could you do this to me when I've been doing such a good thing?"

Paul has said many times, "I don't expect people to respect me, but I do not expect to be put down. I do not expect to be spoken ill of." Well, Paul has to learn, as you have to learn, that you have to let go of *both* sides--let go of having people respect you, but also let go of it mattering whether people *disrespect* you, because either of those two will effectively hook you into your habit patterns of reaction.

The minute you become a little bit indignant, or have a little bit of hurt feelings, you've lost your connection with the experience of how to be the presence of

Love. You become the "father" or the "husband" who can no longer fulfill the function of President, or the mistreated human being who can no longer function as the Christ, which would bless everyone *and* secure you in the true experience of Who You Are so that you can get closer to the point where you're willing to abandon the last millisecond of having the right to do what you want, thus making full commitment to the experience of God's perspective and Who You Are. You see?

The "Passion," as it has been called, illustrates all the elements of waking up. It certainly does it in *stark* terms that did register with everyone, and registered significantly enough to stay alive down through the centuries. But the Love that I expressed in uncovering to everyone who would come to hear the story, held the promise, you might say, of everyone's Awakening if they heard the real meaning.

There could not have been a resurrection without a crucifixion. And there won't be a resurrection of any one of you without a crucifixion. Thank God there are both sides of the coin! Thank God there was a crucifixion and a resurrection!

No one needs to feel guilty that there was a crucifixion, because it was essential. It still *is* essential with each one of you, as an element of coming back into your right Mind, regaining your Sanity. And there's nothing horrible about it at all, except that we did it in a way that got your attention, and kept your attention where the elements of Awakening could be seen.

There is one other point, and it has to do with listening for Guidance. And I want to make something really clear today: Paul is not *channeling* me. And when you are listening to the Voice for Truth, and you are hearing It, you are not *channeling* the Voice for Truth. You're doing something fundamentally Sane, because you are letting something else into your very private and apparently sovereign sense of who you are, and you are breaking the separation. You're letting God in! You're not *channeling* God. You're becoming Sane again, because your mind is not compartmentalized to the point where there's only one compartment you're aware of, and you call it you, and there's nothing else but you that's important!

Now, why am I saying that Paul isn't channeling me? I'm saying it because as long as you think that Paul is channeling me, you are able to think that there's something special about Paul. "Well, *he* knows how to channel! What hope is there for me? I don't know how to channel." "If I want to hear Raj, I've got to go where Paul is. If I want to ask Raj a question, I've got to go where Paul is."

No. You have to arrive at the point where you have a need to know something. You call this being at the end of your rope. You call this a crisis, because if it was something you knew how to handle, it would have been handled and you wouldn't call it a crisis. What you call a crisis is a place you

have arrived at where you don't have the answer, and you are sure you can't possibly have the answer.

The thought of this scares Paul shitless--that someone will think, "Here I am in the middle of a crisis. I'm at the end of my rope. I do not know what to do. I've *got* to do something, and therefore, I've got to get Paul, because he talks with Jesus, and Jesus is my answer." You see?

No. Paul is not *channeling* me.

Paul has said, "I don't care to have anything to do with my best judgments. I don't care to have anything to do with my strongest beliefs. I don't want to have anything to do with my highest sense of what's right, because in the middle of not knowing how to resolve a problem, all of these things have not transformed the problem." And then, because he didn't know anyone he could run to, he said, "Help!" In the absence of being Humpty Dumpty, in the emptiness, in the void that he was experiencing, he said, "Help," and then he listened.

Now, the thing is, he listened with commitment! *Because* he didn't want anything to do with his own best judgment and best thoughts, he was willing to abandon any capacity he ever thought he had. Do you know what that means, when you actually get to that place and do it? You're laying your life on the line! *It's real basic!* And that's another part of the lesson of the crucifixion and resurrection--"Nevertheless, not my will, but thine be done." You could say I put my life on the line. I made total commitment to "Nevertheless, not my will, but thine be done."

When you arrive at the end of your rope and you give up, and you say, "Help!" and you have in your mind no other resource you can go to--no psychic, no channel, no priest, no counselor, whom you *could* blame if, after taking their advice, things didn't work out well--you lay your life on the line. You take responsibility for the step you're taking. You see?

Do you see that when you take responsibility for giving up totally and listening, without having any alternative or backup plan in mind, in effect you're saying, "This is worth it to *me*, no matter what happens, no matter what anyone thinks! I'm willing to take responsibility for this very radical step." You see? You're laying your life on the line, and you are validating it with your complete willingness.

This is all very important.

You will miss out on so much. Yes! You *can* come here on Sunday afternoons when we have a Gathering, and whenever we do it I *will* talk with you. We will *be* together actively. But what a shame if, in between, you're saying, "I can't wait for the *next* Gathering when I will be able to get a little insight," when--if, at that very moment, you were willing to sit down and ask, and listen about

something that you were experiencing a real need for, and put your life on the line--you could have it any moment, every moment, all day long, every day.

So stop thinking about Paul channeling Raj, or the Christ, or Jesus, and stop thinking about *you* channeling Raj, or the Christ, or the Holy Spirit. *It's not channeling at all!* What it is, is Humpty Dumpty falling, breaking apart, and not trying to reassemble itself, but saying, "Help" beyond itself! You see? And remember, this is the meaning of crucifixion. It's the shell of who you think you are, and who you have built yourself to be in your own mind--and who maybe a number of other people have helped reinforce--it is *that* getting cracks in it! Little pin-peck holes where something beyond it can penetrate. And then it's you making commitment to Who You Are *beyond* that shell.

When you begin to do that, when you will make commitment to hear the Father's Will, and to let It find expression through you because you have listened and heard It, and you are willing to be from the clarity that has unfolded to you, then you begin to function as the Christ, just as the President who can manage to dissociate himself from a personal sense of responsibility to "daughter" and "wife," so that he can move into his capacity to act as President, in which not only those two people *are* embraced, but the whole world.

Then you become a transformational presence in the world. But more than that, *you* experience what it means to be the Christ. And you know what it means? It doesn't mean that wherever you move, bugles blow to announce you. It doesn't mean awe and respect and honor. You know what it means? It means, first of all, being in perfect peace, where even the *concept* of fear is meaningless.

Have you ever looked at or heard a word over and over until the sound is just a sound, and it doesn't mean anything? That's what I mean. Fear becomes meaningless. The word has no associations with it. And all that's available to you is peace. Perfect relaxation, where when you breathe out, you let *all* of the air out, and you are in bliss.

What does it mean to be the Christ? It means--these are poor words--it means that you can look at any situation and immediately grasp it in its entirety, so that you are able to be perfectly appropriate. It means that there is utter orderliness to everything you are experiencing.

It means that even though everything you are experiencing is the manifestation of Creation, and is therefore continually unfolding anew--even though everything you are experiencing from moment to moment is something you've *never experienced before*--you immediately grasp it in its entirety and are able to be utterly appropriate relative to it. Why, confidence isn't even needed! Inner strength and fortitude aren't needed. To experience everything with

freshness and vitality does not enervate you, because you don't have to react to it. You're able to be with it fully.

I could go on, but this is Easter and three days ago was "Bad" Friday, and *these* three days embody all of the wonderful elements relative to Awakening! I trust that I have conveyed it in a way that takes the heaviness away from it, but doesn't take away its Meaning. It's time for all of you to be able to act in your capacity as the Christ.

Paul wants to put a sign across the top of the TV that says, "TODAY'S BEST PERCEPTION OF THE KINGDOM OF HEAVEN." And today's best perception of the Kingdom of Heaven is pretty lousy. But if you remembered, every time you looked at your TV set, that you were looking at someone's best perception of the only thing there is available to have an experience of, which is the Kingdom of Heaven, you wouldn't *believe* what you see on the screen. You would recognize that all it was was someone's best perception.

It's your birthright for you to act in your capacity as the Christ and see the Kingdom of Heaven--not a "best perception"--and by virtue of your capacity to do that, and your remembering that that's your Function when you see the images on the TV, you will *bring* healing to everything you see, rather than turning on the TV to see "what's going on in the world."

It doesn't tell you what's going on in the world! It tells you someone's best perception of what's going on in the Kingdom of Heaven! And if all you're seeing [there] is a momentary best perception, then you'll be more willing to bless the perception with your willingness to see *more clearly* than the best perception that's coming across the tube. You'll act in your capacity as the Christ.

So: "*Nevertheless, not my will, but thine be done.*" It requires listening deeply, without having backup plans or alternate sources to go to if what is revealed to you is not to your liking, where you lay your life on the line and are willing to stand with whatever happens. When you do that, whatever happens will be glorious, but you will not be able to find it out until you're willing to lay your life on the line.

You know what? *This* is why I suggest that you try this on things that don't matter, so that you aren't called upon to discover your capacity to function as what You truly Are in the middle of a horrendous crisis. You *can* do it in the middle of a horrendous crisis, but it's not necessary to wait until then to have a little curiosity that causes you to invite something else in, break the separation, experience a joining, experience the influx of wisdom, enlightenment, and the experience of Truth, and then live It, whether anyone else agrees with you or not. You see?

It's all nitty-gritty stuff, but it isn't truly heavy, heavy, heavy, . . . grievous. You see?

If Paul were to disappear today, many people would probably feel at a great loss. And the only reason they would feel at a great loss would be because they hadn't heard what I had been saying, and they hadn't been paying attention to what Paul's life meant, because Paul has been doing what I have been expressing--except that he's still holding out for a millisecond each day to do what he wants. Nevertheless, it's inappropriate for anybody to ever feel at a loss if suddenly Paul disconnected his phone, moved, and didn't tell anybody where he moved to. You see?

I'm pushing today! I'm pushing for all of you to stop putzing around, and playing with "spiritual" things, and dare to make commitment to your Awakening--not by buying all the books you can get about it, but by going into that place where you feel a need and you don't have the answer, and saying, "I am going to seek no further than this emptiness in me. I'm going to look nowhere else but in this void in me, where there seems to be no answer and just a problem. I'm going to ask for clarity to be given, and I am going to listen, and I am not going to act until I've heard."

*And be sure you're being honest when you say these wonderful things that I've just said to say, because if you're just giving them lip service, you're not putting your life on the line! You've got to put your life on the line if you want to see it transformed back into what you have always divinely been. The crucifixion part of it must occur! And it won't occur if you're not putting your life on the line, if you're not *standing* there with your decision, rather than wanting to go to someone like Paul because *he* has done it, or he does it--at least when you are there--and something meaningful occurs.*

Hell! Come on Sundays, where we can talk this way. And on all of the other days, do it in the withinness of yourself, so we can be together every other day. But understand what it takes. *It doesn't take being nailed up on a cross, but it does take stepping into the unknown, stepping into the void, abandoning all backup plans, and trusting into God, because that's the only way you'll find there really is a God as an experience! And the experience of the Fact that there is a God constitutes an experience of Who You Are--the Christ. This is your Birthright! This is what it's about! So, Happy Easter!*

All it is, is the means by which you come back into your right Mind. It's just the means by which you wake up to the fullness of You, the fullness of Being, . .

. . . where you never again feel like a father, husband, son or a daughter, trapped by obligations to the roles that have been assigned to you in your best concepts of who you are when you've forgotten that you are the Christ . . .

. . . and that you have no "special" relationships with "special" people, but you have the fullest of all relationships with *everyone*, including the ones you would have called mother and daughter and wife, and so on.

[Break taken.]

RAJ: Who has a question?

QUESTION: Thank you, Paul. Thank you, Raj. Could you explain a little bit about those beings that are with us on the other side of life--I've heard of a term, "Consortium"--how we can learn from them?

ANSWER: First of all, I want to make it very clear that "on the other side of life," as you termed it, there are no organizations. Eggs--eggo's, or ego's--have cartons, in which they *feel* organized, but Reality is not compartmentalized.

I have just spent perhaps an hour telling you how to avail yourself of Truth. It is well for you not to conceptualize the *source* of Truth.

When Paul sits down--and I've said this before--he says, "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the Purpose of Being." And the word, "Being," as he is using it, is a verb, rather than a noun. That's about as nonconceptual as you can get, and still provide some sort of definition.

Do you want to amend or change your question in any way? Because, regardless of the context in which you expressed it, you had a question. You experienced a desire to know something.

QUESTION: Well, I guess I'm tied up in my intellect right now, and all I can think of is, I've heard . . .

ANSWER: Well, come back when you're Awake! [Said facetiously.]

QUESTION: Okay.

ANSWER: Do you see what I'm saying? I'm saying, "Who cares if you're tied up in your head? Go for it! Come from *wherever* you're coming from at the moment. And don't analyze and evaluate where you're coming from. *How do you know where you're coming from?*

You do know, regardless of how it's managing to be formulated in order to be expressed, that there is a movement of curiosity. Let it come out *however* it will

come out. And don't any of you wait to talk with your Guidance until you're *not* coming from your intellect. You'll be stuck in your egg cartons forever!

I'm loving you. So, wherever you *think* the question is coming from, it's coming from a movement. It's coming from something emergent in you. Let it find expression. I won't have any problem understanding you.

QUESTION: I guess my question would be, "When will I hear? When will I listen?" I ask for help constantly, and I wait at least a millisecond before going on. And I've heard that a lot of this would be coming in as a feeling, and I can't attach anything to that. I have to hear. I have to be able to verbalize, at least at this moment in time.

ANSWER: I want you to loosen up about the whole process of listening. It is true that it is distinctly helpful to learn how to meditate, and to meditate regularly, so as to have the recurring experience of quiet in your mind, and peace in what you call your body. But, the shell of self-definitions which each of you have built around yourself, thinking that that was your task in this life, is permeable. What is on the inside of the shell is the real You, and what is on the outside of the shell is *all the rest* of the real You.

You--the real You--because you are Integrity, Itself, insists on being Whole, not compartmentalized. And as a result, that of You which is divine, inside the shell, and that of You which is divine, outside of the shell, *because* of Its unseparated Integrity, you could say, is constantly insinuating Itself against the permeable shell. It's inevitable that connection will occur, and what you would call inspiration, insight, revelation. It's inevitable.

Learning how to be still makes it easier, in the beginning, to have the penetrations register with you. But you must also understand that your divinity, which is inside as well as outside of the shell, is able to take and make use of every opportunity of connecting with you consciously. So, let us say that for a millisecond you do listen . . . seriously. Okay. Then, for the next twenty-four hours, listen un-seriously. Your enlightenment might come from a very dynamic movie. It might be in the words of a song on the radio. It might be in the smile of somebody that you look at, who smiles at you.

Loosen up, because your divinity has the means of registering what you need to know with you in uniquely creative ways. So, lighten up.

QUESTION: I've been listening to your tapes, and I've written down a number of questions.

ANSWER: Pick one.

QUESTION: One is the meaning of a saying that was given to me many years ago, and I don't know the meaning of it, but I keep repeating it because it was given to me during meditation. [Verbalizes the saying.] Does that have any meaning?

ANSWER: Pick another question. [Group laughter]

QUESTION: When we pray . . .

ANSWER: No, no, no. I was joking. It does not have a translatable meaning. It has a function. I'll put it that way. When you say it, it almost immediately moves you to a different space--a different inner place. And that is its purpose. It triggers a spontaneous movement into a place of greater peace and receptivity. Now you can share the second question you began to ask.

QUESTION: Thank you. When we pray to God/Goddess, are we praying to the spirit within us?

ANSWER: I hope not--only because when you say "within you," it is impossible at this point for you to comprehend that the within-ness of you is without limit. And so, you will conceptualize the God or Goddess within you as being less than infinite, and perhaps partaking of certain of your own limited characteristics, although it would be greater than you.

As I said earlier, prayer is listening to God. And as I said a moment ago, it is important not to conceptualize the *source* of the answer, because when you don't conceptualize it, it allows it to be maximally infinite.

When you are praying to God, when you are listening for God's voice, you are listening for Love's voice--the voice of divine Love--which you cannot imagine, but which you can feel as a result of listening for It. It will infill you. I would encourage you to substitute the word "Love" for God or Goddess, and don't say that It's "in" someplace or "outside" of someplace. It is omnipresent, which is a difficult thing to conceptualize--and it's a good thing that it's difficult to conceptualize it.

God is Love. Love that loves you. Love that has you as the object of Its affection. Love as that which consciously cares about you. Love that is ultimate Love. Love that nothing more perfect than exists. Because you are the object of Its affection, It draws you toward the experience of Itself. And as you allow yourself to be drawn toward It by listening for It, you find ultimately that Its reason

for drawing you toward It is to dissolve all sense of limitation that you might be experiencing which is blinding you to the Christ that you really Are--to Who You Are in your total Sanity. It's drawing you to wake up. It's drawing you to let yourself be so filled with It that you cannot imagine or describe "two" of you any longer.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I'd like to ask about integrity. I think actually what I want to ask is, what is it, because I have an idea about what it is, or I have been brought up with an idea about what it is. And in your last newsletter and in many of the tapes that I've listened to, you talk about my own personal integrity as a being. And I feel that I don't know actually what that is, and I'd like you to speak to that.

ANSWER: Integrity is what you will be when there is no inclination on your part to be something in particular for someone else. Integrity, as an experience, is you being perfectly honest.

Now, if you're upset, you are not in a place where you can be perfectly honest. So, honesty will never be a matter of saying, "You dirty so-and-so, you're out of my life forever!" even though that might seem to honestly express what you're feeling.

Honesty is something you are able to express when you are in your peace. And if you're in your peace and someone attacks you to one degree or another, you will not move into a state of self defense. You will not become defensive. And, like someone said the other day, you will say to that one, "You are going to have to find someone else to be unreasonable with." It is a statement that makes no judgment. It is a statement that simply expresses your peace and the helpful truth that's needed, together with your unwillingness to join in confirming the state of mind that the attacker is coming from. You see?

So, everyone tries to live up to someone's expectations. You try to live up to parents' expectations, you try to live up to your boss' expectations, you try to live up to the creed in your religion, you try to live up to the position you hold. You try to live up to other people's expectations of whoever you have said you are. And there's very little honesty, because there's very little connectedness with your peace. Everyone walks around in a state of "holding your breath," in a state of tension, trying to keep straight what all the different ways are that you are

supposed to be in order to live up to all the different pictures everyone has of you. You see? There's very little honesty, and very little bliss.

Integrity? Integrity is what is *underneath* all of your busy attempts to live up to other people's expectations. Now, what that really means is that you are trying to live up to the standard *you* have set for yourself in responding to and living up to everyone else's expectation. And *you've* got to let *yourself* off the hook. You've got to dare to find that when you aren't being competent in holding the image together, that what will be there in the peace of you that you're experiencing, will always be "equal" to every situation. But it will be equal to it in a context that is harmonious and harmonizing, so that what you say in response to what is happening will be benign but illuminating without your having to try to be an illuminating presence.

Paul, right now, *as Paul*, is being totally incompetent. He's not trying to be anything. And that's why I can talk about him and he's not becoming self conscious. How he appears to everyone else is meaningless. You see? And as a result, in the peace, Integrity can find expression that specifically answers your question in a way that has meaning for you.

So, you won't become meaningless, but the *meaningfulness* will arise out of the Integrity that you're not responsible for, an Integrity that you haven't nurtured or created or developed or finessed into a certain means to control your world. You see? And so you will be in a way that is harmonious and harmonizing. It's what's there when you let who you think you are be totally incompetent, and you don't try to engage it.

If you want to know what it is, you're going to have to *do* what I just said, so that the experience of your Integrity can register with you. It can't be explained to you. But It's there in Its fullness in the middle of you, being the real Presence of You, in spite of the fact that you and everyone else spend so much time developing and nurturing a capacity to fulfill other people's expectations, *or* not violate them, not upset them, not make waves. You see?

To borrow a phrase from Maharishi: When you do less, you accomplish more. When the competent you--Humpty Dumpty--falls, and you don't try to put it back together again, what has happened? If you would imagine that the egg is an egg *shell*, without a yolk, there is a volume of air inside the shell, and a volume of air outside the shell. When the shell--and the particular identity of the oval shape, and the marvelous packaging that Nature has evolved, which are all the ways you can *think* about an eggshell--cracks and comes apart, you seem to lose the identity that the shell gave you. But You--the volume of what is Real inside the egg--is now joined with the volume of what is Real about You that was outside. You are *being on a new basis*, and you can feel the undividedness of You in your entirety.

As I said earlier, it is an experience of Peace. It's an experience in which fear is absent. And in the absence of fear, your Integrity is obvious to you--not as an explanation, but as a way of *being with* everything in which there is no defense, no manipulation, no game-playing. You see? And so, you become benign but transformational, because you are acting in harmony with the divine Purpose that God has given everything--the Wholeness of You. You see?

For a nation of "do-ers," what I'm saying is a hard thing, because you want something you can take hold of that will help you "do" things better. Be willing to conceive that the ultimate answer really doesn't lie in that direction--of being able to take the Truth, and get a handle on It, so that you can make a better life for yourself. If you allow the Truth to register with you, and you abide with It, It will reveal the Life God is *being* right where you are, in all of Its "pre-existing" Integrity--an Integrity you will never have to be responsible for, an Integrity you never have *had* to be responsible for. But It's an Integrity that has remained hidden from you because you thought you had to create your integrity--schooling, certain grades, certain educational institutions, some giving you a better identity than others, and so on.

You get the picture.

QUESTION: Absolutely.

[Break taken.]

RAJ: I just want to say to the last questioner: You wanted a definition of Integrity so that you could *act* like you had it. [Group laughter]

QUESTION: You're right.

ANSWER: And the fact is that you reek of It. All of you do. And you'll begin to really feel It when you really begin not to give a damn what anyone else thinks about you.

QUESTION: Thank you.

ANSWER: That will not give you the freedom to act without It, but that is it in a nutshell.

QUESTION: It's good to be with you again. Along the same line, for the past six months . . .

ANSWER: I want you to be with me at least once between now and the next get-together.

QUESTION: Yes. Thank you.

ANSWER: . . . at home. Just you and me. At least once.

QUESTION: Okay. I will welcome that.

ANSWER: But you will need to welcome me in order to welcome the experience. I am saying, "Let me in, on purpose. Welcome me. Invite me."

QUESTION: I am feeling as though I've been doing that in my morning studies. Have you not heard me? [Group laughter] I don't mean that facetiously or disrespectfully. [More laughter]

ANSWER: I want to have a conversation with you.

QUESTION: Okay.

ANSWER: I don't want you to just have the pleasant experience of feeling my presence. I want more.

QUESTION: So do I.

ANSWER: Good. Continue.

QUESTION: For the past six months or so, I have had specific guidance that it was time for me to dissociate from things of "specialness," things that created the image of specialness about myself to myself and others. As part of that process, I have been in a fervent activity of review and release.

ANSWER: That ought to keep *you* in the picture for a little longer.

QUESTION: And I'm aware that that activity has been "outer." I guess I'm wondering if I need a correction in my path in this process right now to get at a deeper level of this. It's feeling very good, what I'm doing. And I'm doing it with . . .

ANSWER: It is sort of like a coffee purge, isn't it?

QUESTION: It's quite wonderful, really. And I'm feeling a lot of release. And, of course, the temptation, then, is to feel special about how well I've done this.

BNSWER: Indeed!

QUESTION: So, I think if you could talk some about specialness, and . .

ANSWER: Well, let me put it this way . . . I've said it before: The one thing the ego cannot defend itself against is disregard. So, I encourage you to give yourself a little *less* attention. But how do you do that? It's easy. You ask for someone else's point of view. You ask the Father. You ask me. You ask your Guide.

The best way to purge you of you, the *specialness* of you, is to have something to do other than give it your attention. Neglect it . . . because, I promise you, the ego has, like the cleaning establishment that has all of the blouses on the conveyor belt, an endless string of skeletons that it will bring forth and say, "Here's the next one in your closet to clean out." But it's got an infinitely *endless* chain of skeletons. You will get to purge yourself forever, until you finally realize that you've been hornswoggled into a "spiritually progressive" process that is nonsense.

Now, that's the simple wonderful answer. Don't go through your day without reminding yourself that you're not alone by inviting a response from the Father or from your Guidance. It's when you're all alone that you are *especially* special, you see, because you are distinct from everything else. So, even if you do nothing more than say "hello" to your Guidance once every fifteen minutes, stop long enough to hear your Guidance greet you back, and then go on about your business, *that* will purge you more of your self than any of the practices you have been doing. Because at least once every fifteen minutes you will not be claiming distinctness from everything else. You see?

QUESTION: Yes.

ANSWER: So, it's not hard work . . . which is why most people don't take this route, because, "No hard work, no specialness," nothing to be proud of.

You know, there's no way for Paul to be proud of what's happening right now, because he knows he's not responsible for it. He knows he's not responsible for

it! He's not different from it, or separate from it. He's obviously fully involved. But he's not responsible for it. You see?

QUESTION: Yes.

ANSWER: Incompetency is bliss. Personal incompetency is bliss, but it doesn't make anyone meaningless. It's just that the *meaningfulness* can't be taken credit for from a private separate standpoint.

I said to one of my disciples, "Why callest thou me good?" I knew I wasn't responsible for the goodness that he saw. And I was trying to point out to him that he had his attention in the wrong place to call me "good." But, at the same time, I am Good embodied, because I am not maintaining a distinct place in the allness of God. You see? I'm not holding myself separate in any way.

You glorify God by letting God be all there is there, right where you are. That amounts to neglecting the ego. And that's the one thing the ego cannot defend itself against. And when it cannot defend itself against it, it dissolves. It disappears. You come back into your Sanity. You rediscover the Christ that you are. So . . .

There used to be an old radio soap opera called, "Just Plain Bill." You, *Awake*, are "Just Plain You." Nothing special. Except "Just Plain You" is the Christ . . . and that ain't special! It ain't special, but it is utterly Meaningful. Its Meaningfulness consumes everything! And yet it isn't special.

Your process of purging is your ego's best way to keep itself alive--everybody's.

QUESTION: Thank you very much. May I have . . . I just have a short specific related to this, and that is: Was my loss of the photo album in any way connected with this specialness idea?

ANSWER: Yes, it was. And when that form of specialness is meaningless to you, you will rediscover the album.

QUESTION: Hallelujah! Thank you.

PAUL: You don't have your hand up, but he's picking on you.

QUESTION: Me?

PAUL: Uh-huh. I don't know why.

QUESTION: . . .

PAUL: He says he doesn't want you to make up a question. He wants you to ask the question you have.

QUESTION: It seems all my questions have been answered. I guess not.

RAJ: Like someone said the other day, "If you knew what the question was, what would it be?"

QUESTION: My question is about resurrection. My question is about what was happening this morning when I was listening to a tape, and this cry, this moan, this cry that comes when this point is reached about a part of me that needs to die. And it's a part that I'm resisting because I know in this cry that this is ongoing. It keeps coming to this point, and then there's this cry, and then I retreat. And it's a place where there are no words, there is only feeling. And I would like to know, how can part of me die?

ANSWER: You are--and everyone else is, too--almost totally unaware of the capacity to feel that you have. This moan is you, coming in touch with the depth of your capacity to feel. It presents itself as though it's grief. But it's your capacity to love, beginning to touch the surface of your awareness so that it registers with you. Neither you nor anyone else wants to feel grief, and so you stuff it. You run away from the feeling. You are afraid you will be consumed by it. You are afraid you will be governed by it. And you are also afraid that there is so much grief that you will never get beyond feeling it. When you run away from it, you stuff your capacity to feel.

The word "Soul" is often confused with the meaning of the word "Spirit." Soul is your capacity to feel Truth. Soul is your capacity to feel Love. Soul is your capacity to feel Life, to *feel* It. Soul is like a sensing organ, if I may put it that way, as opposed to your Individuality. Okay? Your conditioned thinking, the ego frame of reference, would have you keep your Soul buried out of sight. That is why the intellect is so highly prized by the ego.

The only thing that can die about you is that which never was you, but which you believed was you. This moan is the aliveness of You. It is your Soul. It is your capacity to feel the meaning of Life emerging into your awareness. I will be even more precise: It is the experience of you regaining your Soul, if I may put it that way. Because of that, I encourage you to endure the moan as long as you can.

I say "endure" because that's what it feels like it calls for--*enduring* something you would rather avoid. Abide with it. Let it come forward a little more each time. It will not forever feel like grief if you let it come forth, even though it feels like it will take a century to feel the depth of the grief, the fullness of the meaning of the moan. It will only last five or ten minutes, and you will find it changing into the experience of Love that it really was all along. And you will come alive to yourself more fully. You see?

As I said, Paul still opts for a few milliseconds . . . actually more than a few milliseconds . . . of his day to do what *he* wants, because it gives him a sense of personal identity to do some things "on his own." You see? But when he does that, he runs away from the fullness of Who he is, which he will come into the direct conscious experience of when he lets go of the option to run away from the experience.

It seems to him that he might as well say good-bye to Susan, and good-bye to everyone else, because who Paul *thinks* Paul is will be gone, and everyone's just going to be left with *Raj*. And he hopes they're happy! (Said sarcastically.)

It feels as though letting go of the last little bit of the "right" to do something on his own constitutes *Paul dying*, in exactly the same way that you experience this question about a part of you dying--which this moan seems to create a fuller experience of for you. But if Paul will *abandon* himself to an uninterrupted experience of being unself-conscious, free of fear, and every good thing, he will find that he hasn't disappeared, that everyone will still have him, but who he is and what he is will have been fully illuminated by virtue of his being willing to abandon himself to "the end of existence." His capacity to function as the Christ will become fully realized.

It's the same with you. The language of the process is different, but the process is the same. Embrace the moan. Don't run away from it until you absolutely have to. Each time, hang in with it a little bit longer.

Crucifixion feels like a loss. But it's the loss of that which blocks you from experiencing your Soul. That's the best way it can be said for everyone. It's the loss of that which blocks you from the experience of your Soul--your capacity to feel the Truth about everything! You see?

Here, in very practical terms, you find yourself at the point of putting your life on the line. It's a point of becoming serious about this, and not having the option of running away. Paul is listening to me say this, and he is relating it to himself, and he is realizing, by virtue of being present with me, how easy it is to do what I'm saying, because he's looking at it *with* me. *He's* not so sure how easy it is [from his own "private" standpoint], even though it's obvious to him at the moment that it *is* easy. But he's not going to do it yet.

I share that with you so that you might understand that yielding to it without reservation, and not having the option of running away from it, really isn't difficult. Be too lazy to run away. That's how easy it is. But the main thing you need to know is that the moan is really your divine capacity to feel Truth. Don't be afraid of it.

Don't *anyone* be afraid of whatever the equivalent of "the moan" is in your experience, because it's where you stand at the threshold of putting your life on the line. And until you put it completely on the line, *it's not available to be completely transformed!* Do you get it?

You see, it's wonderful! Smile! [Group chuckles.] Lighten up! This is not a heavy subject!

"Humpty Dumpty . . ." Let's say it together:

[Everyone]

Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men,
Couldn't put Humpty together again.
Hurray!

Easter Story! [Group laughter.]
I love you all. *Get the point!*